

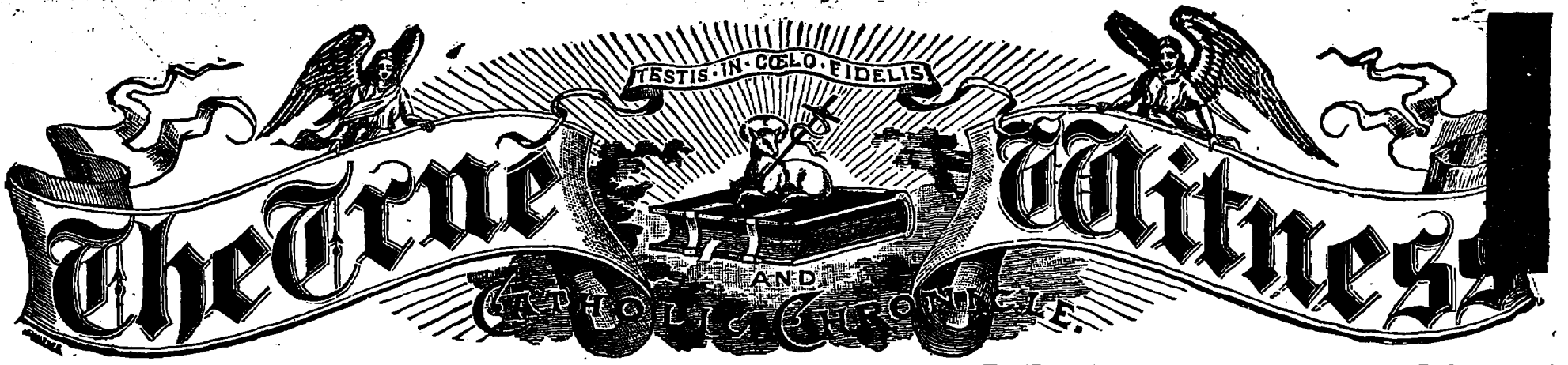
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**EDITORIAL NOTES.**

LAST week we referred to one of our agents, Mr. James Martin, who has undertaken to push the interests of the TRUE WITNESS in certain sections of the city. We would also desire to solicit the kind patronage of our friends and well wishers for Mr. F. McCabe, an energetic, able and conscientious worker, who is doing yeoman service in the cause of our Catholic organ. Mr. McCabe has already visited a great number of our fellow-citizens and has met with great encouragement. He purposes calling upon many others, in different parts of Montreal, and we trust that he will meet with a success equal to that which has already attended upon his efforts. We do not intend to remain idle, and we are bound to so augment the circulation of the TRUE WITNESS that we may soon have a guarantee in starting a daily paper on its basis. We have also Mr. P. M. Rielly, who is acting agent for us and for whom we ask the kind patronage of our English-speaking Catholic citizens. If our people are not provided with a thorough Catholic organ, independent of all political or other influence, it will not be the fault of the management, for no stone is being left unturned to attain complete success.

WE NOTICE that our friend Walter Lecky attended one of the receptions at the d'Youville Convent in Plattsburgh, during the third week of the present session of the Catholic Summer School. He was invited to read one of his "Adirondack sketches," which he did to the great delight and appreciation of all present. It is Walter's intention to prepare and publish a series of articles on the principal promoters and lecturers of the Catholic Summer School. Judging from his past successful efforts in that line, the Catholic reading public may look forward to a series of real treats when those sketches are given to the press. Walter Lecky is a master in the art of analysis, criticism and description, and, better than all, underlying his quaint, striking and elegant pages, may be found that true spirit of the Catholic writer, which alone serves to mark out the few prominent authors of this generation and to distinguish them from the great mass of pen-wielders who follow in the steps of the thoughtless and soulless distributors of light and dangerous literature.

