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EDITORIAL NOTES.

Our friend, the British Canadian, wants us to mention any Catholic authority, or book, in which it is made evident that the Church prays for heretics and evinces a Christian spirit towards those who either are opposed to her, or who have fallen away from her. If the writer of the editorials in that organ will kindly walk into any Catholic church during the service of the Mass and follow carefully the prayers that are said, or else pay attention to the prayers offered up at the close of Mass, or again follow the invocations when the *Te Deum* or Litanies are chanted, or, in fact, attend the ordinary Benediction of the Blessed Sacrament, understanding the orisons, he will find how very charitable and very Christian the Church is in her prayers. Unless people are willing to go and hear, it is useless trying to convince them.

A New York subscriber sends us a clipping from the Sun, of the 24th May, which contains two illustrations. In the first, Uncle Sam is represented as the farmer of the fable, picking up a frozen snake—the Catholic Church—and taking pity upon the creature. In the second, this snake has been thawed out and is playing havoc amongst the children of the farmer, while he is vainly striving to destroy the reptile. It appears that New York State is being flooded with A. P. A. literature of this class in view of the Constitutional Convention, the delegates to which these fanatics seek to influence. They were unhappy in their choice of a fable, if they wished merely to apply it to Catholicity and escape its application to themselves. In fact, none of Lafontaine's fables could be more appropriate as far as the A. P. A. is concerned. It is surely a reptile that the United States has too long harbored, and which is actually instilling a deadly poison into the veins of the country. Uncle Sam will soon require more than one club to kill it—for if it represents the Church as a snake, it is a hydra of a thousand heads.

A WORD with our readers! "One good turn deserves another," is a true, if old, maxim. It will be seen by our souvenir number of last week, and by the pages of this issue, that our advertising is somewhat augmented of late. We fully appreciate the kindness and laud the wisdom of all who make use of our columns to advertise their business. But while the merchants and others contribute their different shares to the support of our paper, by extensively advertising their establishments on our pages, they naturally expect, and certainly deserve, some return for their outlay. We, therefore, make a special request of our readers: we ask them to encourage those who encourage their paper. Glance over our columns carefully and you will find nearly every line of business advertised. If you wish to help us on, and at the same time satisfy yourselves, make

it a point to patronize those whose advertisements you see in THE TRUE WITNESS. None but first-class establishments—all of whom we can heartily recommend—are announced in these columns. Go to them without fear of ever regretting the trial.

THE Catholic Review, commenting sometime ago upon an article in the Morning Advertiser, on the subject of Latin as the language of the Catholic Church, expresses the opinion that "the argument in favor of Latin, that by reason of the travelling Catholic finds the services everywhere the same is a fallacious one." In support of this assertion the Review says:

"There is only one sound reason in favor of Latin that will balance in weight the many arguments against, and that is that the Holy Father and the bishops generally do not seem yet to have favored the introduction of the modern vernacular modes of speech—English, French, German, Dutch, Italian, Spanish, etc.—into the liturgy in place of Latin. If ever the time comes when they shall deem the change expedient it will be made and everybody will gladly welcome the change. In the meantime the great mass of Catholics are quite well satisfied with things as they are."

This is very fine as an evidence of a truly Catholic spirit—one prepared to accept any change, the moment the Pope and the bishops generally deem it expedient—but, in our humble opinion, it is no reason at all why the Latin is used as the language of the Church, and if it were the only one, then we might soon expect the change, for the "Pope and the bishops generally" would have no reason to continue the Latin as the only language of the Church. Nor do we think that "everyone" would "gladly welcome the change." Latin was the official language of the world in the days of the Roman Empire and when the Church was in the catacombs. It became then the official language of the Church and has ever remained so. Moreover, it is a *dead* language, not susceptible of change; no new words can be added to it. Consequently it is the most exact, both for purposes of theological study and of Divine service. Imagine the Mass chanted in English or German!

WHO is not charmed with the rare and beautiful works of Father Faber. Each is a casket in which jewels of priceless thoughts are conserved. Our readers will be glad to know that Benziger Brothers, of New York, have just sent out a delightful little volume, entitled "Pearls from Faber." It is a collection of his best and purest sayings arranged by Marion J. Brunowe, and given in a book that one could carry in a small pocket. In itself the volume is a precious pearl.

A CORRESPONDENT of the Boston Republic writes a two column article on the history of the Oblate missionaries in Canada. On the whole the facts given are pretty correct, but evidently the correspondent has received his information second hand. Amongst other

things he states that Archbishop Duhamel, successor to Bishop Guiges, is an Oblate; in another place he holds that Archbishop Duhamel is not the only Oblate Bishop. His grace of Ottawa is not a member of the Oblate Order. As a rule the first Bishop, in a newly organized diocese, where the Oblates have full control of the work of evangelization, is chosen from the ranks of the community; but generally before the first Bishop's days are numbered the diocese is in possession of many secular priests; and, unless it is obviously necessary, or that no other eligible priest is to be had, the Order does not furnish a second Bishop. Episcopal rank is due to the exceptional circumstances of pioneer missionary work, but is otherwise foreign to the aims and aspirations of a religious community.

THE following order says the Catholic Sentinel of Oregon—was issued a hundred and eighteen years ago by the Commander-in-chief of the American patriot forces:—

WASHINGTON'S GENERAL ORDER.
Headquarters, 17th March, 1776.
"Parole, 'BOSTON.' Countersign, 'ST. PATRIOK.'
"The regiments under marching orders to march tomorrow morning. Brigadier of the day, General Sullivan. By his Excellency's Command."

Where were the A. P. A's. when the "Father of his Country" dared to issue such an order to an Irish general? These peculiar birds—that are befouling their own nests—were not even hatched. Still Irish Catholics existed and were building up a country for these creatures to enjoy.

THE popular Science Monthly has an article on the subject of "Canadian Legends"; with the exception of the "loup-garou" story, it seems to us that the writer is an adept in legendary work, and has both a vivid and a creative imagination. We have had considerable experience of Canadian life and we do not remember ever having met with any believers in the wild superstitions attributed to French-Canadian country people. Born and brought up from childhood amongst French-Canadians in a country village, then in a Canadian college, the majority of whose pupils were French in those days; in and around old Quebec during four or five years; with the French-Canadian hunters, trappers and backwoodsmen, in the lumber camps of the north, during nearly three years; and among the villages of the Ottawa Valley, we consider, had the French-Canadians so many superstitions, that we would likely have heard of them. In the folk-lore of the country there are hundreds of legends, many of Indian origin, but we fear that the writer in question has been listening to some real "story-tellers."

THOMPSON, the recently criticised poet, and whose productions have received attention on both sides of the Atlantic—principally on account of Coventry Patmore—is a Catholic and a comparatively

young man. He was said to reside near a monastery for the sake of drawing inspirations from the surroundings. The fact is that he had been a real out-cast; he had begged in the streets of London, slept in alley-ways, fought for crusts, picked rags for pieces of clothing and composed poems on the blank margins of soiled and long used newspapers found in the street. It was only after a species of miraculous recuse that he found himself the guest and companion of the monks, and that they discovered his genius. In preference to returning to London and degradation, he remained at the convent and wrote himself into fame. The hand that rescued him has done as much for the century as the hand that held the blade of the bravest warrior in battle.

RECENTLY Patrick Donahoe, of Boston, celebrated his eightieth birthday, and a great number of his friends met to do honor to the occasion. Mr. Donahoe is one of those pioneers of Catholic journalism in America—men whose work is beyond all estimation, and which is too often only partly appreciated. He is also a survivor of the great majority of the early Catholic journalists, and now, at the age of four score, he finds himself "alone in his glory." Not only in the United States, but in Canada as well, and in every land where the English language is read, his name is a household word. He is truly a grand old man; and the fruits of his gigantic labors a kind Providence has allowed him to behold. May he have many more years of life, health and vigor to enjoy the esteem, admiration and love of thousands—hundreds of whom he has never personally met, but who appreciate him none the less, for they know the story of his life.

EEMUND YATES is dead: his gossip is over. He was a successful journalist and a clever man. He was more lucky than the average successful journalist; and luck, more than towering ability, stood by him. He had a good start, a grand field, and he got an inside track. Many men, with equal advantages and less talents, could have done even more of permanent merit than did Yates—but not one in ten thousand ever has anything like his chances. From the moment that he became the confidential mouth-piece of royalty it was easy work; he had the world for an audience and no competition. He must have done an enormous amount of work during the last ten years of his life. In fact, his style and composition—as contrasted with earlier years—indicated hurry and lack of time. He had many eccentricities; and in the end he was as peculiar as at any period of his career. His body was cremated, at his own request. One would suppose that he wished to follow his works, and "go up in smoke;" for he certainly has left nothing that will immortalize him. Yet he had sufficient ability and more than abundant opportunity to have left some masterpiece behind. If he has done so, it will be a posthumous work.

THE SHAMROCKS VICTORIOUS.

Five to One in the First Match of the Season.

We know not whether it was owing in part to our souvenir number and all its good wishes, or merely to their own inherent ability as masters of lacrosse, but decidedly the Shamrocks started out on their season of 1894 in grand fashion last Thursday. A contemporary speaking of the match said:

"It is true Montreal did not make a brilliant score yesterday, but its team showed that there were great possibilities in store, with the proper amount of practice. The first match of the season can hardly be considered a criterion. It is more of a dress rehearsal than anything else, but it usually gives us an idea of the prospects. As far as the Shamrocks are concerned, they were never better at the beginning of any season, and, as remarked before, Montreal ought to do a good deal better in a couple of weeks."

The day was showery and by no means an ideal lacrosse day, but the two teams lined up promptly at 3.30 p.m., before the admiring or critical gaze of 7,000 eyes. The attendance at the game is estimated at 3,500. But little roughness was exhibited. Following were the teams:

Table listing players for Shamrock and Montreal teams, including positions like Goal, Point, Cover, Defence field, Centre, Home field, Outside home, Inside home, and Captain.

Referee, Tobias Butler; Umpires, Messrs. E. Shepherd and P. McKeown; Timekeepers, Dr. Elder and W. J. McKenna.

The field was wet and slippery and the players not so sure of their footing as under more favorable conditions, nevertheless the play throughout was fast and scientific, the checking hard and close, and the Montreal team showed up to better advantage than a non-attendant would imagine from the score of five to one against them. The defence of Montreal played with judgment and grit, but had to lower their colors to the fierce persistent onslaught of the Shamrock home. At their home end Montreal was weak and erratic—even McCutcheon, the man from Cornwall, being away below the mark. O'Brien played the "star" game for Montreal and was ably assisted by Patterson, Anderson and Hamilton, the goalkeeper.

The Montreal team of Saturday were no mean opponents, and after a strengthening of their home will be a dangerous rival for senior honors.

Amongst the Shamrock players it is hard to make a distinction. They all played well. Stinson, between the poles, played with a cool steadiness which which would reflect credit on a veteran. He may be looked upon as a fixture, but has one fault which should be corrected. He has a habit of stopping the ball, when it is going over or to the side of the goals. This is a dangerous practice which is easily remedied by simply letting the ball go. Dwyer at point was reliable. If he showed a weakness at all it was in permitting an opponent to get full possession of the rubber before checking him. This is not wise so close in. Moore and Murray were in excellent form and put up a game which was simply beyond criticism. Two better men in their positions are not to be found. O'Brien played a strong game and is only lacking in experience. Hinton did more running than any other man on the field, but has often been more effective. Neville did not show up to the advantage he usually does owing to the fact that the play was generally confined to either end of the field. The home field and home worked like clock-work, and their beautiful passing, catching and dodging excited continuous applause. McVey, Wall and Danaher all distinguished themselves, and with Tansey and Tucker make a combination which is difficult to handle. Tansey, who was closely watched, displayed all his old dash and brilliancy; Tucker hustled with judgment and did most of the scoring.

The game throughout was free from any deliberate roughness, and the only regrettable feature of the day was the

hot-headed, senseless action of a portion of the Shamrock team in walking off the field as a protest against Referee Butler's ruling when he sent O'Brien to the fence in the fourth game. A referee's decision is final and, whether right or wrong, must be submitted to. Besides a team should never lose sight of the fact that the spectators' interests are worthy of consideration. Such a decided action as walking from the field should never be taken except on extreme occasions, and then only on the initiative of the captain, who is there to command and be obeyed.

The following is a summary of the games as scored:

Scoreboard table showing goals scored by Shamrocks and Montreal in various games, with names of scorers like Tucker, G. Hamilton, Danaher, and Murphy.

There was a delay of sixteen minutes in the first game owing to an accident to Pearce and of twenty-five minutes in the fourth game on account of Murphy's accident, and of Shamrock's protest against the referee's decision referred to previously in ruling O'Brien off.

Go ahead, Shamrocks! Keep it up! Next fall you will again hold the championship!

A LACROSSE TOURNAMENT.

OPINIONS ON THE SUBJECT.

Some prominent members of the Shamrock Lacrosse Club have been speaking during the last week of the interest that a tournament of the five league lacrosse teams would arouse in the States, one prominent official of the club saying that if the teams were to play, under favorable circumstances, in the larger cities of the States, lacrosse would rapidly and completely supplant baseball as the national game, for there is no game so interesting to the onlooker as lacrosse. Mr. Tansey, the veteran ally of the Shamrock club, was the originator of the first and only lacrosse tournament in the States. This was more than twenty years ago, and the teams that played were the Shamrocks and the Caughnawaga Indians. Mr. Tansey, after speaking of a game played at St. Patrick's picnic at Vaudreuil, when Hon. Thos. D'Arcy McGee, Sir John A. Macdonald and Sir Geo. E. Cartier acted as judges of the game, went on to give the representative of THE TRUE WITNESS the circumstances of the tournament.

"In 1871," said Mr. Tansey, "we beat the Montreal team for the first time. The game played then was very different to the game of to-day; the goals were 300 yards apart, and we played 15 men aside, two men were in the goals most of the time, and when a man got the ball he would run with it up to his opponent's goal if he was able, no matter what his own position on the field might be. Well, after defeating the Montreal, we were naturally delighted, and I called a meeting in my house, with a view of disclosing a little scheme I had in my mind. I asked if they were all glad of the victory; of course they all said 'yes.'" Mr. Tansey then explained that it was his idea to take the Shamrock team and a team of picked Indian players on a tour through the States. His plan was seconded by five of the gentlemen present, who donated each \$100 towards the expense of the trip; this, with \$100 donated by Mr. Tansey himself, made \$600.



LOSS OF POWER

and Manly Vigor, Nervous Debility, Paralysis, or Palsy, Organic Weakness and wasting Drains upon the system, resulting in dullness of mental faculties, Impaired Memory, Low Spirits, Morose or Irritable Temper, fear of impending calamity, and a thousand and one derangements of both body and mind result from pernicious secret practices, often indulged in by the young, through ignorance of their ruinous consequences. To reach, re-claim and restore such unfortunates to health and happiness, is the aim of an association of medical gentlemen who have prepared a book, written in plain but chaste language, treating of the nature, symptoms and curability, by home treatment, of such diseases. The World's Dispensary Medical Association, Proprietors of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., will, on receipt of this notice, with 10 cents (in stamps for postage) mail, sealed in plain envelope, a copy of this useful book. It should be read by every young man, parent and guardian in the land.

Print and Prosper. Have your work work done at THE TRUE WITNESS office.

With this sum in hand, then, operations were immediately begun. A team of the finest Indian players was engaged at \$1.50 a day and expenses, the field captain to receive \$2.50 a day.

Mr. Tansey then journeyed to Saratoga to make terms for grounds on which to play. After some trouble grounds were at last secured, but the day on which the lacrosse men were to play was also a day on which trotting races were to take place. Mr. Tansey, nothing daunted, however, proposed that to sustain the interest and make everything run smoothly, a layer of lacrosse should be given, then a layer of trotting. This plan was agreed to by the owner of the grounds and the result was an enormous success; \$600, the exact sum with which they started, was placed to the credit of the Shamrocks at the completion of the games.

The first match in the tournament was not only remarkable as a financial success, but was also the first game won by a white team over a first-class Indian team.

The victory of the Shamrocks was the more complete as the Indians had accepted \$400 (money down) from a dishonest betting man, to win the game by any means, and their efforts to do so were frantic; when the Shamrocks left the field they were hacked and bruised beyond precedent, but they left the field victors; and never during the rest of the tournament did they lower their colors to the red man. Since that day the Indian has receded in the race, until today the green men on the intermediate can play all round the wily Indian and leave him about 5 goals behind at the end of the game.

The game played in Saratoga so interested the public that the team were persuaded, almost compelled, to stay over and play again on the following Monday.

After leaving Saratoga, matches were played at Troy, at New York, and other places, and the whole cost of the excursion was \$480, \$300 of which were given to the Indians. The gentlemen who had contributed a hundred dollars each were only called upon to the extent of \$80 each. This first and only tournament, therefore, was a success, especially when it is remembered that there were much fewer facilities for comfort and expedition than there are now.

PERE MONSABRE ON THE DEVIL.

A remarkable sermon was preached at the church of St. Francois Xavier, Paris, by Pere Monsabre, on Sunday, April 29. Though this ex-preacher of Notre Dame, who not long ago could fill the great Cathedral with the sound of his voice, has rapidly become an old man, crowds flocked to hear him no less eagerly than of yore. The sermon was in favor of a work under the patronage of St. Michael, which has for its object—by spreading sound Christian literature among the people—to continue on earth the work begun by the Archangel in Heaven, viz., that of combating the devil. The work needs funds, and on this the preacher waxed eloquent, but more eloquent still on the subject of the devil himself, whose words, non serviam, and their equivalent, "Neither God nor master," formed one of the leading points of his sermon. Commencing with Satan as the dragon of the Revelations, he came to him as the Father of the present anarchy that reigns throughout the world. This anarchy is divided under three heads—viz., intellectual, moral anarchy, and social and domestic anarchy. He showed this fiendish fraternity gathering to itself myriads of souls by means of the tongue of man, and the pen of man, and by the prostitution of artists' powers in the production of lascivious pictures. The picture of evil was powerfully drawn out. Beside it another picture was given—viz., that of the good that might be done in combatting Satan by the dissemination of good literature among the people. It was to produce a people's literature and to spread it far and wide that L'Œuvre de Saint Michel (the work of St. Michael) had been founded by an eminent Jesuit. Pere Monsabre pleaded earnestly for funds wherewith to carry it on. He closed with a beautiful peroration on the love of God, touched by something of his old fire. Then with his monk's cowl over his head, and his rugged face marked by a certain humorous smile of his own, he went from seat to seat, collecting.

A masked ball—a lemonade with a stick in it.—Philadelphia Record.

TWO SPLENDID DONATIONS.

MGR. LAFLECHE RECEIVES A FINE PURSE.

Bishop Lafleche's jubilee was successfully brought to a close Wednesday night. The Pontifical High Mass in the morning was attended by twelve Bishops, two Monsignors and some four hundred priests. After the sacred offices, the clergy presented an address to Bishop Lafleche and a purse of \$2000. The address was read by Grand Vicar Rho. Then followed the address of Mayor Panneton in the name of the city and diocese, and was also accompanied by a purse of \$1000. Other addresses presented by the surrounding towns in the diocese were read, and valuable presents accompanied the kind words. The banquet in the City Hall was a grand affair; 400 priests were there, while the prelates formed a distinguished-looking group at the table of honor. In the evening the guests departed after having assisted in a jubilee that will long be memorable in the records of the Trifluvian City. The popularity of Mgr. Lafleche was always conceded on all sides, but the depth of love and esteem entertained for the prelate throughout the diocese of Three Rivers, as revealed by the jubilee, was really wonderful as well as touching.

QUEEN'S BIRTHDAY HONORS.

MORE KNIGHTHOODS FOR CANADIANS.