THERE is to be a gala time at the Iroquois House, St. Hilaire, on Saturday evening next, at 8.30. The famous and popular Signor Rubini purposes giving a musical entertainment, in which several prominent vocalists—pupils of that able master—will take part. It is unusual for us to refer editorially to any such entertainments, as it savors somewhat of advertising and of being paid for so doing; but there are exceptions to every rule, and Signor Rubini is most decidedly one of the exceptions. In a young country like this, where so much energy is being

expended in pioneer work and commercial progress, we need to encourage every worthy exponent of the arts and sciences. Men like Signor Rubini diffuse a spirit around them that tends to elevate and to embellish—consequently to such do the people of our Dominion owe a debt of gratitude. We trust that the Signor's concert will be a grand success.

GREAT is the freedom that Italy accords to Catholicity! Of the Bishops appointed by Leo XIII., two who were named to their sees in 1891, twenty one, who were consecrated in 1893, and nine who have been chosen in 1894, are prevented by King Humbert's government from drawing their official salaries, or discharging their religious duties. The Free-Mason power that rules the ruler has proclaimed in favor of "a free Church in a free State," and this is a sample of the freedom that the State accords to the Church. If ever there existed a farce it is this attempt of the Italian government to play at "Liberty."

NUMEROUS are the pilgrimages to the shrine of Ste. Anne de Beaupre which have taken place this summer. Now and again we hear of certain miraculous cures that take place through the intercession of the good saint; but all who go there do not receive favorable answers to their requests. Of course the disposition in which the pilgrim presents himself at the shrine must be taken into consideration. Countless are the spiritual blessings that are obtained, but the temporal favors are only in accordance with the object of the one seeking them. Unless it be for the greater glory of God, a person cannot expect that invariably St. Ann will manifest her power. The following certificate, however, will tell the story of one of the Hotel Dieu Sisters, who has recently been cured at the shrine:

HOTEL DIEU, Montreal, July 31.  
 "I hereby certify that I have had under my care for a long time Sister Marie Chapleau, of Hotel Dieu. She was suffering from an apparent incurable disease of the tibia which rendered walking difficult and painful. Medicine proved of no avail, and for two years she had no rest. Following a pilgrimage to Ste. Anne all these symptoms disappeared and on examination I found that all inflammation and pain had gone. I have no hesitation in saying that this sudden cure was not one according to the laws of nature."  
 "L. D. MIRAULT, M.D."

Sister Chapleau left her crutch and cane at the shrine.

TWO GREAT PILGRIMAGES have gone from America to Lourdes; one from Brooklyn and the other from Canada. It has been stated that the Brooklyn pilgrimage is the first from this continent to the shrine of Lourdes. However, this is not exact. In 1874 over one hundred persons went to Lourdes and Rome on a pilgrimage from New York, organized by the well-known editor, James A. McMaster, and led by Bishops Duverger and Father Dealy, S.J. Also in 1877, a pilgrimage of Irish Catholics went from Montreal under the direction of the late lamented Father Dowd, former parish priest of St. Patrick's. But, as in the case of Ste. Anne de Beaupre, it is only after some years that the idea

of extensive pilgrimages to the shrine of Lourdes took hold on the trans-Atlantic faithful. The day is not distant, we hope, when yearly pilgrimages from America to Lourdes will be organized.

WE LEARN that the Pope has acceded to the request of the Catholics, the hierarchy and laity, of Hungary, and has sanctioned a form of prayer appealing to the Blessed Virgin and to St. Stephen, the patron Saint of Hungary, to save the country from the enemies of the Church. The prayer will be said daily in the Hungarian Churches. Three hundred days indulgence have also been granted, on the usual conditions. The prayer has been printed and thousands of copies are being spread throughout the country. Decidedly, Hungary is in great need of potent prayers at this period of her political and anti-religious course.