LONDON, May 25.—The Gazette announces the following birthday honors: William C. Van Horne, president of the Canadian Pacific railway, Knight Commander of the Order of St. Michael and St. George.

Hon. Frank Smith, of the Canadian Senate, knighted.

Judge Casault, of the Superior Court, Quebec, knighted.

Hon. C. E. de Boucherville, of the Canadian Senate, Companion of the Order of St. Michael and St. George.

Viscount Wolseley, commander of the forces in Ireland, a field marshal.

Sir Donald Stewart, commander-in-chief of Her Majesty's forces in India, a field marshal.

Mr. Arthur Renwick, commissioner of Sydney, N. S. W., to the World's fair, knighted.

Mr. J. J. Grinlinton, commissioner of Ceylon to the World's fair, knighted.

ST. PATRICK'S BAZAAR.

Miss Cassidy has received for the Rosary table, since last week, the following articles:—Handsome fancy gold ring and pair of vases, Miss Mary McCallum, Dorchester street; pair vases, Miss B. Delaney; fancy brush and comb bag, and fancy picture frame, Miss Beaufens; prettily worked bracket drapery, Miss Lizzie McGinnis; ornamental bracket drapery, Miss E. Conway; plush picture frame, Miss Cane; work-basket and statuette, Miss M. McDonald; picture of the Holy Rosary, Miss Statia Kehoe; cut-glass altar cruets, Miss A. Cassidy; fancy wicker chair, Miss Kate Stafford; an assortment of dolls from Mr. O'Brien; set of lace curtains, Miss Kate Duffy; Sadlier & Co., marble picture of Leo XIII. set in crimson plush frame, also an exquisite stained glass window of the guardian angel; Miss Roach, set of fancy mats.

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 Whiteners." 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 Whiteners" 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 Whiteners 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 whiteners, the skin will forever retain its color. It also removes freckles, etc., etc. The "Hair Grower" is 50 cents per box and the "Face Whiteners" 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 SHERWOOD STREET, OTTAWA, ONT. P. S.—We take P. O. stamps same as cash but parties ordering by mail confer a favour by ordering \$1.00 worth, as it will require this amount of the solution to accomplish either purposes, then it will save us the rush of P. O. stamps.

COMTE DE MUN

Delivers Another Masterly Address.

THAT was a magnificent address delivered by the Comte de Mun, in the Chamber of Deputies, the week before last. How grandly, how powerfully he demolished the theories of godless socialism and unfolded the imperishable principles of the Gospel. Read the following passage:

"What! you have driven God out of your institutions; you have done your utmost to destroy every religious idea and influence; you have ordered that the youth of the nation should grow up in ignorance of the necessary foundation of morality; you have obliged your teachers and instructors to ignore even the very idea of a God; you have broken up the family by divorce, and you ask who are responsible. What! you have decreed the contempt of the divine law, and you dare to call us to account for the general lawlessness which has resulted! The Church does not conspire; she pursues her eternal mission in the world. [Interruptions]. She is the only government which neither passes away nor changes. She accomplishes her destiny, which is to exercise her beneficent action on every age and on every society. She will fulfil it towards the democracy, as in time past she fulfilled it towards Kings and Emperors. That is the secret of what you call her evolution. I can perfectly understand that you are dismayed to see Catholic priests mixing with the people, speaking to them, defending them, showing them in the Gospel the guarantee of justice, aiding them to organize themselves and thus to withdraw them from socialistic tyranny. Ah, I understand, for you know well enough that the future of society depends on this supreme contact between Christianity and socialism. Little wonder that the radicals who for so long a time have made anti-clericalism and the persecution of cures the foundation of their politics, and which to-day is the bond which binds them together, should be astonished and overcome at seeing priests and people meeting together once more."

CONFIRMATION

AT COTE DES NEIGES COLLEGE.

Monday was a gala day at Cote des Neiges College. This really splendid institution is under the care of the Fathers of the Holy Cross, and it serves as a preparatory school in connection with their grand classical college at St. Laurent. Boys ranging from six to fourteen years of age are drilled in the elementary classes at Cote des Neiges before passing into the higher grades of the larger institution. We know of no institution of education that occupies a more magnificent and healthy site than this college. It is a superb building, made of cut-stone taken from the quarry on the college grounds. It is surrounded by immense fields—broad and goodly acres—and it looks out upon the vast valley that stretches from the foot of Mount Royal to the rapids of Lachine and the broad St. Lawrence. Interiorly the house is large, clean, well lighted and airy. Its recreation, study and other halls are on a very extensive scale. Two complete preparatory courses are given; one in French—under the direction of Rev. Father Remi, C.S.C., the other in English—under Rev. Father Kelly, C.S.C.

On Monday the healthful breeze that came around the mountain, and careered on over the valley to the St. Lawrence, paused to rustle the million leaves upon the trees around the college, and caress the three flags that floated from the spires of the edifice. In the center waved the Papal flag—telling to all who assembled there that here was a Catholic institution, a shrine of sanctity and an abode of religion. On either side of the Papal banner floated the flags of Canada and Ireland—the French Canadian's tricolor, and the Irish Canadian green and gold. A grand and eloquent lesson to our people. These festive ensigns told that the children of the two great Catholic races of our country met there under the standard of one Faith, and partook—in loving fraternity—of the draughts of knowledge and the food of instruction.

But why all this display? It was Confirmation day, and His Grace, the good and venerable Archbishop of Montreal,

had come to administer the fortifying sacrament to fifty young boys; the glad parents of these happy children had assembled in the beautifully frescoed chapel to witness the ceremonies; the devoted teachers and members of the community had assembled to take part in the grand event.

At ten o'clock His Grace entered the chapel, preceded by the usual attendants. The rich organ pealed forth a joyous march while the sacrament was being administered to upwards of fifty boys, the *Veni Creator* was sung in good style by the choir of the college. After the ceremonies, which were concluded at half-past ten, His Grace held a reception for the members of the community and then started upon his pastoral tour. The refectory of the college was the scene of great enjoyment, from half-past ten until after eleven o'clock. A magnificent breakfast was prepared for all the guests and pupils, parents, visitors and the members of the community sat down to a most sumptuous repast. There was joy on all sides, and particularly was it visible in the bright faces of the boys, whose hearts had been made happy by the reception of a great sacrament in the morning.

Some day we will lead our readers into the College of Cote des Neiges and give them an idea of all its attractions, advantages, and claims to the greatest possible encouragement. The name is suggestive. In the midst of the darkest night the hill of snows is seen rising beautifully from out the shadows; and when the sun flashes upon its summit in day time, it becomes dazzling in its splendor. So amidst the darkest hours of unchristian teaching, the clouds of bigotry and of anti-Catholic principles that seek to shadow our sky, the College of Cote des Neiges—the conservatory of faith and the refuge of a rising generation—appears white and glorious in contrast with more sombre surroundings. But when the sun of Catholic Truth lights up its moral and intellectual aspect, it grows radiant in the fulgence and it sheds a lustre upon the paths of hundreds of the coming generation.

ENTERTAINMENT AT ST. MARY'S COLLEGE.

St. Mary's College Hall was crowded last Thursday night, the occasion being a grand musical and literary entertainment for the benefit of Catholic orphans. Some of those who assisted were: Misses Ducharme, Hopkins, Hubert, Turcott, Dubois, Hollinshead, Monk, Young, and the Misses Lewis, and the Messrs. Survever, Lebel, Clarke, Pelletier, Renaud. The chorus was very good and the charming young ladies who assisted made a very picturesque scene. The entertainment closed with an amusing comedy entitled: "Les Deux Timides," in which the following gentlemen took part with credit: Messrs. Laramee, Dumouchel, Gladu, Mignault and Survever.

BRANCH 26, C. M. B. A.

The regular meeting of Branch 26, C. M. B. A., was held at Glenora hall Monday evening and was largely attended. President Reynolds presided, and several new members were initiated. The president reported that the branch would enter the contest for the trophy at the St. Patrick's bazaar and, judging from the manner in which the matter was being taken up by the members, he was assured the branch would make a creditable showing. Remarks in the interest of the association were made by Chancellor Feeley, Brothers Gould, Walsh, Corcoran, Smallshire, McMenamin, John S. Shea, W. Ryan, Kennedy, Stevens, Milloy, Sharkey and others. Brother Morris, of Branch 74, also made a brief address, and extended a hearty invitation to the members of Branch 26 to attend a special meeting of his branch to be held on Monday, 14th June, at which Rev. Father O'Meara, pastor of St. Gabriel's, will be initiated a member of the association. It was also announced that a grand pilgrimage to St. Anne de Beaupre would be held on Saturday, 20th June, under the auspices of the advisory council for the district of Montreal.

The name of our Lord God should lie a precious jewel in the cabinet of our hearts, to be taken out only at great times and with loving awe.—George McDonald.

FANNY ALLEN.

A Legend of Later Times.

BY S. GREATA.

PART II.

Villa Maria!—thou whose fame,
Is sung by every voice;
Villa Maria! sweetest name,
On thee hath fallen the choice.

The mother-tongue comes from afar,
Its accents soft and sweet,
Tempt the young maiden from her home,
To learning's favorite seat.

And hither cometh the proud girl,
With full and firm intent;
She should abide in her own faith,
Nor by the nuns be bent.

To worship God in Peter's fold,
She thinks they strangely err.
They worship in the Roman form,
But cannot bias her.

"To be baptized is nothing worth!
I was, to please mamma;
The minister was full of zeal;
I? Oh, I laughed, ha! ha!"

Such, and such like, was her discourse;
Her teachers were aghast;
"Oh! let us pray for that poor girl,
She may be touched at last."

The spring-time came—and with its flowers,
The happy sisters made,
An offering of love to God,
And thus a Sister said:

"Please take this vase of odor sweet"
The Sanctuary within;
But bow the knee to Jesus there;
Or e'er thou enter in."

I am a Protestant, she thought,
I will not bow the knee
They tell me Jesus dwelleth there;
How know I that 'tis He?

She opened the gate and would have placed,
The flowers with careless glance;
But some strange power held her back,
She could make no advance.

Once more she tried—"twas still the same,
Her limbs refused their aid;
She stood transfixed and statue-like
A wonder-stricken maid.

Not yet she yielded;—once again,
Again in vain she tried,
Then she burst forth—"Lo! God is here,
'Tis He indeed," she cried.

"And art thou then the God I love
And seek?—Then I adore
Humbly thy majesty divine,
My wickedness deplore."

Lowly she bent the suppliant knee,
And softly placed the flowers,
First watered with hot scalding tears,
Like summer's tropic showers.

Then meekly crept adown the aisle,
To the most distant place;
Where she could weep her bitter tears
And hide her fevered face.

Not yet she spoke of what had passed,
It was too early then;
She would seek grace from God above
And help from holy men:

She would inquire, recant, abjure,
Would be baptized in truth;
That she had mocked that holy rite
Now caused her bitterest ruth.

In secret 'twas the Truth she sought,
Stiff-necked but generous mind!
Thou knewest not that thou had'st a call
In days left far behind.

That He who sent Heaven's chosen Saint
To snatch thee from the grave;
Should one day, from the altar call,
The soul he longed to save.

As she had promised—all was done,
A changed and serious girl,
She seeks once more her Southern home;
But not for pleasure's whirl.

Her heart is stirred by higher aims,
And she will take the vow,
Which binds her life to God above,
None else can claim her now.

Spare we to tell how surged the swell
Of opposition's tide;
Fervent and firm she gained her cause
In God's house to reside.

She would return to seek the spot
Wherein to spend her life,
In prayer and God's own holy work—
Thus ceased at length the strife.

With tenderest care then come anorth
Her friends, to help her choose
The order where her vows to make
Nor yet a moment loose.

And in Mount Royal's city fair
They visit many a shrine,
Still she felt not her listening heart
Thrilled by a cord divine.

Till visiting the Hotel Dieu
The Holy Mass to hear,
Her eyes are riveted at once
On what she witnessed there.

The altar-piece—a Sainte Famille †
Where Joseph guards with awe;
Blest Mary and the Holy Child,
This was what there she saw.

A cry of joy, delight, surprise,
Escaped her where she stood:
"Oh, mother, this is He I saw
That holy man and good.

"Saint Joseph! thou hast called me here
And here will I abide,
Here will I serve my God and Thee
The sick man's couch beside."

* On receiving the flowers, Fanny said she would, but determined not to do anything of the sort.
† This picture, which was falling into decay, has since been removed.

(To be continued.)

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

A special meeting of the St. Ann's T. A. & B Society was held in St. Ann's hall Sunday evening. The object of the meeting was to receive the report of the excursion committee.

The committee reported that the steamer Rocket, of the Montreal and Cornwall Navigation Co, had been secured for the annual excursion of the society. The society's excursion having always been well patronized by their many friends and the public generally, the society has fixed on Dominion Day this year in order to allow the many friends of the society, who otherwise might not be able to attend, the opportunity of accompanying them on this occasion.

The excursion will be to Lake St. Peter and the steamer Rocket, which is one of the finest on the river, will leave the wharf at 9 a.m., giving a full day's sail, and a fine opportunity to view the magnificent scenery of the St. Lawrence, and reaching Lake St. Peter so as to return by moonlight. The committee are determined to spare nothing to make this excursion a pleasant and enjoyable one and look forward to meeting many of their friends again on this occasion.

BLESSING THE ROSES.

The ceremony of blessing the roses of St. Dominic was performed at St. Patrick's, on Sunday afternoon. Eight hundred roses were blessed; there was a large attendance of young ladies. As this devotion is becoming more known, it is rapidly becoming more popular. Father James Callaghan, who officiated on Sunday, received the power to bless the roses through the kindness of the Dominican Fathers of the Priory, St. Hyacinthe. The practice takes its origin from St. Dominic himself, who planted a rose tree in the garden of his Monastery, in Italy, more than 500 years ago; this tree, until the present day, has blossomed with different colored roses every year.

GEMS OF THOUGHT.

If we take all things as from God, and behold all things as in the light of the brightness of His coming, all shall be well.—Cardinal Manning.

You will never have more than three or four friends in the course of your life; your entire confidence is their right. But to give it to many—is that not to betray your real friends?—Honore de Balzac.

What one cannot know he had better not try to know. A quiet uncomplaining contentment with the limitations of human knowledge, as fixed by God, is one of the marks of true wisdom and also indispensable to intellectual composure.

"Beware the pine tree's withered branch,
Beware the awful avalanche!"
was the peasant's warning to the aspiring Alpine youth. Dangers greater than these lurk in the pathway of the young man or young woman of the present as they journey up the rugged sidehill of Time. But they may all be met and overcome by a judicious and timely use of Dr. Pierce's Golden Medical Discovery, the celebrated cure for colds, coughs, catarrh, and consumption. Better than hypophosphites or cod liver oil; unrivalled and unapproachable in all diseases arising from a scrofulous or enfeebled condition of the system.

The "Discovery" is guaranteed to cure in all cases of diseases for which it is recommended, or money paid for it will be refunded.

Hernia, or Rupture, permanently cured or no pay. For treatise, testimonials and numerous references, address World's Dispensary Medical Association, Buffalo, N.Y.

Miss Backbay (of Boston)—I find it difficult to keep in my mind the thoughts that occur to me. Miss De Paque (of Chicago)—Pshaw! Why, we've always had the notion that cold storage would do everything.—Puck.

About two months ago I was nearly wild with headaches. I started taking Burdock Blood Bitters, took two bottles and my headaches have now altogether disappeared. I think it is a grand medicine. EVA FINN, Massey Station, Ont.

FETE DIEU CELEBRATION.

THE MOST IMPOSING PROCESSION
IN YEARS.

The Streets Decorated — Impressive Ceremonies — St. Patrick's Repository a Gem of Artistic Display — A Number of Archbishops and Bishops Present.

For three years past heavy downpours of rain on Corpus Christi Sunday have made a solemn open procession out of the question; and this year the newspapers, and many private weather-wise individuals, predicted unpleasant weather for that day; but we are happy to record that they were mistaken in their calculations. Sunday dawned bright and mild, perfect weather for a procession, not too hot, not too cold, and with a gentle breeze just sufficient to give the gay flags and streamers a martial wave.

The decorations were extensive and beautiful. Notre Dame Church, exteriorly, was beautified by the usual banners, shields, evergreens and streamers; a verdant arbour of green branches was formed from the inner door of the church to the outer arches. The decorations on St. Lawrence street were particularly brilliant and numerous; flags from every house flapped gently in the breeze and many gay streamers were suspended across the road. Amongst others were particularly noticeable Mr. Lorge's elaborate display; on all Catholic occasions his place is always pre-eminent. St. Catherine and Bleury streets presented a festive appearance, especially Bleury, down which, from St. Catherine to past the Jesuit Church, were planted, on each side of the road, a bright hedge of living branches; this beautiful decoration was also continued along Dorchester to St. Alexander street, which, with Lagachetiere, shared the honor of being the most profusely and artistically decorated of any streets on the route. The walls enclosing St. Patrick's Church and grounds were completely covered by drapings of green, red and white bunting; on every buttress of the wall were a trio of bright flags, this was the case clear from Dorchester to Lagachetiere. At the corner of Dorchester a beautiful statue of Our Lady had been raised on the bultress, as on a pedestal, and with its roof of green leaves over head and the beautiful flowers on the spotless drapery, at the feet, it looked most lovely; the window of the large room off the Sacristy was also opened out and a very pretty altar erected immediately inside. But the shrine of the Sacred Heart, in the door way of the Convent, on St. Alexander street, took the palm for beauty; the door steps were carpeted, and on a pedestal on the top one stood a splendid statue of the Sacred Heart and around it was a profusion of colored lamps, palms and beautiful flowers. The Orphanage, on Lagachetiere street, was also decorated very prettily; from each second story window hung a bright wreath of roses, and green leaves; pendant from these hung red and white streamers; then all along the front of the edifice and fastened at every window were long drapings of bright bunting. An altar was erected at the top of the door steps and emblematic shields suspended around it; on the fence below was hung, among the green boughs, a long drapery bearing the words "Behold the Lamb of God." On each side of this were other drapings bearing appropriate inscriptions.

A Low Mass was said at St. Patrick's Church at 8.30, after which the societies assembled on St. Alexander street, and fell in the order of procession. At about half-past nine the procession started for Notre Dame Church, going by way of St. Alexander, Craig, St. Peter and Notre Dame street. A long wait was made on Notre Dame street, while the members of the smaller parishes fell into their places in the front of the procession; it was eleven o'clock when St. Patrick's congregation passed Notre Dame Church. As soon as St. Patrick's Society had passed the congregation of Notre Dame marched from the church, down an avenue of the 65th volunteers and delegates of St. Mary's Cadets. When the students of the Grand Seminary, the subdeacons, the deacons and priests had passed, there followed the Baldachini, borne by four gentlemen, and underneath it, carrying the Blessed Sacrament in the Monstrance,

Bishop Lorrain of Pembroke. Immediately the Baldachini appeared, the great bell in Notre Dame began to toll, the word of command was given and the swords of the 40 or 50 officers gleamed from their scabbards and rested at the present arms. Another order was given; there was a rattle along the line and 200 bayonets glistened in the sun; then a sound of boys' voices, in solemn chant, rose up and mingled with the booming of the bells; heads were bared, and as the Monstrance passed the vast crowd fell on their knees and bent in prayer. It was a never-to-be-forgotten sight, and the Protestants who were in the crowd must have been moved to veneration by the very solemnity of the occasion, for they removed their hats and bowed with their Catholic brethren.

The route of the procession was across Place d'Armes, along St. James, St. Lambert Hill, St. Lawrence street, St. Catherine to Bleury, and thence by Dorchester and St. Alexander streets to St. Patrick's Church. Twelve parishes took part in the procession, the English speaking parishes being St. Anthony, St. Mary and St. Patrick. The procession was the longest ever known in Montreal and took nearly two hours to pass a given point; thus at a rough calculation it was at least two miles in length.

As the procession wound slowly along, underneath the fluttering flags in the gayly decorated streets, the rosary was recited in French and English, psalms were chanted, and at intervals came the boom of a drum and the crash of music. Along in the procession, with martial tread, marched a strong body of police in holiday garb; following came the various parishes with their distinctive flags and banners; last but one came St. Patrick's, which, together with Notre Dame, naturally made the best turnout of the day. St. Patrick's Living Rosary was perhaps the most beautiful feature in the procession. First came five beautiful banners each borne by four young ladies, assisted by eight little girls in white, who each held the end of a separate ribbon fastened to the frame of the banner.

The color of the trimmings and the ribbons of the first five banners was red, and the scenes depicted the five glorious mysteries; then came five green trimmed banners representing the sorrowful mysteries; and last five blue trimmed ones for the joyful mysteries.

The following was the order of procession: Societies of St. Louis parish, St. Peter's, St. Bridget's, St. Mary's, including School of Our Lady of Good Counsel, the Children of Mary, Rosary Society, St. Mary's congregation, St. Mary's School, and the Society of the Holy Name of Jesus; after these came the parishes of St. Joseph and St. James, and last St. Patrick's and Notre Dame.

St. Patrick's congregation came in the following order:

Sacred Heart Society, Sodality of the Living Rosary, with 15 banners; Children of Mary, Christian Brothers' School, Young Men's Society and St. Patrick's Society, headed by a band.

Notre Dame came in the following order:

Grey Nuns, Christian Brothers' School of St. Laurent, Mount St. Louis College students and band, the Little Seminary of Montreal, Retail Clerks' Society, Congregation of Young Men of Notre Dame, Grand Seminary with band, Policeman's band, St. Mary's College band, St. Mary's Cadets, with Duke of Connaught flag, band of the 65th battalion.

Then came the clergy, followed by the Blessed Sacrament; the whole attended by a body guard of the 65th battalion, under the command of Lieut-Col. Prevost. The Blessed Sacrament reached St. Patrick's Church, which was the altar of repose, at 12 o'clock, and the 65th battalion falling into line at the side, Bishop Lorrain, bearing the Monstrance, made his way up to the high altar, where Benediction was given, the response being made by a specially augmented choir, under the direction of Professor Fowler. St. Patrick's Church, which was crowded to the door, had been beautifully decorated for the occasion and the altar was illuminated by hundreds of varicolored lamps and wax candles. After Benediction the procession returned to Notre Dame Church and dispersed. The proceedings went off without a single hitch, nothing whatever occurred to mar the harmony of the beautiful ceremony. If the decorations were not quite so elaborate as they have been in former years Catholics have every excuse in the

unpropitious weather which has prevailed on this day for the last three years.

Notes of the Procession.

Among the distinguished visitors who viewed the procession were Bishop McDonald, of Charlottetown, Prince Edward Island, and His Lordship Bishop O'Connor, of Peterboro. Through the kindness of the Mother Superior of the Grey Nunnery, their Lordships viewed the procession from a prominent place in the convent.

Archbishop Duhamel, of Ottawa, and Bishop Lafleche, of Three Rivers, who were passing through the city on Sunday, witnessed the procession and were much edified.

One hundred Children of Mary wearing medals of the Immaculate Conception from St. Patrick's, took part in the procession.

A large number of the Catholic Young Men's Society turned out, headed by their banner, bearing a picture of the world and the inscription *Ad Majoram Dei Gloriam*.

The Rosary Society chanted many beautiful hymns as the procession drew near the Notre Dame Church on the return journey.

Each of the twelve parishes had a band which discoursed sacred music during the procession.

St. Patrick's Church, in the interior, presented a more brilliant and beautiful appearance than it had done for a long time. The mottoes, emblems, flowers, banners, lights and decoration of all classes, were surpassingly magnificent, and the grand temple was a perfect shrine of beauty.

Bishop O'Connor was more pleased by the appearance of the Living Rosary, of St. Patrick's Church, than by any other part of the procession. His Lordship was loud in his praises of the beauty and harmonious coloring of the banner.

The magnificent \$500 banner of Our Lady of the Rosary, carried by St. Patrick's Rosary Society, was an object of general admiration.

The representatives of St. Patrick's Sacred Heart League, and the Rosary, numbered upwards of 400.

CORPUS CHRISTI.

HOW THE FEAST WAS OBSERVED AT ST. MARY'S ON SUNDAY LAST.

Shortly after the 7.30 Mass on Sunday morning last, the bells of St. Peter's, St. Bridget's and St. Mary's—19 in all—told out in merry glee upon the clear May morning air. A goodly number of parishioners, wishing to show their love for Our Divine Lord in the Most Blessed Sacrament, gathered around the church, where they awaited the departure of the procession. At forty minutes after eight the children of the Academy, beautifully attired and in charge of the devoted Sisters, formed into line opposite to the convent; then came the children of Mary in white flowing veils; the Holy Rosary Society with its officers; the boys' Sacred Heart Society; and the Society of the Holy Name of Jesus and Mary; each society bearing its respective regalia, banners and flags. It has been very properly said by one of our morning papers—the Herald—that "never was more moral fervour and religious spirit demonstrated by one great faith."

In the evening, at 7.30, an unusually large congregation filled the church to greet His Lordship Bishop McDonald, of Charlottetown, P.E.I., who honored the congregation with a visit. After the recitation of the beads and usual May devotions by Rev. Father O'Donnell, the Rev. Dr. McMillan, secretary to His Lordship, Bishop McDonald, delivered a most learned, eloquent and powerful sermon on the "Holy Eucharist." He took his text from the Gospel of St. John, and proceeded to unfold the grand and wonderful story of that sublime mystery, in language as near perfection and as worthy of the subject as human expressions could be. It was at once a deep, dogmatic address upon this lofty and difficult theme, and a simple explanation within the reach of the humblest mind in the vast audience. On hearing such a sermon one feels like thanking God for being a Catholic. It raises the very dullest on wings of Faith and Hope away beyond the realms of this cold matter-of-fact world. Long will Dr. McMillan's sermon be remem-

bered by all who heard it. It was in every sense a treat that it is worth a great deal to enjoy.

Immediately after the sermon His Lordship, assisted by Rev. Fathers Donnelly and O'Donnell, gave a solemn benediction.

The choir, under the direction of Prof. Wilson, organist, and J. B. Paquet, rendered many hymns most pleasingly. Messrs. Smith and Murray's rendition of Wilson's *Tantum Ergo* was much appreciated.

His Lordship left for home on Monday evening.

OBITUARY.

THE LATE MR. C. FARLEY.

Another one of Canada's pioneer Catholics passed recently away: Mr. Cornelius Farley, of Tingwick, Athabaska Co., P.Q. He died May 12th, aged 78 years. The funeral took place from St. Ann's Catholic church, Danville, P.Q., Tuesday morning, May 15th, at 8.30, where Solemn High Mass of Requiem was celebrated by Rev. Father Masson, pastor of the church, who conducted the impressive Catholic services at the grave, the choir of the church rendering selections and responses. Mr. Farley was born in County Cavan, Ireland, in the year 1816, and emigrated to Canada in 1826, locating in Tingwick, where he had carried on successfully extensive farming. He was one of the most prominent Catholics in the County of Athabaska, and was widely known all over the Township, where his counsel and advice was very often sought on all Catholic matters. He took a quiet but prominent part in all church affairs. Besides a wife he leaves four sons and five daughters to mourn his loss. R.I.P.

THE LATE MR. MICHAEL GRAHAM.

It is with deep regret that we learned of the death, last week, of Mr. Michael Graham, one of Quebec's oldest and most highly respected citizens. Mr. Graham was in his sixty-fourth year, and up to a short time ago appeared in very good health. For some years he has been a resident of Montreal; the interment will take place in Quebec. In the lumbering circles his name was familiar, and his features were well known to every one of those interested for long years in that business. No man was better known and more highly respected on old St. Peter street, Quebec, than was Mr. Graham. He was a long time connected with the large firm of Allan Gilmour & Co., of Indian Cove. He spent a short time in Savannah, in the lumber business, but eventually returned to Quebec, and for twenty years looked after the interests of Messrs. Robert Smith & Co., of New Liverpool Cove. Mr. John Graham, city traveller for J. C. Wilson & Co., and Mr. M. S. Graham, with Messrs. Fraser, Viger & Co., are his sons. To his family we extend our most sincere sympathy, and we join in the prayer of the Church that "he may rest in peace."

THE LATE MR. O. R. PHILLIPS.

Last week, one of Montreal's most enterprising and highly respected citizens passed away in the person of Mr. Phillips, of the firm of C. R. Phillips & Co., of 143 McGill street. In the engraving and photogravure business Mr. Phillips had made a well-deserved reputation for himself. He was energetic and honest in every sense of the terms. He was a native of Inniskean, County of Cork, Ireland, and came to this country about twenty-four years ago. For about fourteen years Mr. Phillips was connected with the firm of Rolth, Smith & Co., lithographers, Toronto. He came to Montreal in June, 1837, and has since carried on business in this city, winning for himself the esteem of all sections of the community. At the time of his death he was in his fortieth year, and leaves a wife and one child to mourn his loss. Mr. Phillips was treasurer of the Irish Protestant Benevolent Society. The interment took place in Kingstons, on the 23rd May. To his relatives and friends we extend our sincere sympathy.

BYRON declared that Sheridan's "School for Scandal" was the best English comedy of his time. It has been translated into Italian and produced in Naples with great success. The work of a genius is immortal. No matter in what language it is heard there is something about it that breathes the soul of its author, and while the spirit survives the creation cannot die.

Society News.

C. O. F. DELEGATES.

The Montreal delegates to the grand C. O. F. convention at St. Paul will number about thirty members. The representatives from the English speaking courts will be as follows: St. Patrick, Court 95, Wm. Murphy; St. Anthony, Court 126, Wm. J. Cochrane; Sarsfield, Court 133, Dr. John A. McDonald; St. Ann, Court 149, J. Jackson; St. Mary, Court 164, James Doolan; St. Gabriel, Court 185, Mr. Monaghan; St. Lawrence, Court 263, Francis Loye; Emerald, Court 378, John P. Malone.

The following French courts will also be represented: Ville Marie, Mount Royal, Sacre Coeur, Angelus, St. Cune-gonde, De Breboeuf, St. James, Notre Dame, St. Jean Baptiste, De Maisonneuve, St. Joseph, St. Francois de Assise, Dollard, Le Garde Ville Marie, St. Jean, Frontenac, St. Vincent de Paul, St. Isidore, St. Louis de France, Champlain, and De Salaberry.

There will be 21 French delegates go from Montreal and 9 English speaking. The party will start on Monday next from the G. T. R. depot. A large number of delegates from the outlying districts are expected to arrive here Monday morning and journey with the Montreal representatives.

The delegates of the C. O. F. for the convention at St. Paul are beginning to depart for that city; several left here yesterday morning and a small contingent followed this morning. The bulk of the delegates will leave by the G.T.R. on Saturday evening.

ST. GABRIEL'S COURT, C. O. F.

A meeting of the C. O. F., St. Gabriel's Court, was held on Sunday afternoon, in St. Gabriel's Church, there being a large attendance, and after general business 21 new members were proposed for admittance to the society and, there being no opposition, were elected.

St. Gabriel's Court of C. O. F. is in a most prosperous condition; there are over one hundred members in good standing on the books and others are continually joining.

The Court paid out during the last year \$370 in sick benefit and \$100 in funeral expenses; the balance in the bank is \$400, which sum will no doubt be considerably increased by the forthcoming picnic to Clarke's Island on 16th June.

ST. LAWRENCE COURT PICNIC.

Fourteen cars were required to transport the number of persons who attended the picnic of the St. Lawrence Court of Foresters on Queen's Birthday.

The picnic was a most enjoyable one, and the committee deserve great praise for the excellent manner in which the programme was carried out.

ST. ANN'S READING CIRCLE.

The St. Ann's Young Men's Reading Circle held their second meeting on Monday night in their hall, Ottawa Street. There was a good attendance, Father Strubbe presiding. After the various exercises had been gone through, including the reading of an essay by Mr. Martin, and the discussion of a point in Canadian History, the Rev. Father Strubbe proceeded to explain a certain point in Catholic doctrine put to him by a committee of the Reading Circle. At the Rev. Father's suggestion a certain doctrine of the Catholic Faith, which may be made a stumbling block by Protestants, is put to him, and at the next meeting is answered in full; this feature of the Reading Circle is quite novel and is likely to prove more interesting than any other part of the exercises. The next meeting of the Reading Circle will take place on Monday, June 11th.

ST. ANTHONY'S PICNIC.

St. Anthony's C.Y.M. picnic and games at Otterburn Park, St. Hilaire, on the Queen's Birthday, was one of the most successful ever held; over 1000 persons attended and dancing and other amusements were indulged in until nearly 7 o'clock in the evening, when the excursionists collected together and made their return journey, arriving in Mont-

real at 8.30 p.m. Great interest was taken in all the athletic exercises. The following is a list of the successful competitors:—

Boys' race, under 12, 100 yards—1, B. Palmer; 2, T. Bone.

Putting 16 lbs. shot—1, J. McHugh; 2, S. Devine.

Throwing 56 lbs. weight—1, J. McHugh; 2, Rev. Father Donnelly.

Girls' race, under 12, 50 yards—1, L. Bradley; 2, M. Gibbins; 3, S. Coghlan.

St. Anthony's Sanctuary boys' race, 100 yards—1, T. Coghlan; 2, J. O'Dowd; 3, A. Carrick.

Half-mile, open to C. Y. M. societies—1, N. Vincent; 2, C. J. Johnson.

Running hop, step and jump—1, J. McHugh; 2, P. Whitty.

Quarter mile, St. Anthony's C. Y. M. society—1, J. M. Morrissey; 2, H. Donnelly; 3, F. Brown.

Married men's race, 100 yards—1, J. McHugh; 2, P. Whitty.

One mile, open—1, R. H. Chapman; 2, J. McHugh.

Running broad jump—1, P. Whitty; 2, J. McHugh.

Sack race, 50 yards—1, M. J. Donnelly; 2, H. J. Donnelly.

The lacrosse match between the Jerseys and the Hibernians was won by the latter by three straight games; excellent play was shown on both sides and much interest was taken in the game. The committee of St. Anthony's C. Y. M. deserve much credit for the excellent manner in which the amusements were conducted.

ST. PATRICK'S C. Y. M. S.

The Picnic of the Catholic Young Men's Society on Queen's Birthday to Highgate Springs, Missisquoi Park, U.S., was a great success. Athletic sports and other amusements were much indulged in by the very large number of excursionists, and the valuable prizes which had been donated by Sir Donald Smith, Hon. Senator Murphy, Dr. Hingston, Dr. Guerin, Jas. O'Brien, M. Feron, B. E. McGale, H. R. Gray, John Allan, E. McMahon, R. Mallette, and Lorge & Co., were contested for by a crowd of the most enthusiastic amateur athletes. The results of the games were:

Half mile race, open to members of Catholic Young Men's society—1, E. McMahon; 2, J. Murphy; 3, D. Mallette.

Running hop, step and jump, open—1, C. Rolland, 39 ft. 3 in.; 2, S. McArthur; 3, S. McAnnally.

220 yards, open to members of Catholic Young Men's society—J. Murphy; 2, D. Sweeney.

One mile open—1, E. McMahon; 2, M. Cusack; 3, P. J. Cleary.

Running broad jump—1, C. Rowland; 2, S. McArthur; 3, D. Sweeney.

Boat race—1, C. Rowland; 2, G. Lyons; 3, R. Mallette.

Lacrosse match—Stanleys vs. Maples 2nd; Stanleys won by three straight.

CONCERT.

Immediately after the close of St. Patrick's bazaar, the C. M. B. A. of St. Patrick's intend to give a grand concert out at Cote St. Paul. The concert will take place in the school room, and the members of the St. Patrick's Dramatic Society will present one of their laughable comedies.

ST. ANNS CHILDREN OF MARY.

There was a very large attendance of the Children of Mary at the general Communion on Sunday in St. Ann's Church, and in the evening there was a grand procession round the church in which the Children of Mary took part.

SACRED HEART PROCESSION.

The procession of the different branches of the League of the Sacred Heart from the Gesu to the Notre Dame Church, which we announced last week for the 1st of June, will not take place until sometime in the end of the month; perhaps on Sunday, the 17th, or on Sunday, the 24th. The date has not been definitively fixed.

FORTY HOURS DEVOTION.

The Forty Hours Devotion, opened on Sunday last at St. Gabriel's Church, was brought to a close yesterday morning by Rev. Father O'Meara, the indefatigable pastor of St. Gabriel's, assisted by a number of the local clergy.

THE ST. PATRICK'S BAZAAR.

A meeting of the lady presidents of tables at the bazaar was held last Thursday afternoon in the large room of the Sacristy at St. Patrick's. Father Quinlivan presided; several preliminary arrangements were made in reference to the management of tables and the question whether the ladies should wear a distinctive dress was disposed of.

There will be a general meeting of all the collectors and other ladies connected with the bazaar immediately after Benediction on Friday, June 1st, in the large room of the Sacristy. All ladies are requested to attend as the following business of importance will be decided upon: Whether young ladies, under 18 years of age, shall be employed in selling chances, also that articles chanced for by dollar tickets shall not be less in value than \$100, and that articles for which 50 cent tickets will be sold shall exceed \$50 in value, and \$25 prizes shall be chanced for by tickets of 25 cents only, and that a certain price shall be fixed for an article, and when that amount has been obtained, sale of tickets for it shall cease.

Miss McGarvey has received the following articles for the Parish table at the Bazaar:—A handsome book-holder and a reading desk, two Shetland wool shawles, onyx necklace, artistic chate-laine, handsome onyx necklace in case, photos of celebrities, and other articles, from a Lady Friend; opera glasses, silver tray and other articles, from Mr. Palmer, Notre Dame street, and a very handsome and valuable artistic chair with cushion plush seat and golden decorations; the chair was presented by Mr. McGarvey.

Miss Irwin, of Belmont Park, has received the following articles for the bazaar, which will be placed at the Parish table: C. R. Phillips & Co., McGill street, a handsome picture and easel; W. S. Walker, a valuable silver tea-pot, richly engraved; Dufresne & Mongenais, 5 pounds of chocolate; Mr. C. Alexander, 5 pounds of candies; Reeves & Co., Notre Dame street, lady's bedroom slippers. Mrs. Stewart, of 47 Belmont Park, showed her zeal in the good cause by working an extremely handsome table cover, and presenting it to Miss Irwin for the benefit of the bazaar.

In addition to the above Miss Irwin received a number of donations in money.

ST. ANN'S ON SUNDAY.

A grand musical Mass was sung at St. Ann's, on Sunday morning, to celebrate the closing of the Forty Hours devotion. Professor Shea presided at the organ; the choir was augmented by twenty five voices from the Christian Brothers' school. This made a total of sixty trained voices. The following sang solos in the Mass:—Messrs. J. Morgan, William Murphy, T. C. Emblem, M. Mul-larky, E. Quinn and E. Finn. There was a very large attendance and the Mass, which was a most beautiful one, was heartily appreciated. The music at the Solemn Benediction in the evening was also very fine.

WHEN next our Orange friends purpose celebrating the Battle of the Boyne and doing honor to King William III., before they prepare their after-dinner speeches they would do well to glance over Lord Wolseley's "Life of the Duke of Marlborough." He tells us that the Prince of Orange was guilty of one hypocrisy after another.