AT Petersfield, England, there is a local Burial Board; and we are under the impression that its policy is a very poor plank in the Protestant platform. About a year ago a Catholic pastor died and the Board refused to allow the erection of a headstone over his grave. The reason given is that the inscription carved upon the slab proved too offensive. It read thus:

"Jesus, Mercy! Mary, help! Pray for the soul of the Rev. Father Larive, Catholic Priest of Petersfield, who died 28th May, 1893, aged 74. R. I. P. It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins. (II. Mach. xii., 46.)"

Is it possible that the Board so fears for the stability of Protestantism that an inscription on a Priest's tomb may shake the whole structure? How mean and poor a thing bigotry is!

THE Rev. Mr. Madill, whom the Herald calls "Canada's champion bigot," has been making threats of what will be done by the P.P.A. if political parties do not correspond with his ideas. We are under the impression that, since the last election in Ontario, neither one party nor the other need care very much what Mr. Madill and his P.P.A.ists purpose doing. The fate of the Dominion does not seem to depend upon their action. It is a pity that they cannot "see the selves as others see them." However, Mr. Madill is not to blame; the man is looking for notoriety, and he is so insignificant in his ideas and efforts that, were it not for the God-send of such an organization, no person would ever have heard of him. He is using it "for all it is worth"—and that is very little. Had he not this opportunity of causing himself to be talked about he might, like one described in Scott,

"Go down to the dull earth from which he sprung,  
 Unwept, unhonored and unsung."

WE LEARN, with deep regret, that Hon. Mr. Mercier is dangerously ill at his residence, St. Denis Street. It appears that the malady which has seized upon him is of a most serious nature. It is

true that Mr. Mercier has of late dropped out, to a great degree, from the public affairs of this Province, and that his name, which was upon every lip so recently, is seldom mentioned in the political world; but he has occupied a most prominent place in public life, while in private life he has had a large circle of admiring friends who learned to appreciate his many fine qualities. That he should be stricken down by the rod of illness, and above all, that grave fears are entertained regarding his recovery, causes a deep feeling of regret to sweep over the whole community, and, irrespective of politics or of any other temporary divisions, the people of this Province, in general, and of Montreal in particular, lament the sad position in which the ex-Premier is placed and hope sincerely that the darkest forebodings concerning him will not be realized. His wife and family have our deepest sympathy, and to one whose name will long remain upon the page of our Provincial history we extend our sincere expression of regret at his serious illness and of hope in his ultimate recovery.

A GRAND and solemn celebration will shortly be held in Leige, Belgium, to commemorate the fiftieth anniversary of the existence of the Confraternity of the Holy Family. One week will be for the celebration by the ladies and the other for the men. There will be a large concourse of persons present, and among them will be special delegates from Germany, Holland, Great Britain, France and other countries. Among the officiating clergy will be: V. R. F. Van Oterbelsaer, Provincial of Belgians; V. R. F. Spoo, of Germany; Meeuwissen, of Holland; His Lordship Wm. Wulfingh, Missionary Bishop of Suriname, Dutch Guyana.

TWELVE Franciscan Fathers labor for the salvation of souls in Alexandria, Egypt. On every Sunday and holidays they deliver sermons to the faithful in six different languages.

THE Ave Maria is authority for the statement that a nephew of Professor Huxley, the great skeptical writer, has been received into the Church at Buenos Ayres, by Father Constantine, O.P.

AMERICAN Catholics answer the charge that the Church loves darkness and fosters ignorance by supporting two universities, 100 colleges, 700 academies and 3,500 parochial schools.

MME. DE SARTORIUS has been elected at Paris mother-general of the Nuns of the Sacred Heart, the place left vacant by the death of Mme. Lehon. Mme. De Sartorius for years has been one of the assistant mother-generals. She is the fourth to occupy this position and is the last connecting link between the present members and Mme. Barat, the foundress, from whom she was the last to receive the ring and cross of the professed nun.