"He was hypocrite enough to have prayers offered up daily in his wife's chapel for the baby Prince of Wales, while Mary was in close correspondence with her sister upon the subject of the 'warming-pan' story, and active preparations were being made for the invasion of England. He not only lied himself, but he made the King's daughter lie also in order to deceive her own father, and she was made to write to him in affectionate terms with the object of disarming his suspicions. Could falsehood go further than the following avowal in a letter written by William:—'I have not the least intention to do any harm to his Britannic Majesty, or to those who have a right to pretend to the succession of his kingdom, and still less to make an attempt upon the Crown, or to desire to appropriate it to myself.' He adds further on: 'I pray God, Who is powerful over all, to bless this, my sincere intention. I have more than ever need for Divine direction, not being sufficiently

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enlightened as to what action I should take.' Over and over again he assured his father-in-law that his preparations were aimed at France, and that he had no designs upon England." As to William's generalship, Lord Wolseley proves that he won his battles as much by good luck as by good leadership.

The Western Watchman has a short but very pertinent comment upon the dedication of the monument to George Washington's mother. We would be glad if some of our non-Catholic friends would take it for a text. "The women of the United States," says Father Phelan, "have just dedicated a monument to Mary, the mother of Washington. When Catholics erect statues to Mary, the mother of Jesus, they are called idolators." The people of the United States pay tribute to Washington by honoring his mother: the Roman Catholics pay tribute to Jesus Christ by honoring His mother. To honor the mother is to please the son—it is so in both cases.

The plans for the interior of St. Gabriel's new church were finished on Saturday last. The specifications and other detailed lists will be submitted to the church building committee some time this week, and orders will then be issued for tenders for the interior decorations.

On the Feast of Corpus Christi Mgr. Lorrain, of Pembroke, celebrated Mass in the Notre Dame Church, and Mgr. McDonald, Bishop of St. John's, Newfoundland, was present.

The children of St. Gabriel's parish will make their second Holy Communion on Sunday next, June 3rd.

It is easy to live in the world after the world's opinion. It is easy to live in solitude after our own. But the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of his character.—R. W. Emerson.

OFFICIAL PROGRAMME.

THE CATHOLIC SUMMER SCHOOL OF AMERICA.

Third Session, July 14—August 13, 1894, to be held at Plattsburgh, N.Y.—Object and History of the School—Lecture Fees and Boarding Accommodations.

The third session of the Catholic Summer School of America will open at Plattsburgh, N.Y., on Sunday, July 14, 1894, and will close Monday, Aug. 13, 1894. All indications point to a very large attendance and a very successful session.

The Catholic Summer School of America is no longer an experiment but an institution whose usefulness is conceded and whose success is assured. The press, Catholic and non-Catholic, has been lavish in its praise. The thousands who have listened to its teachings are enthusiastic and loyal.

OBJECT.

Briefly stated, the object of the Catholic Summer School is to increase the facilities for busy people as well as for those of leisure to pursue lines of study in various departments of knowledge by providing opportunities of getting instruction from eminent specialists. It is not intended to have the scope of the work limited to any class, but rather to establish an intellectual centre where any one with serious purpose may come and find new incentives to efforts for self-improvement. Here in the leisure of a summer vacation, without great expense, one may listen to the best thought of the world, condensed and presented by unselfish masters of study. The opportunity thus provided of combining different classes of students for mutual improvement will be most acceptable to professors and lecturers who wish to have an appreciative audience to enjoy with them the fruits of the latest research in history, literature, natural science, and other branches of learning. All these branches of human learning are to be considered in the light of Christian truth, according to Cardinal Newman's declaration: "Truth is the object of knowledge of whatever kind; and truth means facts and their relations. Religious truth is not only a portion, but a condition of knowledge. To blot it out is nothing short of unravelling the web of university teaching."

HISTORY.

The Catholic Summer School may fairly be considered as the outcome of the Reading Circle movement. The question of the establishment of such an institution has been agitated for some time in newspapers and magazines. As a result a call was issued by Warren E. Mosher, Esq., for a meeting at the Catholic Club in New York City in the early spring of 1892. About thirty assembled, and the question was discussed in all its bearings. To discuss was to agree. An organization was effected with Rev. M. M. Sheedy, of Pittsburgh, as president. It was determined to establish a Summer School in which studies in Philosophy, Science, Literature, Art and Religion might be pursued under the direction of teachers whose ability would ensure confidence, and whose piety would guarantee safety. In the name of God, and with the blessing of ecclesiastical superiors, the movement was begun. A call was issued for the first session at New London, Conn. The expectations of the most sanguine were more than realized. From all parts of the country students came, representative men and women, eager to welcome such a school and willing to make sacrifices for it. Moreover, able teachers in our great schools gave practical evidence of their interest by offering their services as lecturers. New London was an experiment, but it proved that the school had a place in our higher educational system. The next duty was to seek for a permanent home. Numerous and tempting offers were made to the trustees even by men who were strangers to our religion, but who saw the possibilities of such a movement. The offer of the Delaware and Hudson Railroad corporation was at length accepted, and the Catholic Summer School came into possession of a magnificent property of 450 acres on the shores of Lake Champlain.

LECTURE FEES.

Full course tickets not including Normal course lectures, \$5.00; Normal

course tickets, \$3.00; single lecture tickets, 35c.

Tickets may be procured of any of the Board of Trustees, at the headquarters of the Executive Committee, 123 E. 50th Street, New York, at the headquarters of the Board of Studies, 415 W. 59th Street, or of the secretary, Warren E. Mosher, Youngstown, O.

LODGING AND BOARDING ACCOMMODATIONS.

Ample accommodations for lodging and boarding have been provided in the village of Plattsburgh. The Santa Maria Reading Circle of St. John's Church, Plattsburgh, have prepared a list of all the private families who are willing to receive Summer School students as guests, and are prepared to give all information regarding location and rates. Boarding and lodging may be secured in private families at rates varying from \$5.00 per week up to \$1.50 per day. Applications may be sent at once to the Rev. Joseph H. McMahon, chairman executive committee, 123 E. Fiftieth Street, New York City, N. Y.

All communications will be regarded confidential. Applicants should state as accurately as possible what terms they wish to pay, when they wish to occupy their quarters, for how long a time, and how many will be in their party. Accurate information will at once be forwarded on request, together with a map of Plattsburgh, showing location of house, etc. Summer School visitors will be met on arrival of trains or boats by the agents of the school, if due notice is given.

The Hotel Champlain, at Bluff Point, immediately adjoining the Summer School grounds, will make a reduction of rates in favor of Summer School guests.

Special and favorable terms will also be made by The Cumberland, and The Gough House, in the village.



Congregational singing has been introduced at St. Malachy's Church, Chicago.

Rev. Brother Felix has been made director of the Christian Brothers College in St. Louis, Missouri.

The Archbishop of Lyons has had his salary stopped by the government because he has opposed the state interference with the disposal of ecclesiastical revenues.

Rev. Bertrand Cothonay, O.P., superior of the new Dominican house of studies at Sherman Park, N.Y., has arrived in New York from France, and will at once begin preparations for the installment of the novices in their new home. They are soon expected here.

Very Rev. Brother Hilary, Superior-General of the Brothers of Our Lady of Lourdes, whose mother house is in Oostakker, Belgium, is visiting the house of his order in Troy, N.Y. Brother Hilary will open a novitiate at South Park, Seattle, Washington.

Archbishop Feehan dedicated St. Mary's Polish Hospital on May 6. The institution is managed by the Sisters of the Holy Family of Nazareth. Among their number are said to be several sisters of rank and title, the former Countess Lubowidzka being the mother superior at the new hospital.

The Rev. Charles J. O'Connor, S.J., vice-president of St. Peter's College, Jersey City, died Saturday, May 5, in St. Francis' Hospital. Father O'Connor was born in Dublin fifty years ago, and was ordained to the priesthood in 1876. For many years he had charge of the parochial schools attached to the St. Francis Xavier's Church in Sixteenth street, New York.

At the ordinations of students of the American College in Rome, the following named deacons were ordained as priests of the archdiocese of New York: Rev. Daniel J. Curley, of St. Michael's parish, and brother of Rev. John M. Curley, of St. Michael's Church; Rev. James O'Brien, of St. Ann's parish, and Rev. William J. Donohue, of St. Bridget's parish.

There are 160,000 Afro-American Catholics in the United States, with thirty-one sisterhoods teaching in 108 schools some 8,000 children. The diocese of New Orleans contains more colored

Catholics than any other diocese in the country. The baptisms alone for the past year numbered 3,755. There are thirty-eight schools for colored children, with an attendance of 2,695. There are also asylums for aged colored people.

The most beautiful volume in the Congressional Library at Washington is a Bible which was transcribed by a monk in the sixteenth century. The general lettering is in German text, which could not be matched in perfection of type in the best equipped printing office. The parchment is in perfect preservation. There are two columns on a page, and nowhere is traceable the slightest irregularity of line, space or formation of letters. Even under a magnifying glass it seems flawless.

LIST OF PILGRIMAGES

TO TAKE PLACE DURING THE COMING SEASON.

June 5th, from Montreal, a pilgrimage to Sorel, in aid of the Carmelites.

June 9th, from Notre Dame, Montreal, a pilgrimage to Ste. Ann de Beaupre.

June 16th, from Montreal to Ste. Ann de Beaupre by the Sisters of the Third Order of St. Francis.

June 18th, from Montreal to Ste. Ann de Beaupre, under the direction of the Rev. Fathers Donahue and J.D. Shannon, of Northfield, parish of Underhill, Vermont.

June 21st, from Montreal to Ste. Ann de Beaupre, under the direction of the Rev. A. Bard, St. Remi, P.Q.

June 23rd, from Montreal to Ste. Ann de Beaupre, under the direction of the Rev. Fathers of the Blessed Sacrament.

June 25th, to Ste. Ann de Beaupre, under the direction of the Rev. R. J. G. Ruyette, of St. Lin, P. Q.

June 27th, from Montreal to Ste. Ann de Beaupre, for the Ladies of St. Cune-gonde parish, under the direction of the Rev. Father Ecrement.

June 30th, from Quebec to Cap le Madeline, Three Rivers, under the direction of Rev. Father Perron, O.M.I.

July 3rd, from Montreal to Ste. Ann de Beaupre, under the direction of the Rev. J. Guillet, O.M.I.

July 7th, from Montreal to Ste. Ann de Beaupre, from St. Bridget's Church, Montreal, and under the direction of the pastor, Rev. Father Lonergan.

July 9th, from Montreal to Ste. Ann de Beaupre, under the direction of His Lordship Bishop Decelles, of St. Hyacinthe.

July 11th, to Ste. Ann de Beaupre, under the direction of the Rev. Abbe Prinican, of Boucherville.

July 14th, from Montreal to Ste. Ann de Beaupre, under the direction of Rev. P. N. Briton.

July 16th, from Sorel to Ste. Ann de Beaupre, under the direction of His Lordship Bishop Decelles, of St. Hyacinthe.

July 18th, from St. Elizabeth's Church, Montreal, to Ste. Ann de Beaupre, under the direction of the Rev. A. Lacaase.

July 21st, from St. Ann's Church, Montreal, to Ste. Ann de Beaupre, under the direction of the pastors.

July 23rd, from Montreal to Ste. Ann de Beaupre, under the direction of Rev. R. A. Auclair, St. Rachel Street.

July 26th, from Three Rivers to Ste. Ann de Beaupre, under the direction of the Rev. O. Milot, Arthabaskaville, P.Q.

July 28th, from Montreal to Ste. Ann de Beaupre, for the Brotherhood of the Third Order of St. Francis.

July 30th, from Montreal to Ste. Ann de Beaupre, under the direction of the Cure of St. Vincent.

August 2nd, by the Sisters of Providence of Mile End, Montreal, to Ste. Ann de Sorel.

August 4th, from Montreal to Ste. Ann de Beaupre, under the direction of the Rev. Father Guillet.

August 11th, from Montreal, for the St. Vincent de Paul Society, of St. Cune-gonde, under the direction of the Rev. Abbe Belanger.

August 13th, to Ste. Ann de Beaupre, under His Lordship Bishop Decelles, of St. Hyacinthe.

August 16th, to Ste. Ann de Sorel, by the Sisters of Providence on Visitation Street.

August 18th, from Montreal to Ste. Ann de Beaupre, under the direction of the Rev. Father Auclair.

August 21st, from Three Rivers to Ste. Ann de Beaupre, under the direction of the Rev. F. X. Cloutier, of Three Rivers.

He—Do you believe in hero worship? She—No, not now; I'm married.—Detroit Free Press.

A PINK SOCIAL

THIS EVENING IN ST. MARY'S PARISH.

To-night the ladies of St. Mary's Parish (Our Lady of Good Council), will hold one of their splendid socials—this is to be a Pink one, and it is to be "done up to the pink of nicety." It will be a musical treat as well as a regular substantial one. The weather is likely to be warm, and in accordance with their proverbial generous spirit, the ladies will give each guest "a cool reception"—in the form of ice-cream, served by fantastically dressed maidens. The young ladies of St. Mary's have every reason to anticipate a grand success. Miss Marie Hollinshead and Mrs. Lanctot—both well known singers and very popular—will lend their valuable services. Mr. Miss and Master Shea (brother, sister and nephew of the popular assistant pastor, Rev. Father Shea), will take part in the instrumental portion of the programme; while Messrs. McLeod, Harkins and Altimas will add to the many attractions by the contribution of their well-known talents. Also, the "Ladies' Musicales"—the spirited and clever performers on the mandolins—may be expected to cap the climax of enjoyment. Just pink up a little and go down to the social!

NEW CURE FOR INTEMPERANCE.

It is now universally acknowledged by competent authorities, says an exchange, that inebriety is a disease, physical as well as mental and moral, and to give the pledge of total abstinence to the inveterate drunkard without specific instructions what to do next, and expect him to keep it, is to look for a stupendous effort which only the man of sound mental energy and bodily vigor can perform. An expert, writing on this subject, says that the first step in the progress of true temperance reform must be the recognition of the fact that the irresistible craving for strong drink is the effect of causes which must be got rid of before the drunkard can be regarded as safe from temptation. The various patent remedies can in no sense be regarded as a cure, for the only cure in the real sense of the word is to get the whole man into better condition, his body purified and his will strengthened. Diet is of extreme importance, and if skillfully directed will wean away the craving naturally without danger to the individual. All salted and heavy food stuffs should be avoided. To cultivate a distaste for alcohol, oranges are more effective than almost anything else known. They should be taken, one at a time, before breakfast, at 11 A.M., at 1 P.M., 3 P.M., and at 6 P.M., and the last thing on retiring. Apples and lemon juice are also excellent.

THE FRANCISCAN FATHERS.

On the twenty-fourth of May, the Feast of Corpus Christi, a grand possession was held by the members of the Franciscan Order, at their monastery, on Dorchester street. In the evening special services were also held in honor of the Most Blessed Sacrament. In all the devotional exercises of the Franciscans there is the great charm of exceptional devotion and humility; there is something most wonderfully edifying and attractive in the very atmosphere of the convent chapel. One, at a glance, perceives, and in a moment feels, that God is truly there amongst His lowly-spirited servants.

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OUR LADY OF LA SALETTE.

Ave Maria, 9th vol., No. 18, May 8, 1873.

The foundation on which rests our devotion to Our Lady of La Salette is only the different proofs which establish the reality of the apparition. We recall them for the pious associates in reprinting the excellent little treatise of M. Rousselot, entitled: "Short and clear summary of the motives a Catholic has for believing in an apparition of the Holy Virgin on the Mountain of La Salette, the 19th September, 1846." First, the apparition of the Holy Virgin of La Salette took place the 19th September, 1846. The next day the fact was known in the village of La Salette and in the Borough of Corps. It was received with confidence by some, and with distrust by others, and with great incredulity by a large number. That was to be expected. Secondly, at the end of some days it was known in the surrounding countries; it soon reached Grenoble. From that time the authorities of the diocese were forced to take notice of it as an event out of the common course. They commenced to inform themselves prudently, with wise precaution, without prejudice and without enthusiasm.

It was forbidden for the clergy to speak of it in the pulpit or to announce any decision before that of the authorities. The belief in the reality of an apparition gained ground, and embraced nearly all the inhabitants of Corps, of La Salette, and of neighboring counties. A notable change soon took place in the manners and habits of these irreligious people. Apart from any action of the clergy, and notwithstanding their absolute silence, the inhabitants of the canton began to visit the mountain as true and pious pilgrims; they ceased their blasphemy, their work on Sunday, and went more to church. A miraculous cure at Corps of a woman who had been ill twenty years and who was known to every one, made a profound impression; she had already implored the assistance of Notre Dame de La Salette, and had some water brought her from the fountain; it was soon known that from being uncertain the fountain had become inexhaustible, which increased faith and confidence. However, some days after the 19th September priests and learned persons visited Corps and La Salette, and made long and minute examinations of the two shepherds separately and together; they were astonished at the sagacity of these little peasants, and their replies to the numerous questions, the difficulties and the subtlety by which they tried to prove the truth of what they said; but they never contradicted themselves or each other. Soon the report of miracles performed in other places determined the people to make pilgrimages to the mountain so celebrated and regarded as holy, but upon which there was as yet no chapel, no altar, no priest, nothing to attract or satisfy piety or even curiosity. Pilgrims began to carry away the water from the fountain.

Sister St. Charles, of Avignon, was, with the knowledge of the whole city, rescued from death by appealing to Notre Dame de La Salette and by the use of this reputed miraculous water. Many other miraculous cures in different places astonished and increased the number of pilgrims. There were nearly 100,000 the first year, and at the first anniversary 60,000 covered the mountain. Two commissions formed by the Bishop deliberated separately and secretly; they decided to oppose nothing, as all passed regularly and religiously, but thought it best to wait before deciding.

The Bishop and his clergy maintained a profound silence on the subject. Two priests, delegated in 1847, travelled over nine dioceses in the south of France; nothing was talked of but La Salette and the miracles operated by the intercession of Notre Dame de La Salette. They were assured in particular of the cure of Sister St. Charles, and on this question they consulted Mgr. Nando, Archbishop of Avignon, who replied that he had no more doubt of the cure of this Sister than of the resurrection of Lazarus.

In November and December, 1847, a commission of sixteen members of the clergy met at the Episcopal Palace, the Bishop presiding. The question of La Salette was there discussed very seriously in eight sittings. At the end the Bishop announced that he would reserve his decision for the proper time.

However, reports of miracles increased every day; the pilgrims became always

more numerous; notwithstanding the revolution of 1848 it became more and more serious and there was a constant concourse of pilgrims of every nation and tongue, every state and condition. For four years every pilgrim could see and question the little shepherds, authors of this great movement, and all agreed that they were neither deceivers nor deceived.

Eight months after the apparition they began to write on the subject. The apparition was related, discussed, and proved veritable. On the other side there came from the Bishop of Grenoble difficulties and objections. All were received, examined, appreciated and reduced to its just value. Most of the pilgrims (above all, those distinguished for piety, knowledge and position in the church or in the world) in passing the episcopal city, gave their impressions and their convictions, almost always favorable to the fact of the apparition.

In 1848 the bishop authorized the publication of the truth of the event of La Salette, but didn't announce himself as judge of the fact. However, he prepared his mandate, debated it in his council, communicated it to some of his most venerable colleagues and finished by sending it to Rome, from which city it returned with some observations which the prelate hastened to obey. At last, in November, 1851, after a delay and an examination of five years, the mandate, ardently solicited by the greatest number of the dioceses and the foreigners, priests and laymen, with a very small number opposing it, was sent forth, published, and read in the six hundred churches of the diocese. It was sent to nearly every bishop in the world, and translated into several languages; it was printed at Rome in the papers and submitted to the Pontifical criticism. The next year His Holiness Pius IX, by nine writings, sent in, in less than three months, granted the most precious favors to the sanctuary of La Salette, to the missionaries who served there, to all pilgrims who visited it. By the last given, December 2, 1852, His Holiness permitted the whole diocese to celebrate each year, by the office and the Mass of the Holy Virgin, the anniversary of the apparition.