## AN IMPORTANT LETTER.

REV. MR. ALEXANDER'S FAREWELL  
TO HIS FORMER PARISHIONERS.A Few of the Many Reasons Why He  
Abandoned Anglicanism and Be-  
came a Member of the Roman  
Catholic Church.*To my ever dear friends of the Congrega-  
tions of Christ Church Cathedral, Fred-  
erickton, and St. Mary the Virgin, New  
Maryland, New Brunswick :*

The time has come when, with great pain to myself, I must take of you a final and affectionate farewell. Of my reception into the Holy Catholic Roman Church, on the 23rd of July, you are all, doubtless, well aware. In taking so great and momentous a step, you, who know me, will give me the credit of honest and conscientious motives. I have before told you that a conviction of the truth of the claims made upon all by the Catholic Roman Church had been growing on me for many years past. Again and again I have struggled to put this from me, but the call of God has proved too powerful, and upon conviction, slowly gathered, has followed acceptance. With others, for many years, your spiritual guide and instructor, my desire has been to bring before you, from time to time, the whole counsel of God. A better knowledge has taught me, latterly, that, under the circumstances in which I was placed, this was impossible; seeing that the teaching of many and important truths set forth from the first by the Church of Jesus Christ are forbidden in the Anglican pulpit. Having become assured of this, I could not conscientiously continue to teach what I now see was but a fragmentary Christianity. As I look back, however, it is a comfort to me to reflect that I have ever taught you, at least substantially, the truth; since, avoiding matters of controversy, I rarely passed beyond a ground of Christianity common to the Anglican communion and the Catholic Church alike. I thank God now that of the latter holy Church of Jesus Christ my tongue has never uttered an adverse word. So far as I preached to you the truth, so far I humbly pray God to bless it to you. It at any time I have unwittingly said anything opposed to that truth, I pray it may wither in your hearts and bear no fruit. To give you the reasons, in full, which prompted my present action, would fill a volume, not a letter. I will only say that prominent among them has been the distressing sense of the impossibility, as it seemed, and still seems to me, of arriving, in the Anglican Communion, at anything like a certain faith. The toleration within its pale of so many differing schools of thought representing religions essentially opposed to one another; the consequent party strife; the fierce controversies perpetually raging around holy doctrines, especially the doctrine of the Holy Eucharist; the spectacle of men ever learning, but never seeming to arrive at the knowledge of the truth; bishops, clergymen, and laymen, differing from one another, but each proclaiming his own particular view or opinion to be the true one; the absence in the Anglican Communion of any tribunal whose decisions would be accepted by the whole body; the ultimate necessity, therefore, of resting (if one could rest in such a war) upon the basis of mere private judgment—uncertainty and confusion such as this, I felt, could not be of God. The conviction, therefore, was irresistible, that, flowing from Our Lord's promise, there must somewhere exist a Divine source, which I must seek, and from which, according to Our Lord's words, the truth might be fully and infallibly drawn. This source, dear friends, not in the Anglican Communion, and still less in the other many forms of Protestantism, I have, by the mercy of God, after long and weary searching, found. It is that "one Christian body, which, claiming to teach upon authority, exercises the authority she claims;" the Church, with its visible head, a centre of unity to which all questions and disputes in faith and morals may be referred, and of whose decisions there has been, through all ages, no reversal; a Church, therefore, in which the pride of self-opinion cannot long find place; moreover, which has a fixed and certain faith, unfolded through the ages from the first Council to the last, unchanged and un-

changeable as the God Who gave and Who protects it—to hear which Church as being the living Body of Christ is to hear Christ Himself; to refuse which, through wilful or careless, ignorance, is to risk the danger of refusing Him that speaketh; a Church which is emphatically that of the Saints and which, though in many ages and lands the Church of the learned and the rich, is emphatically also the Church of the poor.

Such, dear friends, are a few among the many marks of the one Catholic and Apostolic Church, into which the great mercy of God has now received me. My doubts at length are now at an end. Temporally, the step I have taken has ruined me. The loss to me is that of home; friends; means of livelihood; cherished associations; of most things, indeed, which make life dear: the gain, inexpressibly blessed to me, has been wholly spiritual. While I was with you I loved you with a strong love; absent from you, I shall love you no less. Had it been possible, I should have wished to remain with you to the close of my life; but God has willed otherwise.