After this historical sketch, to which I could add many other things, here is my profession of faith in La Salette. I believe in the apparition of the Holy Virgin on the mountain of La Salette:

1. Because by an examen of eight years, and by every precaution taken in this time, the result for me is a moral certitude or the greatest probability that one can humanly and religiously obtain, that the little shepherds in their relation of the apparition were neither deceived nor deceivers.

2. Because for ten years without cessation, in many places, and on a great number of sick persons, marvelous cures have been performed, so entirely apart from all laws of nature, and so perfectly established by the public voice, and some even by the episcopal judgment, that they constitute true miracles performed by invoking Notre Dame de La Salette, and by use of the miraculous water from the fountain; at the same time, I believe that God would not by true miracles authorize an abominable imposture or a sacrilegious jugglery.

3. Because, from religious and supernatural events I ought so to believe not from my own private judgment nor from my own particular examinations, as Protestants do, but from the doctrinal and canonical decision of two Bishops of Grenoble in unison with the Sovereign Pontiff and acting with his consent. Also the two Bishops published mandates very explicit on the truth of the event at La Salette—very explicit mandates, which were received and adhered to by a large number of bishops. And thus the apparition has the highest sanction it could have—that of competent authority.

4. Because apart from a supernatural and divine intervention what has passed under our eyes for ten years can never be explained in a reasonable manner:—

1. A pilgrimage always sustained, always numerous, always edifying, composed not only of the simple faithful, but of a large number of men eminent by character, by rank, by virtue and learning both in Church and State.

2. A hitherto uncertain fountain becomes inexhaustible, known as marvelous, from which water is carried in every direction.

3. A magnificent sanctuary, built on a

height of eighteen hundred yards, in honor of Mary, for the construction of which the entire universe contributed by generous donations.

4. Two hundred and fifty churches, sanctuaries, chapels, altars, which grew up as by enchantment, in honor of Notre Dame de La Salette, every one connected with the sanctuary of the mountain—a large number of them as much frequented by pilgrims as the Sanctuary of the Holy Mountain.

5. Conversions without number, conversions unlooked for, conversions more extraordinary than the bodily cures.

6. An archconfraternity, established by order of the Sovereign Pontiff, which already counts its members by hundreds and its associates by hundreds of thousands.

7. A unique correspondence between La Salette and the entire world, which in ten years has amounted to 40,000 letters.

8. So many confessions, communions and works of charity, of zeal, of piety, of generosity and of penance that La Salette has been the means of.

9. Eleven bishops and more than thirty priests or learned laymen have been historians, defenseurs and apostles of Notre Dame de la Salette.

10. Inutility of efforts made, of difficulties raised, of imaginary objections, of lavish injuries to destroy or weaken the faith at La Salette, and which far from doing harm has only served to make it better known.

11. The progressive accomplishment of the prophetic threats made on the mountain, the diseases of the vineyards, potatoes, etc.

12. The salutary, solemn warnings addressed by the Mother of God to the whole world, warnings which have been echoed everywhere, which were so well adapted to the wants of the time; warnings which obtained the happiest results, by the diminution of blasphemy, profanation of holy days and by the associations recently formed for the extirpation of blasphemy and the sanctification of the Sabbath.

Behold the motives of my faith—motives so powerful that they make me regard the fact as certain beyond doubt. I must add that apart from divine intervention, apart from a celestial apparition, La Salette becomes inexplicable, and to evade one miracle we must admit a multitude of miracles. If La Salette is only a deception why is it that for ten years only good has come from it? Could a bad cause produce such good effects? We count the sanctuaries of Mary by hundreds; is there one which owes its origin to a known falsehood?

I do not condemn or accuse of incredulity those who do not believe it, neither do I tax them with heresy or put them out of the Church, but I regard them as unreasonable and without logic.

But I blame, openly and energetically, and so will every sensible man, the systematic opposition which, to fight against the fact, employs injuries, falsehoods, calumny, malicious concealments, and other arms which the incredulous and the heretics use habitually in their attacks against religion.

AN HISTORICAL SKETCH.

The Maisonneuve Monument.

After the discovery of Canada by Jacques Cartier, under Francis First, of France, many attempts to colonize it were made, but they brought not the hoped for results.

Then, companies endowed with royal privileges succeeded each other. Their twofold object was the colonization of the new country and the extension of commerce between France and Canada.

But colonization appearing to them too difficult and above all too expensive, they occupied themselves solely with the fur trade. The company founded by Champlain, in 1610, did not extend its operations in any other direction.

Thus the work of colonization commenced at Quebec did not make any visible progress until Paul de Chomedey de Maisonneuve and his companions arrived in Montreal, on May 17, 1642.

For a work of this kind it was necessary that disinterested persons of wealth and influence should come together. Providence had chosen M. Olier, founder of the Sulpician Order, and M. de la Dauversiere, a gentleman of Anjou, descended from a Breton family, who had taken part in the Crusades. Both, united by similarity of views and inspirations, resolved to establish, on the island of Montreal, a colony, and a city

to be called Ville Marie, having no other aim than the spiritual and temporal good of the savages and the foundation of a French Catholic colony.

They met at Meudon and exchanged their views, which they found to be identical. M. Olier gave twenty-five dollars to defray the first expenses of the new society.

Despite the innumerable difficulties, which often brought it to the brink of ruin, and which were caused by the rigor of the climate, the ferocity of the savages, the difficulty of communication with France, the almost continual wars with Indians, with England and with the neighboring colonies, the enterprise was at length successful owing to the courage, perseverance and devotion of the men of heart that upheld it.

[Father Leclercq, a Recollect priest, wrote:—"Of all the projects formed for the conversion of the savages, there was none more disinterested, more solid or more cleverly arranged."

The company at first numbered only five, but the associates increased afterwards. This society took the title of "The Society of Notre Dame of Montreal."

When, in 1640, this organization decided to execute its project, a man was needed possessing besides the virtues of an ordinary citizen those of bravery, abnegation and that devotion which serves to make a hero. M. de Maisonneuve, who hitherto had no aspiration but to serve his God and country, immediately offered himself to the associates. He became the leading spirit of the company of which Olier was the head and the executor of the sublime decision he had taken at Meudon in 1639.

LECTURE DATES

FOR THE CATHOLIC SUMMER SCHOOL OF AMERICA.

We have had several inquiries, made personally and by letter, concerning the dates of the lectures to be given at the coming session of the Catholic Summer School. We publish this week a circular that contains all the information that has as yet been made public. The teachers may be particularly interested in knowing that the fourth week, from August 6th to August 11th will be consecrated to their special work. We have also been asked by scores for the dates of the lectures to be given by the editor of THE TRUE WITNESS. Mr. Foran will lecture on the evening of Wednesday, July 18th, and the evening of Thursday, July 19th. The subjects are: "The Early Educators of Canada and Foundation of the First Institutions in the Country," and "The Indian Missionaries and the Educators of the last fifty years in Canada."

LITERARY NOTES.

BIBLE STUDIES.

The Catholic School and Home Magazine, for May, has opened a new department for the study of the New Testament, in order to place within the reach of our people an easy method of becoming acquainted with the Gospel Narrative. The editor, Rev. Dr. Conaty, has adapted the work for ordinary School and Home Study, on the different Sundays of the month, by way of question and answer. The May number contains Leaflet No. 1, as a preparatory lesson, on the Bible and the sources and extent of its authority. It will be valuable for Sunday-School special classes, higher grades of Parochial Schools and Home Classes. Reading Circles will find in the Magazine an aid in this special study. It is an aid to teachers, interesting to pupils, useful in parish schools, original, progressive.

The Magazine for May has its usual pages of interesting historical and literary matter, all of which is original and helpful to students. It is the best Magazine of its kind. It is issued monthly and costs but 50 cents a year. Send for May number. It is published at 340 Cambridge St., Worcester, Mass.

I had a severe cold, for which I took Norway Pine Syrup. I find it an excellent remedy, giving prompt relief and pleasant to take. J. PAYNTER, Huntsville, Ont.

Mamma—Did you take your capsule without any trouble? Robbie—Yes, but I had an awful time gettin' the quinine out of it first.—Inter Ocean.

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THE SACRED HEART.

Next Friday is the first of June; it is also the first Friday after the Octave of Corpus Christi. Being the first day of the month specially consecrated to the Sacred Heart of Jesus, and the first Friday of that month, also the Feast of the Sacred Heart, it will be a day of very exceptional devotion. Although the devotion to the Sacred Heart is as old, almost, as the Church, still there are many Catholics who are not fully aware of its importance and its history. The heart is the great organ of the emotions; it is the center of all the human system; it is the source or fountain of that life which courses through every part of the body. In the Sacred Body of Our Divine Lord the Heart throbbed with a love inconceivable to man; that Heart was opened by the spear of the soldier and its crimson contents flowed out; it was also opened by the sharp point of human frailty, and the torrents of its blessings and graces gushed forth to deluge the spiritual world of man's life. The Stations of the Sacred Heart might be made in meditating upon the different and numerous revelations of Christ to His faithful servants, at divers epochs, regarding that grand devotion. The Rosary of the Sacred Heart might well consist of beads, each one marked with the name of some great Father of the Church or famous Saint, whose assertions regarding this devotion have been recorded.

Glance back, for a moment, over the history of the centuries. Tertullian reads the title of our salvation in the Sacred Heart. St. Cyprian sees the Church springing from that Heart in the out-pour of blood and water. St. Ambrose compares the flood of graces from that Heart to the perfume from odoriferous plants. St. Augustine says: "His side was opened, that is to say the door of life was opened to allow the sacraments and all the other graces to flow upon the world." Again he says: "Behold the purest of fountains gushing up in the midst of paradise." In a like strain is the Sacred Heart spoken of by St. John Chrysostom, St. Basil, St. Gregory Nazianzen, St. Ephrem, St. Cyril, and other Fathers. Coming to the Middle Ages, we find St. Bernard exclaiming: "Thy Heart has been wounded, that the visible wound may reveal to us the invisible one of love." Imagine the pale and glorious inhabitant of Mount Alverno—sweet-spirited St. Bonaventure—in his ecstasy of love and devotion, crying out: "Oh, had I seen the lance that pierced the Heart of Jesus, thinkest thou that, once having entered, I should ever have come forth? No, no; I should have remained therein I should never

have been able, I should never have desired to leave that abode!"

In the silent cloisters of Clairvaux and Cîteaux the rays of this grand devotion formed halos around the bowed heads of the sons of St. Francis of Assisi, and illumined the pages of the learned disciples of St. Dominic. The Angel of the schools, St. Thomas, the mighty theologian, found the marks of salvation in contemplation of the pierced Heart of the Redeemer. The Blessed Henry Suso was called the Ecstatic Doctor, on account of his wonderful raptures in presence of the Sacred Heart. The Sublime Theologian, John Tauler, exclaims: "What more could He do? He has opened His own Heart for us to enter." But while each one of these great saints and teachers, in the early and in the middle ages, found a source of unending consolation in the adoration and contemplation of the Sacred Heart, they, however, did not dream of establishing over the world a special devotion in honor of that great, infinite, throbbing source of human salvation.

One day our Divine Lord appeared to St. Gertrude, and showing her His Heart, He said: "Behold my Heart; I wish it to be thy temple." From that day forward, in all her trials, temptations and difficulties found consolation and relief in the adoration of the Sacred Heart. The thirteenth century was dazzled by the wonders and revelations of the extraordinary life of St. Mechthild; she, also, had visions of the Sacred Heart. In her own words she says: "If I should write all the favors I have received from the most amiable Heart of Jesus, it would make a larger book than my breviary." While St. Luitgard was entertaining a friend one day, Jesus appeared to her, and revealing His Heart He said: "Look, this is what thou oughtest to love, forsake the attractions of human love, and thou shalt find in My Heart ineffable delights." Again, there is that wonderful saint, who bore on her person the impress of the Redeemer's wounds; she who had for mission to lead the Pope from Avignon to Rome—St. Catharine of Siena. One day Christ appeared to her and said: "My daughter, I have thy heart, and I give thee Mine that thou mayest forever live in me." Yet St. Catharine of Siena never received any special mission to propagate the devotion to the Sacred Heart. No more did St. Magdalene de Pazzi, nor St. Catharine of Genoa, nor St. Margaret of Cortona, nor St. Rose of Lima, although each in turn was favored in a most exceptional manner by Our Lord and had visions of that boundless ocean of mercy and love.

The regular and general devotion to the Sacred Heart, as practised in the Church at present, dates back about two centuries and a half. It was to a saintly nun of the Visitation Order—Margaret Mary Alacoque—that this sublime mission was confided. She was a native of Lhautecour, in Verosvres, France, where she first saw light, in July, 1647. Having lost her father when yet a child, she was sent to the Poor Clares to be educated. Her life was one of toil, sacrifice, misery and contradictions. She translated toil into prayer, sacrifice into pleasure, misery into happiness, and contradictions into blessings from on high. As years rolled past she desired to become a professed religious, and her life of sanctity gained for her the exceptional privilege of many apparitions in which Our Lord conversed with her. The spirit that possessed her whole being so seized upon her life that she was warned to be careful lest it be an evil spirit that swayed her soul. But Jesus promised her that soon she would meet with a man who, comprehending her state of

soul, would unfold to her the mission that was to be hers. In 1670 Pope Clement X. proclaimed a jubilee after his elevation to the throne of St. Peter, and a member of the Order of St. Francis went to Verosvres to preach a series of sermons on the occasion. This monk put her in the way of understanding her vocation. In 1671 she received the holy habit, and in 1672 pronounced her vows as a member of the Visitation Order. Her devotion to the Sacred Heart was so great that it became thoroughly understood in the convent that if Sister Margaret Mary was wanted she was to be found in the chapel in presence of the Holy Sacrament.

Her mission was revealed to her in three distinct revelations. The first of these took place on the feast of St. John the Evangelist, December 27, 1673. According to her own account this was the first time that Our Lord showed her His Heart in all its beauty. He said to her: "I have chosen thee as an abyss of unworthiness and ignorance to accomplish so great a design, so that all may be done by Me." He had already told her of His desire to flood the world with the beams of love and of grace from His Heart. The second revelation took place in 1674; it was in June, on the first Friday of the month, and the Friday immediately following the octave of Corpus Christi.

Between the second and third revelations the convent was visited by the famous and saintly Jesuit, Father Claude de la Colombiere. It was he who penetrated the secret of Margaret Mary's life, and who decided her special mission for her. He told her to humble herself, to pray fervently, and to await the will of the Divine One. The next year, on the 16th June, 1675, the last and grand revelation took place. It was during the octave of the feast of the Blessed Sacrament that Our Lord suddenly appeared to her, and said: "Behold this heart which has so loved men that it has spared nothing, even to exhausting and consuming itself, in order to testify its love. In return I receive from the greater part ingratitude, by their irreverence and sacrilege, and by the coldness and contempt they have for Me in this sacrament of love. And what is more painful to Me is that they are hearts consecrated to Me. It is for this reason that I ask thee that the first Friday after the octave of the Blessed Sacrament be appropriated to a special feast, to honor My Heart by communicating on that day, and making reparation for the indignity that it has received. And I promise that My Heart shall dilate to pour out abundantly the influences of its love in all that will render this honor, or procure its being rendered."

It would be impossible for us, in the short space of an editorial, to go into the full history of Margaret Mary Alacoque's life and her labors in propagating the devotion to the Sacred Heart. Suffice to say that it gradually and then rapidly spread throughout the whole Church. In 1688, Charles de Brienne, Bishop of Coutances, established the feast in his diocese. In 1694, Antoine Pierre de Grammont, Archbishop of Besançon, ordered its celebration. In 1719, Francois Villeroy, Archbishop of Lyons, wrote a pastoral on the subject. In 1720 the pestilence at Marseilles was checked by a solemn consecration to the Sacred Heart. In 1783, the devotion was established in Constantinople; in 1740, at Damascus and Aleppo; in 1709 it existed in Pekin; in 1743, a confraternity was established in the heart of the Chinese empire. In 1789 the Jesuit Fathers in America dedicated the Church of Conewago, Pennsylvania, to the Sacred Heart. The Popes granted in-

dulgences to all associations established for the propagation of the devotion. Pope Clement XIII., by a decree of February 6th, 1765, confirmed it, and on the 19th August, 1890, the present Pope Leo XIII. raised the feast—extended by Pius IX. to the Universal Church—to the rank of "a double of the first class." The Blessed Margaret Mary was solemnly beatified in Rome, on the 4th September, 1864.

In consideration of the exceptional circumstances of next Friday being the first day of June, the first Friday of the month, and the first Friday after the octave of Corpus Christi, we deemed it well to consecrate a somewhat unusual amount of space to the history and explanation of this wonderful devotion. For the amplification of the details given, we would refer our readers to a little prayer book recently published by Benziger Brothers, of New York, entitled "The Little Prayer Book of the Sacred Heart," which contains the prayers and practices, as well as the life of Blessed Margaret Mary Alacoque. It has been arranged by the Rev. Bonaventure Hammer, O.S.F., and should be in the hand of each one who wishes to aid in the propagation of the grand devotion to the Sacred Heart. Meanwhile our readers will remember that this devotion, which we have traced through the centuries, is to-day universal in the Church, and that the month of June is the one specially consecrated to its exercises. Untold rivers of grace does June conceal in its boundaries; on Friday they begin to flow for the world.

IRELAND'S CAUSE.

The Freeman's Journal, of the 23rd May, contains the following:—

Justin McCarthy, last night, issued an appeal to the Irish people, saying it was impossible longer to withhold the fact that without immediate and generous financial aid Ireland could not hope to maintain for the remainder of the session the constant attendance of the Irish members. Their uninterrupted presence in the House of Commons is necessary to enable the Government to carry into effect its pledges to Ireland. "In the face of unexampled obstacles," the appeal says, "the friends of Ireland in the United States and Canada have subscribed in the most generous manner, but in view of the financial depression and for other reasons we cannot for some time count upon any large degree of assistance from abroad. It only remains, therefore, for us to appeal to our countrymen in Ireland. Without prompt response to this appeal, it will be impossible to prepare for the general election which cannot long be delayed."

These words of the Irish Parliamentary Party's leader are suggestive in several senses. In the first place, they are a grand acknowledgement of all that has been done, both in the United States and Canada, even under trying circumstances, to push forward the Home Rule cause. Secondly, they emphasize the fact—so frequently referred to in these columns—that material assistance is absolutely necessary if the Irish people ever hope to accomplish the great work of carrying on to a successful issue the gallant struggle of the last fifteen years. And, in a third place, they seem to sound a warning note regarding the probability of a general election in the near future.

A word with our readers upon each of these points. It is true that commercial depression and financial difficulties have greatly embarrassed our neighbors across the line, and even in Canada, while we have escaped similar disasters, proportionately to their means the Irish-Canadians have contributed most generously. Still we think that there is yet a possibility of more being done. If we rightly recall the words of Thomas Francis Meagher, in his Limerick speech, he

cried out: "And what can Ireland do to help them? * * * * * Surely there are a few drops of generous blood still left in those veins that she is willing to contribute." Surely there are a few dollars more left in America and Canada that can be spared in this hour of a prolonged and serious crisis. We fully appreciate the delicate sentiments of Mr. McCarthy as expressed in his tribute to the Irishmen abroad, and the evident hesitation of his party to further appeal to Home Rulers on this side of the Atlantic. Would it not be a generous and equally delicate response, if the Irishmen in America and Canada were to make another bold push and spontaneously add to the already large fund contributed?

It is needless for us to enlarge upon the necessity of having a constant attendance of the Irish members in the House of Commons; and, as has already been fully explained, it is impossible for these men to remain constantly at the post of duty, unless they have the means of ordinary self-support. This phase of the question has been so thoroughly explained by Hon. Mr. Blake, in his address delivered at the Windsor Hall, last year, that every Home Ruler in Canada is perfectly conversant with all its details. In one word, we may say that funds are *absolutely necessary*, or else the cause cannot be carried on with any hope of success.

The future events, foreshadowed by Mr. McCarthy's words, are also predicted emphatically by the recent incidents in the political struggle for power in the Imperial Parliament. The narrow majority that upholds Lord Rosebery; the fluctuations of the past week in the strength of his party; the evident desire on his part to court a contest before the elections; and the compact phalanx of the Opposition that is constantly pressing on and never letting an opportunity of harassing the Government slip past, all point most clearly to a general election in the very near future. If the Government, with the aid of the Irish representatives, can possibly weather the session, it is evident that an appeal to the country is the only hope for the present administration, and therefore for the Home Rule cause. It is patent to all that the members must be enabled to keep in their places until the session is closed, and thus enable the Government to go to the country, as a government, and not after a defeat in the House. In the next place, in case of the general elections, funds will be required to carry on the contest all over Ireland. Therefore, we conclude, from the words of Mr. McCarthy, and from the situation of matters in the arena of Imperial politics, that aid is required immediately, and we hope it will be forthcoming.

FRENCH POLITICS.

France is a wonderful country in many senses; not the least is it wonderful in its political changes. The history of France during the last century and a quarter is most kaleidoscopic. A Monarchy, a Commune, a Revolutionary Government, a Consulate, an Empire, a Republic, another Empire, a second Republic, a number of petty revolutions succeed each other with extraordinary rapidity. And under each new form of government the parties in power come and go like actors in a drama. To-day a man is at the head of the State, to-morrow he is assigned to oblivion. And amongst the representatives of the people there seem to be as many political parties as there are constituencies. There is the old Royalist party, that still hopes against hope; the Orleanist party, that has its spasmodic moments of expectation; the

Radical party, that apparently has the most weight at present; the Centre party, that attempts to secure the balance of power; the Left and the Right parties, that evidently draw their names from their respective positions in the Chamber of Deputies; the extreme-Left and the extreme-Right, that are merely the irreconcilables of both sections; the vanishing Boulangist party, that once menaced the country; the Independent party, that is *dependant* upon circumstances and trusts to luck; the Ultramontane party, that clings to principles that the hammer of radicalism has been shattering; the Socialistic party, that would gladly uproot all social stability; the Anarchist party, that is fortunately impotent as a political factor, and that is hidden behind the mask of "popular patriotism;" the Anticlerical party, that wishes to efface religion and wipe out God; and a score of other parties that we cannot name, and which, if we could name them, are so peculiar that they would not know themselves, nor understand the principles that they pretend to hold. In a word it is a chaotic mass of political confusion; a great scramble for office and power.

Last week the Casimir-Perier Cabinet resigned, and President Carnot had a fine time of it striving to find some man who would be patriotic enough to risk the formation of a new Cabinet. In France the game of politics is a very dangerous one. If a man is successful he is a demi-god, for the time being; if he fails—whether through his own fault or not—he is exposed to very serious dangers. The moment that the tide of his popularity begins to ebb, it may sweep him out into a vast ocean of oblivion, or dash him upon rocks and shoals that he never expected to meet. He generally has the choice of a retirement from the world, or a cell in the prison; and often if he does not make a choice of the former, before the period of option expires, he must put up with the latter *bon gre mal gre*.

Last week the President asked Mr. Bourgeois to form a Cabinet; he declined. Then Mr. Dupuy—a former premier—was called upon; he professed his inability. The next applied to was Mr. Peytral; he could not succeed. Then it was suggested to ask Mr. Bourgeois again, and if he refused to call on Mr. Brisson. Some say that Mr. Dupuy has an eye upon the Presidential chair and that he does not wish to miss his chance by becoming Prime Minister. During the past twenty-four years—in fact since the Commune of 1870—there have been thirty ministries in France. In twenty-two years there have been twenty changes in the premierships. Almost one every year. M. De Freycinet was four times Prime Minister of France. The late Jules Ferry succeeded in holding the different elements of his cabinet together longer than any other Premier, from February, 1883, to April, 1885, he managed to keep his place, Rouchebout formed a Cabinet on the 20th November, 1877, and it expired on the 14th December of the same year. Fallieres was not any more successful; he formed his cabinet on the 29th January, 1883, and on the 22nd February following he resigned. Ribot did better—by twelve days—than the last mentioned two Premiers. He held power from the 5th December, 1892, to the 10th January, 1893.

After war, politics may be said to constitute the life and contain the ambitions of the average French citizen; consequently a seat in the cabinet, or the Premiership, is a goal worth fighting for. Considering the rapidity with which one cabinet succeeds another there is evi-

dently a fair chance for a goodly number of the leading politicians. Still the men who have succeeded in grasping the high post of premiership have not always been the best, the most competent, nor the most able men of the country. In France to-day there are at least a hundred men of towering ability, who, if they could be led into the arena of politics, would rise head and shoulders over those whose figures have been most conspicuously before the public. But these men, to whom we thus refer, do not wish to mar the pleasures of life, in the excitement of a race for popular favor; they prefer to keep on "the even tenor of their ways" and let the great tide of popularity rush past them unheeded. Not only in France, but in other European countries it is the same; while grand men and good men have given their lives to the service of the public, still are there able men and great men, who carry on their works far from the gaze of the world. Often, indeed, does all the dust, raised by the hurrying feet of those who are rushing after power and position, serve to stifle all ambition in the wise ones who, standing on the side-path, watch the struggle and smile. This is a loss to the country; because it too often leaves its government in the hands of men whose only ambition is to secure power, honors, or individual interests, while much more worthy and, sometimes, much more capable men shrink from the contest.

But we are running off into a strain of political philosophizing, and our sole desire was to draw attention to the instability of public affairs in France. If our readers will look carefully into the situation they cannot fail to perceive that as long as the Masonic and anti-Catholic influence sways the councils of the French governments, there can be no stability, no security, no certainty of permanency. It is high time that the people should begin to recognize the fact, that without fidelity to religious principles there can be no political strength.

DEVIL-WORSHIP.

In our issue of the week before last we published an editorial under the heading "Luciferians." We based our remarks upon the recent accounts of sacrileges perpetrated in different Catholic Churches in Europe, and of that sect, called Luciferians, or Devil-Worshippers, whose members are supposed to have been guilty of those outrages. We argued that the Luciferian must be demoted to a certain extent, for only crazy people act in important matters without having a real motive of some kind. Our article seems to have attracted considerable attention, and amongst others a Reverend friend, from a distance, wrote us a most interesting and highly instructive letter upon this important subject. So striking are the remarks of the writer that we take the liberty of translating his letter in full and giving our readers the benefit of all the information that it contains:—

"In reading your very sensible article, from a Christian point of view, on the Luciferians, in your issue of the sixth May, it seemed to me that you did not give a complete idea of that abominable sect. I had learned of the recent despatches announcing the discovery of a new sect and representing it as having its chief centre at Fribourg, (Switzerland). And this news followed on the track of other despatches that gave accounts of the sacrilegious robberies of consecrated Hosts, perpetrated in different places, notably in the Cathedral of Notre Dame, Paris, during Holy Week.

"That coincidence caused me to suspect a trick to divert and draw off the public attention from the real guilty parties, or rather to mask the true character and importance of the organization, by representing it as a recent establishment and one of a very particular class. When, in reality, according to the investigations made and the information fur-

nished by the best Catholic authorities, who have been laboring to unmask Freemasonry and to secure its secret, it has been well-established that Luciferism, as an organized sect, is nothing other than Palladism—or the supreme right of Freemasonry.

"Even before the revelations—so extraordinary in themselves—of Dr. Bataille, writers like Mgr. Fava, Bishop of Grenoble, and Mgr. Meurin, Bishop of Ile Maurice, had penetrated the secret that Palladism is nothing other, in its ultimate aim, than the well-organized worship of Lucifer, and that the center of this new religion was not at Fribourg, but at Charleston, Virginia. These facts, at first only known to a few, became universally notorious through the noise created last autumn of a division in the ranks of Palladism caused by the election of Adriano Lemmi as Supreme Chief, instead of Albert George MacKay (of Charleston), summarily dismissed, and by the decision to transfer the seat of the Supreme Dogmatic Directory from Charleston to Rome. This crisis still continues and the dissenting Palladists do not seem disposed to accept the new order of things created by the two votes of the secret congress (since fully divulged) of the 20th September last, held in the Borghese Palace, at Rome.

"These facts, in a most striking manner, confirm the conclusions of Mgr. Meurin and the revelations of Dr. Bataille, theretofore strongly disputed, but which are no longer questioned except on minor points—if I have rightly followed the question. And, taking only one document, the authenticity of which I am not aware has yet been seriously contested—the "vault" of protestations of the dissenting Palladists, dated 15th December last, to which the anti-Masonic press had given much publicity, this "vault" I claim, proves beyond a doubt the Luciferian character of Palladism, and consequently of all that Freemasonry that has it as a Supreme rite and a directing power. Lucifer is the 'god-good' (*le 'dieu bon'*), the 'Excelsus Excelsior' of the Palladists and his worship is their avowed religion. So much so that their 'orthodox' members reject the name 'Satan' as being insulting to their god-good and because it is a name used by 'the priests and the superstitious' (as they say) to designate Lucifer. One of the strong arguments used to prove the unworthiness of Lemmi to be the Supreme Chief of Freemasonry is that he used the proscribed name to indicate the 'god-good,' and that he had allowed, in the triangular assemblies, the singing of the 'Hymn to Satan,' composed by his Conf.: Carducci. This all, of course, was carefully hidden from the crowd of those in inferior grades, and was only revealed to the few among them who were considered able to receive the *full light* of complete initiation.

"For these reasons, I repeat, the astonishment manifested at the sacrileges committed and the attributing of them to a new sect, heretofore unknown, seem to me to be simply a trick of Freemasonry to draw away from itself public attention and to fool public opinion by its subterfuge. That Luciferians exist in Fribourg is quite possible, in fact very probable; but the sect is not limited to its adherents in that place. It is universal, since the 20th September, 1893; its Supreme Chief is at Rome, and its *sanctum* still continues to exist at Charleston, under the protection of the 'Most Supreme Grand College of Retired Masons.'

Such is the letter to which we have referred to at the outset. Looking upon the question through the spectacles of events so recently transpired it becomes obvious that our correspondent is pretty correct in his opinion. In truth it does look as if the perpetrators of all those abominable crimes were merely the dupes and instruments of a well-organized system and the slaves of masters who make use of their ignorance and their credulity to do the lower class of work—if one class can be lower than another in the service of Satan. Called by whatever name you choose to apply, the continental societies—Masonic or affiliated to Masonry—have been, during all this century, the active, open, avowed agents of Lucifer. They did his work and are still doing it to day. They may succeed in annoying the world, in carrying a few minor points of temporary duration; but to ultimately triumph is absolutely impossible—for such a consummation would mean the annihilation of God and the non-fulfillment of Christ's emphatic promise.

LORD KILGOBBIN.

BY CHARLES LEVER.

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

CHAPTER LVIII. Continued.

The cabinet at home were on thorns lest the press—the vile Tory organs—should get wind of the case, and cap the blundering government of Ireland with the almost equally gross mistake in diplomacy.

"We shall have the Standard at us," said the premier.

"Far worse," replied the foreign secretary. "I shall have Brunow here in a white passion to demand an apology, and the recall of our man at Constantinople."

To accuse a well-known house-breaker of burglary that he had not committed, nor had any immediate thought of committing, is the very luckiest stroke of fortune that could befall him. He comes out not alone innocent, but injured! The persecutions by which bad men have assailed him for years have at last their illustration, and the scalded saint walks forth into the world, his head high and his port erect, even though a crow-bar should peep out from his coat-pocket, and the jingle of false keys go with him as he went.

Far too astute to make the scandal public by the newspapers, Atlee only hinted to his chief the danger that might ensue if the secret leaked out. He well knew that a press scandal is a nine-day fever, but a menaced publicity is a chronic malady that may go on for years.

The last lines of his letter were: "I have made a curious and interesting acquaintance—a certain Stephanotis-Bey, Governor of Scutari, in Albania, a very venerable old fellow, who was never at Constantinople till now. The pasha tells me in confidence that he is enormously wealthy. His fortune was made by brigandage in Greece, from which he retired a few years ago, shocked by the sudden death of his brother, who was decapitated at Corinth, with five others. The bey is a nice, gentle-mannered, simple-hearted old man, kind to the poor, and eminently hospitable. He has invited me down to Prevesa for the pig-shooting. If I have your permission to accept the invitation, I shall make a rapid visit to Athens, and make one more effort to discover Speridionides. Might I ask the favor of an answer by telegraph? So many documents and archives were stolen here at the time of the fire of the embassy that, by a timely measure of discredit, we can impair the value of all papers whatever, and I have already a mass of false dispatches, notes and telegrams ready for publication and subsequent denial, if you advise it. In one of these I have imitated Walpole's style so well that I scarcely think he will read it without misgivings. With so much 'bad bank paper' in circulation, Speridionides is not likely to set a high price on his own 'scrip.'"

CHAPTER LIX.

A LETTER-BAG.

Lord Danesbury read Atlee's letter with an enjoyment not unlike the feeling an old sportsman experiences in discovering that his cover back—an animal not worth twenty pounds—was a capital fencer; that a beast only destined to the commonest of uses should actually have qualities that recalled the steeple-chaser—that the scrubby little creature with the thin neck and the shabby quarters should have a turn of speed and a "big jump" in him—was something scarcely credible, and highly interesting.

Now political life has its handicaps like the turf, and that old jockey of many cabinets began seriously to think whether he might not lay a little money on that dark horse Joe Atlee, and make something out of him before he was better known in "the ring."

He was smarting, besides, under the annoyance of that half-clever fellow Walpole when Atlee's letter reached him, and, though the unlucky Cecil had taken ill and kept his room ever since his arrival, his excellency had never forgiven him, nor by a word or sign showed any disposition to restore him to favor.

That he was himself overwhelmed by a correspondence, and left to deal with it almost alone, scarcely contributed to reconcile him to a youth more smarting, as he deemed it, under a recent defeat

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WYETH'S MALT EXTRACT?

Doctors highly recommend it to those

Who are run down;
Who have lost appetite;
Who have difficulty after eating;
Who suffer from nervous exhaustion;
And to Nursing Mothers,

as it increases quantity and
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PRICE, 40 CENTS PER BOTTLE.

than really ill; and he pointed to the mass of papers which now littered his breakfast-table, and querulously asked his niece if that brilliant young gentleman up-stairs could be induced to postpone his sorrows and copy a dispatch.

"If it be not something very difficult, or requiring very uncommon care, perhaps I could do it myself."

"So you could, Maude, but I want you too: I shall want to copy out parts of Atlee's last letter, which I wish to place before the Foreign Office Secretary. He ought to see what his protege Brumsey is making of it. These are the idiots who get us into foreign wars, or those apologetic movements in diplomacy which are as bad as lost battles. What a contrast to Atlee!—a rare, clever dog, Atlee; and so awake not only to one, but to every contingency of a case. I like that fellow: I like a fellow that stops all the earths! Your half-clever ones never do that; they only do enough to prolong the race: they don't win it. That bright relative of ours—Cecil—is one of those. Give Atlee Walpole's chances, and where would he be?"

A very faint color tinged her cheek as she listened, but did not speak.

"That's the real way to put it," continued he, more warmly. "Say to Atlee: 'You shall enter public life without any pressing need to take office for a livelihood; you shall have friends able to push you with one party, and relations and connections with the opposition, to save you from unnecessary cavil or question; you shall be well introduced socially, and have a seat in the House before—' What's his age? five-and-twenty?"

"I should say about three-and-twenty, my lord; but it is a mere guess."

"Three-and-twenty, is he? I suspect you are right—he can't be more. But what a deal the fellow has crammed for that time!—plenty of rubbish, no doubt: old dramatists and such like; but he is well up in his treaties, and there's not a speaker of eminence in the House that he cannot make contradict himself out of Hansard."

"Has he any fortune?" sighed she, so lazily that it scarcely sounded as a question.

"I suppose not."

"Nor any family?"

"Brothers and sisters he may have—indeed, he is sure to have; but if you mean connections—belongings to persons of admitted station—of course he has not. The name alone might show it."

Another little sigh, fainter than before, followed, and all was still.

"Five years hence, if even so much, the plebeian name, and the unknown stock will be in his favor; but we have to wade through a few dreary measures before that. I wish he was in the House: he ought to be in the House."

"Is there a vacancy?" said she, lazily.

"Two. There is Cradford, and there is that Scotch place—the something-Burg, which, of course, one of their own people will insist on."

"Couldn't he have Cradford?" asked she, with a very slight animation.

"He might—at least if Brand knew him, he'd see he was the man they wanted. I almost think I'll write a line to Brand, and send him some extracts of the last letter. I will—here goes."

"If you'll tell—"

"DEAR B.—Read the inclosed, and say have you anybody better than the writer for your ancient borough of Cradford? The fellow can talk, and I am sure he can speak as well as he writes. He is well up in Irish press iniquities. Better than all, he has neither prejudices nor principles, nor, as I believe, a five-pound note in the world. He is now in Greece, but I'll have him over by telegraph if you give me encouragement."

"Tell Tycross at F. O. to send Walpole

to Guatemala, and order him to his post at once. G. will have told you that I shall not go back to Ireland. The blunder of my ever seeing it was the blackest in the life of yours.

"DANESBURY."

The first letter his lordship opened gave him very little time or inclination to bestow more thought on Atlee. It was from the head of the Cabinet, and in the coldest tone imaginable. The writer directed his attention to what had occurred in the House the night before, and how impossible it was for any Government to depend on colleagues whose administration had been so palpably blundering and unwise. "Conciliation can only succeed by the good faith it inspires. Once that it leaks out you are more eager to achieve a gain than confer a benefit, you cease to conciliate, and you only cajole. Now your lordship might have apprehended that, in this especial game, the popish priest is your master and mine—not to add that he gives an undivided attention to a subject which we have to treat as one among many, and with the relations and bearings which attach it to other questions of state.

"That you cannot, with advantage to the crown, or indeed, to your own dignity, continue to hold your present office is clear enough; and the only question now is in what way, consistent with the safety of the administration and respect for your lordship's high character, the relinquishment had best be made. The debate has been, on Gregory's motion, adjourned. It will be continued on Tuesday, and my colleagues opine that if your resignation was in their hands before that day certain leaders of the Opposition would consent to withdraw their motion. I am not wholly agreed with the other members of the Cabinet on this point; but, without embarrassing you with the reasons which sway my judgment, I simply place the matter before you for your own consideration, perfectly assured, as I am, that your decision will be come to only on consideration of what you deem best for the interests of the country.

"My colleague at the Foreign Office will write to-day or to-morrow with reference to your former post, and I only allude to it now to say the unmixed satisfaction it would give the Cabinet to find that the greatest interests of Eastern Europe were once more in the keeping of the ablest diplomatist of the age, and one of the most far-sighted of modern statesmen.

"A motion for the abolition of the Irish vice-royalty is now on the notice paper, and it will be matter for consideration whether we may not make it an open question in the Cabinet. Perhaps your lordship would favor me with such opinions on the subject as your experiences suggest.

"The extra session has wearied out every one, and we can with difficulty make a house.