I can never sufficiently thank you for the exceeding kindness and friendship you have ever manifested towards me, the sense of which will be with me to the last as a sweet and grateful remembrance.

Praying God to bless you and have you in His holy keeping, I am, as ever, sincerely and affectionately yours,

FINLOW ALEXANDER.

Frederickton, N.B., August, 1894.

## THE LIFE OF DE MAISONNEUVE.

(CONCLUDED.)

The spiritual ministrations of the colony of Montreal had been offered, from the very beginning, to M. Olier. Not being able to come himself, despite his ardent and zealous aspirations, nor to send any priests of his community, on account of the needs of the parish of St. Sulpice, and the establishment of the seminary there, he was obliged to defer the departure of the Sulpicians for Ville Marie until 1657; during fourteen years the Jesuits, who were almost the only clergymen in New France, had temporarily ministered to the spiritual needs of the new colony as a mission.

A few years afterwards the company of Our Lady of Montreal, being reduced to a few members, and incapable of making the sacrifice which had been annually imposed on it for more than twenty years, without receiving any temporal return, offered to one of its members, M. de Bretonvilliers, who succeeded M. Olier as Parish Priest of St. Sulpice, and Superior of the Seminary, to transmit to him the Seigniorship of the Island of Montreal on condition that he would pay all its debts. Faithful inheritor of the sentiments of the holy priest who had been the author and soul of this glorious enterprise, M. de Bretonvilliers accepted the onerous donation and paid the immense debt out of his own private resources; then ceded all his rights to the Seminary of St. Sulpice in Paris, which, a century later, transferred without any restriction to the community of St. Sulpice of Montreal, these same rights, recognized by the Crown of England, in 1840.

For almost a quarter of a century, Ville Marie had grown and prospered, owing to the solicitude of its heroic



**CROSS-GRAINED,** sour, irritable, so that the whole world seems wrong: That's the way you feel when your liver is inactive. You need Doctor Pierce's Pleasant Pellets to stimulate it and correct it, and clear up your system for you. You won't mind the taking of them—they're so small and so natural in their effects. All that you notice with them is the good that they do.

In the permanent cure of Biliousness, Jaundice, Constipation, Indigestion, Sour Stomach, Dizziness, Sick or Bilious Headaches, and every liver, stomach, or bowel disorder, they're guaranteed to give satisfaction, or the money is returned.

Don't tinker at your Catarrh with unknown medicines. It's risky and dangerous. You may drive it to the lungs. Get the Remedy that has cured Catarrh for years and years—Dr. Sage's Catarrh Remedy. The makers guarantee it to cure, or benefit, in the worst cases.

governor. But God wished to purify the virtue of His generous servant in the crucible of tribulation.

The glory of his great achievements and noble life, the firmness with which he maintained the wise rules made by the governor-general to prevent the terrible disorders resulting from the sale of liquor to the savages—rules neglected by the very man who made them,—in fine, other grievances equally honorable to our hero, drew down upon him an unjust and humiliating punishment.

He was removed from the office of Governor of Ville Marie, and the great man, leaving in Montreal all that he possessed, retired to Paris without even a thought of his temporal needs, which the Seminary of St. Sulpice, however, was happy to supply; there he lived in retreat, practising the purest virtues, until he went to receive the reward of his labors and sufferings on the 9th of September, 1676.

The veil of forgetfulness seemed to have enshrouded his memory for ever. But after two centuries and a half the story of his life beginning to be better known, Montreal was stirred by a lively sentiment of gratitude and admiration for the man who had watched with so much wisdom and courage over its cradle; henceforth, our love and legitimate pride will go on increasing, particularly when his noble statue, erected in the centre of his dear Ville Marie, will unceasingly recall to our minds the heroic exploits and the virtues, without shadow of weakness or defect, that made of the Father of our Country a model of heroism and of sanctity.