"Yours sincerely, G. ANNIVEY."

The next he opened was briefer. It ran thus:

"DEAR DANESBURY—You must go back at once to Turkey. That inscrutable idiot, Brumsey, has discovered another mare's nest, and we are lucky if Gortchakoff does not call upon us for public apology. Brunow is outrageous, and demands B.'s recall. I sent off the dispatch while he was with me. Leflo Pasha is very ill, they say dying, so that you must haste back to your old friend (query: which is he?) Kulbash, if it be not too late, as Apponyi thinks.

"Yours, G."

"P. S.—Take none of your Irish suit with you to the East. The papers are sure to note the names, and attack you if you should. They shall be cared for somehow, if there be any who interest you.

"You have seen that the House was not over-civil to you on Saturday night, though A. thinks you got off well."

"Resign!" cried he, aloud, as he dashed the letter on the table. "I think I would resign! If they asked what would tempt me to go back there, I should be sorely puzzled to name it. No; not the blue ribbon itself would induce me to face that chaos once more. As to the hint about my Irish staff, it was quite unnecessary. Not very likely, Maude, we should take Walpole to finish on the Bosphorus what he has begun on the Liffey."

He turned hastily to the Times, and threw his eyes over the summary of the debate. It was acrimonious and sneery.

The Opposition leaders, with accustomed smoothness, had made it appear that the viceroy's Eastern experience had misled him, and that he thought "Tipperary was a phasallic!" Imbued with notions of wholesale measures of government, so applicable to Turkey, it was easy to see how the errors had affected his Irish policy. "There was," said the speaker, "somebody to be conciliated in Ireland, and some one to be hanged; and what more natural than that he should forget which, or that he should make the mistake of keeping all the flattery for the rebel and the rope for the priest!" The neatness of the illustration took with the House, and the speaker was interrupted by "much laughter." And then he went on to say that, "as with those well-known ointments or medicines, whose specific virtues lay in the enormous costliness of some of the constituents, so it must give unspeakable value to the efficacy of those healing measures for Ireland to know that the whole British Constitution was boiled down to make one of them; and every right and liberty brayed in the mortar to furnish even one dose of this precious elixir." And then there was "laughter" again.

"He ought to be more merciful to charlatans. Dogs do not eat dogs," muttered his lordship to himself, and then asked his niece to send Walpole to him.

It was some time before Walpole appeared, and when he did it was with such a wasted look and care-worn aspect as might have pleaded in his favor.

"Maud told me you wished to see me, my lord," said he, half diffidently.

"Did I? eh? Did I say so? I forget all about it. What could it be? Let us see—was it this stupid row they were making in the House? Have you read the debate?"

"No, my lord; not looked at a paper."

"Of course not; you have been too ill, too weak. Have you seen a doctor?"

"I don't care to see a doctor; they all say the same thing. I only need rest and quiet."

"Only that! Why, they are the two things nobody can get. Power cannot have them, nor money buy them. The retired tradesman—I beg his pardon, the cheese-monger; he is always a cheese-monger now who represents vulgarity and bank stock—he may have his rest and quiet; but a minister must not dream of such a luxury, nor any one who serves a minister. Where's the quiet to come from, I ask you, after such a tirade of abuse as that? And he pointed to the Times. "There's Punch, too, with a picture of me measuring out 'Danesbury's drops to cure loyalty.' That slim youth handling the spoon is meant for you, Walpole."

"Perhaps so, my lord," said he coldly.

"They haven't given you too much leg, Cecil," said the other, laughing; but Cecil scarcely relished the joke.

"I say, Piccadilly is scarcely the place for a man after that—I mean, of course, for a while," continued he. "These things are not eternal; they have their day. They had me last week travelling in Ireland on a camel; and I was made to say that 'the air of the desert always did me good!' Poor fun, was it not?"

(To be continued.)

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SIRS,—I have such a severe cough that my throat felt as if scraped with a rasp. On taking Norway Pine Syrup I found the first dose gave relief, and the second bottle completely cured me. Miss A. A. DOWNEY, Manotic, Ont.

YOUTHS DEPARTMENT

YOUNG COSSACK CENTAURS.

BY V. GRIBAYEDOFF.

Young Russia is eying with envy three bright Cossack boys who have been summoned by the Emperor to St. Petersburg. They are Elias Tcherneff, Vassili Dolmatoff and Simeon Kleekoff, aged respectively ten, twelve and thirteen years.

It is the intention of the Emperor to bring them up in the Winter Palace, practically under his own supervision. As the promotions of imperial favourites is rapid in Russia, we may expect to hear some day that one or more of these boys has received command of a portion of the Czar's army.

The three were chosen for their merits as horsemen by the Czarewitch, the Czar's eldest son and heir, during his visit to their native town of Orenburg in the summer of 1891. That was the signal for a loyal demonstration on the part of the Cossacks of the district. Parades, festivities and exhibitions of horsemanship became the order of the day.

The most interesting feature of the programme was contributed by Cossack boys of from ten to fifteen years of age.

As the Czarewitch is chief ataman, hetman, or headman of the Cossacks, their elders wished to show him the proficiency on horseback of the youngsters who will some time be his cavalry soldiers. So they began to arrange for a tournament of boys as soon as they heard the Emperor's son was coming.

As all the boys could ride well, all wished to take part; but not more than a few hundred of the most skilful could be accommodated. These, when chosen, were overjoyed, while the others complained so bitterly that their fathers had a hard time to appease them.

"Father," an aggrieved boy would cry, "go to the captain and tell him there is no boy of my age in the whole camp who can manage a horse better than I!"

"It's true son," the father would answer indignantly, "but I can do nothing. The elders have chosen. You must be content this time to ride with the guards."

For the elders had arranged that all the boys excluded from the tournament should act as escorts, guards or orderlies on the great occasion.

Several companies, each containing one hundred of the more skilful boys, were duly organized. Of these not all were to be competitors for the special prizes. Those selected to compete were supplied with white gymnasium shirts, dark blue belts, wide crimson trousers called *Sharovar*, and a curved sword or *shaska*. They sat their fathers' best horses, and the companies were commanded by the oldest and smartest boys.

The escort companies wore the regular Cossack uniform, and were commanded by the regimental instructors. The smallest boys were on the left flanks. It was delightful and amusing, while the companies were under review, to see their soldierly bearing and hear how each company's shouts of response to applause always ended in a shrill crescendo of the littlest fellows.

When the cavalcade of special competitors rode into the arena they saluted their chief ataman, the Czarewitch, by waving their short curved *shaskas*. Then the sports began.

The first was tent-pegging, a game in which the riders try while galloping hard to strike with a lance point a tent-peg driven into the ground. At this difficult game the chosen boys often deftly transixed the peg, and bore it aloft triumphantly on their lance-points.

The feat of dropping the sword while riding at full speed and picking it up without reining in was performed by the boys with surprising skill.

Bags of sand were suspended in the air so as to hang directly in front of the young cavalymen who, spurring madly ahead, were obliged to bring the point of a wooden lance against the centre of the sandbag in order to turn it aside from their path.

Failure to accomplish this meant an ugly blow on the head from the sus-

ended bag. A glancing stroke from the lance is worse than none at all.

The accurate aim of the young centaurs in this achievement greatly pleased the Czarewitch and all the spectators.

Then there was jumping over bars five feet from the ground, and an assault at arms, in which the boys, dividing into two sections, rode to the charge with lance pitted against *shaska*. There were also separate combats with the same weapons, on foot and on horseback, besides many other feats which need not be described here.

The three boys Tcherneff, Dolmatoff and Kleekoff, displayed such remarkable skill in the various evolutions and sports that the Czarewitch awarded them the prizes.

The youngest boy, Tcherneff, obtained the first prize, a timepiece engraved with the Russian Eagle. This was a personal present from the Czarewitch. The remaining prizes were from the Cossack's regiment and consisted of a watch and a *shaska*.

When the three boys, some months later, were summoned to St. Petersburg, their pride and happiness knew no bounds. An illustration from a photograph taken shortly after their arrival in the capital shows them in full uniform and accompanied by their instructor, Sargeant Reckoff.

It is not surprising in view of the ordinary training of Cossack boys, that they are skilled in horsemanship and the use of arms even before they reach their twelfth year.

As soon as the baby boy appears strong enough to endure rough handling his father takes him when he goes on horseback. As the boy grows and his legs strengthen he is placed on a gentle steed. The father rides alongside and holds the child by the hand.

Gradually the little legs acquire "grip," and the boy rides out alone, soon to indulge in breakneck runs down-hill to water for his horse.

The fun ends not seldom in a fall, and the future cavalymen comes home with a black mark or two on his body. Scratches or bruises, however, never trouble him; indeed, he rather glories in them, for they insure him applause for his courage.

The mother is so far from being uneasy about the young rider that she encourages him with praise and sweetmeats.

The older a boy grows the greater is his love of horses. By degrees he picks up from the men various feats and difficult evolutions, which constitute a kind of national game among the Cossacks, and are comprehended under the name of *djegee torku*.

One must be very watchful and continuous in its practice, for the chance of broken limbs are frequent; "Never mind broken bones!" is the cry. The bones are young, and the pieces join quickly when reset by some of the rough experts in such surgery, who may be found in every little Cossack village.

With all his love of horses, the Cossack boy does not neglect his studies. At the present day all Cossacks can read and write, except, perhaps, a few very old men. The law requires that every boy of ten shall be sent for at least three years to school, where he is taught reading, and arithmetic, usually by an ex-officer of the Cossacks. The boy learns arms and military tactics from another instructor.

The Cossack greatly prizes his ability to read and write, for no matter where he may be stationed, on the Austrian frontier or in far-off Turkistan, he can correspond with his relatives at home. And the world has no men to love their homes and their kin more tenderly than the gallant Cossacks.—*Irish Catholic*.

GOOD MANNERS.

One day, when Tom was playing in the yard, he saw a boy standing by the gate. He was ragged and dirty, his hat was torn, and his feet were bare. But he had a pleasant face. In one hand he carried a pail half full of blackberries.

"Go away from here!" said Tom, running to the gate. "We are rich and we don't want ragged boys around."

"Please give me a drink," said the boy. "If you are so rich you can spare me a dipper of water."

"We can't spare you anything," said Tom; "if you don't go away I will set the dogs on you."

The boy laughed and went away, swinging the tin pail in his hand.

Tom saw him go over into a meadow where he climbed on the stump of a tree. The boy took up a big whip that had been laying hid in the grass, and then

Tommy knew he was the boy who minded Farmer Jones' cows.

"I think I will get some blackberries, too," said Tom to himself.

He went out of the gate into a lane leading to a meadow where there were plenty of berries. Tom saw some fine large ones growing over a ditch. He thought he could leap over it very easily. He gave a run and a very big jump. The ditch was wider than he thought and instead of going over it he came down in the middle of it. He had not much hope that help would come, for he was a long way from any house. He screamed until he was tired. He began to think he would have to spend the night in the ditch when he heard steps on the grass. Looking up he saw the ragged boy he had driven from the gate.

"Please help me out," said Tom crying.

The boy bent down and drew Tom out of the ditch. He was covered with mud, his hat was gone and one shoe was lost in the ditch. He looked very miserable.

"Who is dirty now?" asked the boy.

"I am," said poor Tom, "but I thank you very much for helping me out of the mire. And I am sorry I sent you away from the gate."

"The next time I come perhaps you will treat me better," said the boy; "I am not rich but I think I have better manners."

"I think so, too," said Tom.

The next day when Tom saw the boy going by, he called him in, showed him his rabbits, doves and little ducks and gave him a ride on his pony.

"You have good manners now," said the boy.

"Yes," said Tom, "I found them in the ditch."



A number of evictions were carried out on the Marquis of Conyngham's estate near Ardara, recently.

Mr. Channing, M.P., has forwarded to the Arran Islands seven tons of potatoes, which he received from Mr. Fox, of Lincoln, Eng.

At Doonbeg, near Kilrush, a young man named Kereck lost his life in trying to recover some timber which was floating in the bay.

The death is announced of Sister Mary Clare Harbison, of the Presentation Convent, Drogheda. She was in the twenty-ninth year of her religious profession, and was a native of Magherafelt, County Derry.

The death occurred at Kinswell House, Tipperary, on April 30, of J. Massey, J.P. Deceased was eighty-four years of age. Mr. Massey always showed himself in touch with the feelings of the majority of his countrymen.

D. Fitzgerald Gabbett, J.P., of Cahircoligh House, Cahircoligh, is mentioned as one who may be selected for the Lord Lieutenancy of the County Limerick, vacant by the death of Lord Emyl. Mr. Gabbett represented Limerick City, from 1879 to 1886, as a Home Ruler.

An eviction was carried out on the estate of Mr. Fuge at Templeary, near Buttevant, recently. The tenant, J. Frawly, is a very industrious man, and occupied the farm for the past forty-five years. Some time ago he received notice to quit from Fuge and his offers for a settlement were rejected.

The assistant sub-sheriff for Tipperary, Mr. Mitchell, accompanied by some bailiffs and a protection party of police, visited the townland of Killineave, on April 28, and evicted a tenant farmer, named John Haugh, with his wife and ten children, for non-payment of rent. Mr. Haugh held thirty-five acres of land from a Mr. Haire, of London, the rent being £26 and the valuation £22. A caretaker is in occupation of the place.

Thomas O'Gorman, chairman of the Limerick Association, announces that the friends of John Daly, at present undergoing penal servitude for life, for complicity in the dynamite conspiracy, are about to make arrangements for nominating him at the approaching general election for the Parliamentary representation of the City of Limerick. Support, he says, will be given by Irishmen all over the world, and it is hoped Daly will be elected unopposed.

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All the paintings are originals, mostly from the French school, the leading modern school, Eminent artists, such as Francois, Roche-Grosse, Aublet, Barau, Pezant, Pettiean, Marius Roy, Scherrer, Saussy, and a great many others, are members of this Society. SALE OF PAINTINGS at easy terms. Next distribution of paintings between the members of "The Society of Arts of Canada," and its Scrip holders, will take place on 27th June.

Price of Scripium: \$1.00.

Ask for Catalogue and Circular.

H. A. A. BRAULT Director.

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.

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 B. GRAY, Chemist 122 St. Lawrence street, Montreal.

THE MONTH OF MAY.

Month of pleasant shower and shine,
Month of prayer at Mary's shrine;
Of flowery mead and silver stream,
Month of nature's brightest scene;
Month of rose and scented fower;
Month of sweet and shady bower;
Month when all the feathered throng
Warble forth enraptured song;
All unite in nature's hymn
Of universal praise to Him.

Month of Mary, month of May,
Month of First Communion day,
When sweet Jesus first invests
With His love those youthful breasts,
Where like a king upon his throne,
He makes those hearts to be His own.
Most blessed day in all our life;
Far removed from sin and strife.

Oh, what rich graces He imparts!
When first He visits those young hearts,
May He ever there abide,
And all their ways and actions guide,
Until with Mary and the blest
They enjoy eternal rest.—*Cont.*

AN ACKNOWLEDGEMENT.

THE ARRAN ISLES DISTRESS FUND.

The week before last we published the pathetic letter of Rev. Father McDonnell, C.C., on behalf of the suffering inhabitants of the Arran Isles. The appeal is for funds to save these poor people from starvation. Mr. Michael McCann, of Westport, sends us one dollar as a start in this fund. We have transmitted the amount to the reverend gentleman who wrote the appeal, and will gladly send on any addition that charity may add to the amount.

PERSONAL.

We had a call last week from Mr. T. P. McGowan, representative of "Donahoe's Magazine," Publishing Co., Boston, Mass. Mr. McGowan only paid a flying visit to our city, but we hope that he found his stay not only pleasant but profitable, for truly we would wish to see "Donahoe's Magazine" widely circulated amongst our people. It is a splendid magazine and deserving of every encouragement possible.

MONUMENT NATIONALE.

The entertainment in the Monument Nationale, under the auspices of the St. Jean Baptiste Society, which opened on Monday, has so far been a very successful one. This entertainment, which comprises tableaux of the history of Canada, will be continued every day this week.

BUILD UP.

When the system is run down, a person becomes an easy prey to Consumption or Scrofula. Many valuable lives are saved by using Scott's Emulsion as soon as a decline in health is observed.

Teacher—Now, Johnny, we have heard how this penniless boy, who started out as a rail-splitter, grew up to be president. What lesson do we learn from this story? Johnny—That we ought to split rails and get to be presidents.—*Chicago Record.*



**? Why ?
Look Like This**

DENT'S TOOTHACHE GUM
STOPS TOOTHACHE INSTANTLY
(QUARANTEED)
Don't Take Irritations. All dealers,
or send 1 lb to
A SWELL AFFAIR, C. S. DENT & CO., DETROIT, MICH.
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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.

**"She
Looketh
Well**

to the ways of her household."
Yes, Solomon is right; that's what the good housekeeper everywhere does, but particularly in Canada.

But her ways are not always old ways. In fact she has discarded many unsatisfactory old ways. For instance, to-day she is using



the New Shortening, instead of lard. And this is in itself a reason why "she looketh well" in another sense, for she eats no lard to cause poor digestion and a worse complexion.

COTTOLENE is much better than lard for all cooking purposes, as every one who has tried it declares. Have you tried it?

For sale everywhere.

Made only by
N. K. FAIRBANK & CO.,
Wellington and Ann Sts.,
MONTREAL.



—SEE OUR—

Tan and Russet

**Boots
—AND—
Shoes**

In KID and GOAT.

—SEE OUR—

White Linen Shoes.

NEW STYLES in all these Goods.

PRICES ALWAYS THE LOWEST.

RONAYNE BROS.,
Chaboillez Square,
MONTREAL.

PROVINCE OF QUEBEC, District of Montreal, Superior Court, Dame Matilda Tremholme, of the City of Montreal, wife of George C. Bishop, of the same place, lithographer and printer, and duly authorized a *exer en justice*, Plaintiff; vs. the said George C. Bishop, Defendant. The Plaintiff has this day instituted an action in separation as to property against the said Defendant.
Montreal, May 2nd, 1894.

HUTCHINSON & OUGHTRED,
42-5
Attorneys for Plaintiff.

PROVINCE OF QUEBEC, } SUPERIOR COURT,
District of Montreal, } No. 181.
Marie Raslianne Fortin, of the city and district of Montreal, wife of Jean B. O. Bissonnette, Blacksmith, of the same place, has today taken an action *en separation de biens* against her said husband.
Montreal, May 9, 1894.
BERARD & BRODEUR,
42-5
Attorneys for Plaintiff.

LACHINE, P. BRADY

*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

SUPERIOR COURT, Montreal, No. 105
Dams Genevieve Desève, of the City and District of Montreal, wife of Albert Barre, clerk, of the same place, has this day instituted an action for separation as to property against her said husband. Montreal, April 27, 1894.
LAMOTHE & TRUDEL,
41 5
Attorneys for Plaintiff.

Helena P. O., Que., Co. Huntingdon,

Agent for the celebrated Heintzman Piano, Evans Bros., Vose & Sons, and others, as well as the G. W. Cornwall Organ and New Williams Sewing Machine.

To Organ and Piano customers I would say I have had many years experience in the business, and not being at the expense of enormous city rents I am enabled to quote prices that I feel assured will be found lower than you can buy elsewhere.

I am offering a SPECIAL DISCOUNT to those who wish to buy within the next sixty days.

Will be pleased to forward Catalogue and quote SPECIAL PRICES on application.

ADDRESS:

P. BRADY,
47-L
Helena P. O., Que.

**ST. ANTOINE DE PADUA'S
ACADEMY.**

(Of which Miss GRONIN is Directress, will remove on March 1st, to
257 ST. ANTOINE STREET.
From 389.

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Job Printing of every description done at
The True Witness Office.

— THE —
MONTREAL STEAM LAUNDRY CO.'S
SUMMER ARRANGEMENTS
—FOR—

Montreal Junction, Lachine, Dixie, Dorval,
Valois, Pointe Claire, and Beaconsfield.

Our Teams will call at the above places every TUESDAY during the summer months, commencing TUESDAY, MAY 22nd, returning parcels EVERY FRIDAY.

Have your PARCELS ready every Tuesday Morning.

MONTREAL STEAM LAUNDRY CO.,
The Largest and Best Equipped Steam Laundry in Canada.
Telephones—580, 881 and 971.

N.B.—Special Rates for Family Washing furnished by the drivers.

F. H. BARR.

Steel Ranges, Coal, Wood, Gas and Oil-Gas Stoves,
REFRIGERATORS,

Tinware, Cutlery, General House Furnishings.

PLUMBING, HEATING, GAS-FITTING, TIN-SMITHING.

STOVE REPAIRS a specialty. - 2373-75 ST. CATHERINE Street.

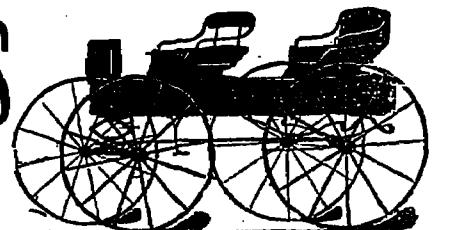
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BUGGIES
of all kinds.
FARMERS' EXPRESS WAGONS,

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R. J. LATIMER,

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THE CHANCE OF A LIFETIME.

A Fortune Awaiting any Man of Enterprise, Energy
and a Little Capital.

A BEAUTIFUL HOME, AN ESTABLISHED BUSINESS, AND A GOOD FUTURE

ALL IN ONE; AT A LOW FIGURE.

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Splendid and Unsurpassed Water Power,

Mills, Homesteads and Wooded Lands,

Adjacent to the G. T. R. Station at Upton, P. Q.

And Picturesquely Situated at the Junction of the Black and White Rivers, and

= COMPRISING =

EQUIPPED GRIST AND CARDING MILLS

With Modern Stone and Brick Building, also a SAW MILL capable of running
two circular saws with planing mill attached.

NUMEROUS : OUTBUILDINGS : INCLUDING
FARM-HOUSES, BARNS, CUSTOMERS' STABLES,
SHEDS, BLACKSMITH SHOP, Etc., Etc.

A handsome and modern villa residence, heated with hot air, having Conservatory
and other accessories, and surrounded by 200 acres of well-tilled land; also

1,000 Acres of Wooded Lands,

Situated in the centre of a newly established parish, destined to progress rapidly ;
containing a choice assortment of maple and other hard woods.

— TERMS EASY —

For Further Particulars Apply to

C. A. MCDONNELL,

ACCOUNTANT, AUDITOR AND COMMISSIONER

186 ST. JAMES STREET, MONTREAL.



FASHION AND FANCY.

The evolution of the simple blouse to an elegant bodice, lined, boned and marvelously made, illustrates the wonderful possibilities of an idea in fashion. Frills, basques and elaborate trimmings have been added until it has become a most conspicuous feature of afternoon and evening dress, as well as morning attire. Not to have a variety of waists ranging between a chambray shirt waist and an elegant silk one trimmed with lace is to be out of the fashion. They may be made with revers wide, long or narrow, half open or crossed over, showing pretty chemisettes of chiffon, muslin and batiste, with lace-edged frills overlapping each other, with fancy yokes or simply plain, but you must have them. Taffeta silks are the most desirable for a medium-priced waist, as the stiffness gives the sleeves the "chic" stand-out effect which is required. Fine checks in colors and black and white are the latest patterns. A pretty model for a dressy waist may be copied in plain silk of any fancied color and trimmed with lace insertions, with scalloped edges, coming out from underneath the plaits, both back and front, and three bands over the puffed sleeves. The waist and basque are cut all in one, and belted in with the satin, tied in a bow at the side. Another dressy affair is of black and white check or stripe, fulled in the regulation way at the neck and belt, and trimmed with three frills of the same, falling over the sleeves, the third extending to the waist, and all edged with butter-colored lace. To insure success these waists should be made by a very good dressmaker. But the simple one, which is only gathered a little at the neck and plaited into a soft twisted belt, can be easily made at home. In addition to the Figaro and Zouave jackets so much worn is a novelty called the "poppy zouave," which is to be worn over blouse waists for additional warmth. It is sleeveless and may be made of black serge or moire, or of goods to match the skirt. It may also be edged about the armholes and revers, with a ball heading in jet, and around the waist is a bunch of black satin ribbon which ties in front. A confection called a garden party jacket is of pale blue moire open in front over a cream guipure vest with basque of lace. The revers are finished with blue satin rosettes and the sleeves are caught at the elbow with rosettes.

A stylish addition to a plain waist is a fashionable bow at the throat, fastened with a paste buckle and edged with cream lace. A pretty bodice for evening wear is finished across the square neck with the new vandyked lace. This may be made of shot satin in delicate coloring and worn over white mousseline de sole skirts. A very elegant waist may be made of black and white silk in wide stripes. It is plaited in such a way that the white is entirely hidden at the bottom of the waist, which gives a slender effect to the figure. A wide collar of white is cut with two scallops, both back and front, is covered with jetted net and trimmed with fine black lace six or seven inches wide. This has something the effect of a yoke. Narrow folds of black velvet finish the neck and form the belt.

Blue and violet are the latest mixture of colors for bridesmaids' costumes. The dresses are of sky blue silk, and cream straw hats are trimmed with a profusion of violets and a cream white bow. The combination may be new and distingue, but it is certainly irritating to look upon.

Sashes of gauze, chiffon, muslin, ribbon, silk or satin from the piece are fashionable again. The ends may be broad or narrow, and they may tie on the side or at the back, but they are sure to find a place on all thin summer gowns.

RECIPES.

POTATO SALAD.

The orthodox potato salad is said to contain thirty-two ingredients, but you can make "simple" potato salad with half the number, as follows: Slice enough cold boiled potatoes to make a pint, cut up pickled beets, two table-

SURPRISE SOAP

While the best for all household uses, has peculiar qualities for easy and quick washing of clothes. **READ** the directions on the wrapper.

150 St. Croix Soap Mfg. Co., St. Stephen, N. B.

spoonful each of shredded anchovies, smoked herring and tomato catsup, a teaspoonful each of finely minced parsley, chervil, chives, capers, mushroom catsup and Worcestershire sauce; three tablespoonfuls of olive oil, two of vinegar, two of ice water, a saltspoonful of salt and half that quantity of pepper; mix all these thoroughly and set on ice for two hours.

CABBAGE SALAD.

White cabbage makes a cheap and good salad. Use the firm, white heads only; a quarter is enough for a small family. Shred very fine, mix with some minced boiled potatoes, and cover with the French dressing two hours before serving. If the cabbage is not tender, shred and cover with boiling water about fifteen minutes, drain and dress.

SARDINE SALAD.

A real sardine salad is not made of those little fish that come in oil and are so high-priced; it is of the salted variety, which you buy by weight. Take a half pound of these, soak an hour, changing the water at least six times. Pull them apart, taking out the spine, and cut one of the halves into strips an inch long and coiling the other half into little rolls; these last are for garnishing. Use some gherkins, some mixed pickles, a little smoked salmon, and a teaspoonful of capers; mix all together with three parts of oil to one of vinegar; pile the heap in your salad bowl and garnish prettily with lemon slices and quarters, cold boiled tongue, stoned olives, and a few pickled oysters and the little rolls of sardines.

- Burdock Blood Bitters cure Dyspepsia.
- Burdock Blood Bitters cure Constipation.
- Burdock Blood Bitters cure Biliousness.
- Burdock Blood Bitters cure Headache.
- Burdock Blood Bitters unlock all the clogged secretions of the Bowels, thus curing Headaches and similar complaints.

LAST WEEK'S MARKET.

The following are the Bonsecours' prices:—Grain—Oats sell at from 90c to 95c per bag; peas, 85c to 95c per bushel; buckwheat, 50c to 55c do; beans, \$1.40 to \$1.80. Roots and vegetables—Potatoes, 55c to 70c per bag; cabbages, \$2 to \$2.50 per crate; turnips, 60c per bag; carrots, 75c per bushel; onions, 40c do. Fruit—Lemons, \$1.50 to \$3 per box; apples, \$5 to \$7 per barrel; oranges, \$1.50 bunch; Almeria grapes, \$3 to \$5.50 the 50 lb barrel. Dairy produce—Tub butter, from 17c to 20c per lb; prints, 20c to 35c; fresh eggs, 11c to 20c; packed eggs, 10c to 11c per dozen. Poultry—Fowl, 8c to 12c per lb; turkeys, 8c to 10c do; geese, 7c to 8c do; ducks, 8c to 12c per lb. Hay and straw—Hay, \$9.50 to 8.50 per 100 bundles of 15 lbs; pressed hay, 55c to 65c per 100 lbs; straw, \$4 to \$6 per 100 bundles of 12 lbs each.

LIVE STOCK SHIPMENTS.

The following table shows the shipments of live stock from the port of Montreal for week ending May 23, as prepared by Mr. R. Bickerdike, of the Live Stock exchange:

	Cattle.	Sheep.
Tritonia, to Glasgow.....	504	61
Dracona, to London.....	289
Steinboft, to London.....	211
Lake Superior, to Liverpool..	657
Total.....	1,551	91

Dyspepsia causes Dizziness, Headache Constipation, Variable Appetite, Rising and Souring of Food, Palpitation of the Heart, Distress after Eating. Burdock Blood Bitters are guaranteed to cure Dyspepsia, if faithfully used according to directions.

"No," she said kindly, "I am sure I could never learn to love you." "Oh, maybe you could," returned he cheerfully; "one is never too old to learn, you know."

When a man is vaccinated he usually sees the point.—West Union Gazette.

The TRUE WITNESS Readers.

Your attention is respectfully directed to the beautiful display of Fine BOOTS and SHOES in the Windows of the

QUEEN'S BLOCK SHOE STORE,

Corner of VICTORIA AND ST. CATHARINE STREETS, the finest ever shown in the Dominion of Canada. Take notice of the prices, away below any others for the same quality.

LADIES' FINE TAN OXFORD, \$1.00; worth \$1.50.

A lot of TAN CALF OXFORD TURNS, at \$1.25, and others in proportion.

J. F. BANNISTER.

TELEPHONE 4105.

44-1f

WANTED STRENGTH.

Do You Suffer from Weakness?

TRY

WYETH'S BEEF, IRON AND WINE,

IT IS WELL ADAPTED FOR THE RELIEF & CURE OF
Pallor, Palpitation of the Heart, Sudden Exhaustion, Impaired Nutrition.
IT COMBINES NUTRIMENT WITH STIMULUS.
Is a Valuable Restorative for Convalescents.

TRADE AND COMMERCE

FLOUR, GRAIN, ETC.

Flour.—
Patent Spring.....\$3.35 @ 3.50
Ontario Patent..... 3.25 @ 3.40
Straight Roller..... 2.85 @ 3.00
Extra..... 2.40 @ 2.60
Superfine..... 2.20 @ 2.40
Fine..... 2.00 @ 2.20
City Strong Bakers..... 3.35 @ 3.50
Manitoba Bakers..... 3.25 @ 3.40
Ontario bag—extra..... 1.30 @ 1.35
Straight Rollers..... 1.40 @ 1.50
Oatmeal.—Rolled and granulated \$4.30 to \$4.40, Standard \$4.00 to \$4.20. In bags, granulated and rolled are quoted at \$2.15 to \$2.20, and standard at \$2 to \$2.05. Fancy brands of both granulated and rolled are selling at higher prices.

Bran.—We quote sales at \$17.50, and one dealer offered a car load at \$17.25 on track. Shorts range from \$18 to \$18.50 and Moullie at \$20 to \$23 as to grade.

Wheat.—Prices here are still nominal. No. 1 Manitoba wheat is quoted at 61c to 62c afloat Fort William, and here nominally at 73c to 75c for No. 1, and 70c to 71c for No. 2; No. 2 Upper Canada red winter is quoted at 60c in store, the last sale being made at about that figure. The price of July wheat in Chicago during the past week went up to 59c, but receded again to 58c. Cash wheat also sold down to 59c after selling about 58c.

Corn.—American corn has been sold at 54c duty paid, and in bond prices are quoted at 46c to 47c in cargo lots in bond.

Peas.—Car lots of peas have been sold at 69c in store, and holders ask 70c afloat per 65 lbs. A lot of 12,000 bushels of No. 2, however, was bought in the West costing 68c per 66 lbs afloat here.

Barley.—Malting quoted at 60c to 64c and feed at 43c to 45c.

Rye.—Car lots quoted at 51c to 52c.

Buckwheat.—The market is dull at 47c to 48c.

Malt.—The market is quiet and steady at 72c to 75c.

Seeds.—We quote Canadian timothy \$2.25 to \$2.50, and Western timothy \$1.90 to \$2.10. Alsike \$7.00 to \$7.50 for good to fancy. Red clover quiet at \$6 to \$7 as to quality.

PROVISIONS.

Pork, Lard, &c.—We quote as follows:
Canada short cut pork per bbl. \$18.00 @ 18.50
Canada clear mess, per bbl. 17.50 @ 18.00
Chicago short cut mess, per bbl. 18.25 @ 18.00
Mess pork, American, new, per bbl. 18.00 @ 18.00
Extra mess beef, per bbl. 12.25 @ 12.50
Plate beef, per bbl. 12.25 @ 12.50
Hams, per lb. 10 @ 11c
Lard, pure in pails, per lb. 9 1/2 @ 10c
Lard, com. in pails, per lb. 7 1/2 @ 7c
Bacon, per lb. 11 @ 12c
Shoulders, per lb. 8 1/2 @ 9c

Oats.—Several cars of No. 2 oats have been sold at 39c in store, and more are offered at the same figure per 34 lbs.

DAIRY PRODUCE.

Butter.—We quote prices as follows:—
Creamery, fresh..... 18c to 19c
Eastern Townships dairy..... 17c to 18c
Western..... 15c to 17c
Add 1c to above for single packages of selected.

COUNTRY PRODUCE.

Eggs.—Sales have been made in this market at 8c to 9c for round lots, with smaller lots selling at 9c to 10c; but 10c is considered a very outside figure for single cases of large-sized heavy eggs.

Maple Products.—Maple syrup is quoted in wood at 4c to 5c as to quantity. In cans, 5c to 5 1/2c are at the quoted rates, or 50c to 60c per can. Maple sugar is quoted at 6c to 7c.

Honey.—Extracted, at 7c to 8c per lb. for choice 1893, and old at 5c to 5 1/2c per lb. Comb 7c to 12c as to quality and quantity.

Beans.—We quote \$1.05 to \$1.15 for good to choice hand-picked and 75c to \$1 for poor to common.

Hops.—We quote prices nominal at 13c to 17c as to quality and old olds at 4c to 8c.

Bated Hay.—The market rules easy with last sales of No. 2 in the country at \$7 to \$7.50, and alongside vessels here \$8.50. No. 1 hay for the local market is quoted at \$9 to \$9.50.

FRUITS, ETC.

Oranges.—We quote prices as follows:—
Valencias, 420s, \$5 to \$6.50. Californias, 90s, 112s, 120s, \$1.50 to \$2. 176s to 216s, \$2.00 to \$2.50. Messina, 200s, \$3.50; 300s, \$3.50 to \$4.00. Messina Bloeds, \$4 to \$4.50; half boxes, \$2.00 to \$2.25.
Lemons.—Lemons are selling well from \$2.50 to \$3 for 300s, and \$1.50 to \$2.50 for 360s.

FISH OILS.

Oils.—It is said by some that the oil cannot be laid down here at a profit at 35c less 3 per cent, which was the figure reported last week. Newfoundland cod liver oil is quiet and nominally quoted at 38c to 37c, and Halifax at 35c. Cod liver oil is firmer and quoted at 70c to 75c.

TEACHERS WANTED

For the Municipality of Calumet Island. Five R. O. Male or Female Teachers, holding first-class Diplomas in English and French, (no others need apply); duties to commence 15th July, 1894. Term 11 months. Address the undersigned stating salary and date of diploma. CHARLES TREMBLAY, Chairman of School Commissioners, Calumet Island Post Office, Que. Calumet Island, 19 May, 1894. 45-5

TEACHERS WANTED

For the Municipality of Mansfield and Pontefract. Two R. O. Female Teachers, qualified to teach English and French. Address the undersigned stating salary and date of diploma. JOHN HONAN, Sec.-Treas., Ouelonge Post Office, Que. Ouelonge, 19th May, 1894. 45-6

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.

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

C. A. McDONNELL,
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Personal supervision given to all business Rents Collected, Estates administered and Books audited.

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WHOLESALE
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P. S. DOYLE. | R. J. ANDERSON.

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Choice and Fresh Stock always on hand.

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Jobbing a specialty.

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FINE TAILORING.
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Cakes delivered to all parts of the city.
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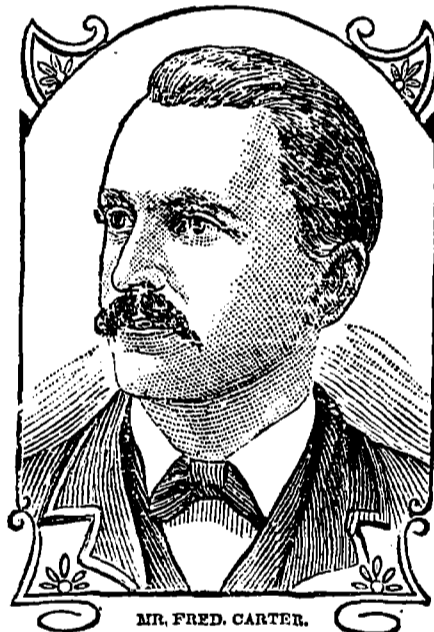
LA BANQUE JACQUES CARTIER

DIVIDEND NO. 57.
NOTICE is hereby given that a Dividend of Three and a Half (3 1/2) Per Cent., for the current half year upon the paid up capital stock of this institution, has been declared, and that the same will be payable at its Banking house, in this city, on and after FRIDAY, the first day of JUNE next.
The Transfer books will be closed from the 17th to the 31st of May next, both days inclusive.
The Annual General Meeting of the Shareholders will be held at the Banking house of the institution, in Montreal, on Wednesday, the 20th day of June next. The chair to be taken at One o'clock p.m.
By order of the Board,
A. DE MARTIGNY, Managing Director.
41-8

BAD BLOOD CAUSES

Boils, Pimples, Blotches, Ulcers, Sores, Scrofula and Skin Diseases.

B.B.B. CURES BAD BLOOD



MR. FRED. CARTER.

DEAR SIRS.—I was covered with pimples and small boils and after obtaining no relief from a doctor tried different remedies without success until one Sunday I was given 7 of a bottle of Burdock Blood Bitters, by the use of which the sores were sent flying in about one week's time. I made up my mind never to be without B.B.B. in the house, and I can highly recommend it to all.

FRED. CARTER, Haney, B. C.
I can answer for the truth of the above.
T. C. CHRISTIAN, Haney, B. C.

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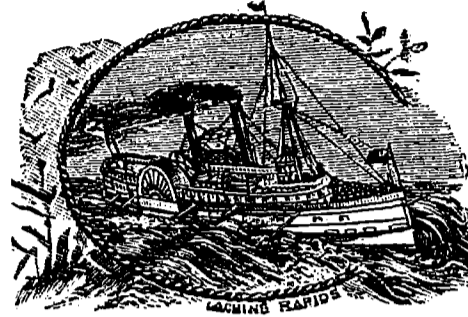
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