THE END.

## EX-PERE HYACINTHE.

A PEN SKETCH OF THE PRIESTLY RENEGADE

Ex-pere Hyacinthe is out with another of his manifestoes in the course of which he writes as follows: "What is that religion to be if it is neither the Catholicism of the Pope nor the Protestantism of the sects? That is the terrible Gordian knot, which we cannot unite or cut." This ex-pere was at one time, towards the close of the sixties, the most popular of Catholic preachers. He succeeded the late Pere Felix, S. J., in the immortal honor of being the occupant of the pulpit of Notre Dame Cathedral, where his advent and Lenten sermons, impregnated with the logic of argument and the vivid and harmonious diction of a true orator, converted thousands of Parisian atheists to the Catholic creed. A halo of glory wreathed the young priest's brow. He reflected credit on his teachers, the greatest of preceptors for students studying for the priesthood, the company of St. Sulpice, founded by Pere Olier. In the seminary of St. Sulpice, Paris, he bore off the first prize in all his classes, and figured first in the art of gesture and elocution.

While he was preaching one Sunday in the Lent of 1870, among his congregation was a pretty young widow, the relict of Edward Loyson, an American millionaire. This fair American introduced herself to the reverend preacher in the sacristy of the Cathedral after the sermon. She congratulated Pere Hyacinthe on his eloquence.

"God must have inspired you with the oratorical vigor of St. Chrysostom, reverend sir," she remarked.

"Oh, no; I am below that very eloquent saint," said Father Hyacinthe modestly.

She told him that she desired to become a Catholic. He then baptized her and escorted the young widow to the palace of the Cardinal Archbishop of Paris, who confirmed her in the faith, after examining the lady in the catechism, which she learned under the tutelage of Pere Hyacinthe for several weeks previously. A few months afterwards the priest and the young widow were married by a Protestant clergyman in a Protestant church in Paris. The Archbishop of Paris immediately suspended the offending clergyman. The dogma of Papal infallibility having been proclaimed just then, he took advantage of that proclamation to justify himself in abandoning the Catholic faith. But all the wits of Paris laughed at this cause of the ex-Pere's recanting his faith, because he did not believe in Pius IX's infallibility ex-cathedra. "It happens to be," the Figaro editor wrote, "that the pretty and financial charms of a young American widow rendered Pere Hyacinthe a renegade to his former creed." She in-

sisted before "wedding" him that he should assume her late husband's name in accordance with a provision in the will which ran as follows:

"If Celine Loyson wedd again, as mostly all young widows do, I have no objection to leave her all I have if she compels her second husband to bear and perpetuate my name. If she takes his name she is disinherited."

On reading this provision and anxious to enjoy his future wife's dollars, he went before Judge de Paix, who legally authorized him to discard his former name and assume that of Loyson. In the course of a few years the ex-Pere squandered all his wife's million of dollars in a vain attempt to propagate his Gallican creed. He built a church with a portion of her dowry. I visited this temple one day and I found a congregation of fifteen persons chiefly composed of scrawny necked old maids, who wore wigs and blue binocles and looked utterly lean in figure—all bone and skin. Loyson was the celebrant at the "High Mass" in French. He was assisted by two degraded priests, guilty of lewdness and libertinism, one acting as deacon and the other as sub-deacon. They wore the vestments of Catholic priests and the Mass was in accordance with the Catholic ritual, save and except the missal, which was printed in the French language.

Some years before Leon Gambetta's death, he made a vain effort to convert the ex-dictator. Gambetta is reported to have replied:

"Monsieur Loyson, we have given up Catholicity for free thought or agnosticism! The leading Republicans of France belong to no church. When we abandoned the errors of several hundred million Catholics, fifteen Gallican members of your church will not tempt us to become your parishioners. As you profess to be still a Christian, though you have been drummed out with bell, book and candle light of the Catholic Church, we are not Christians, except so far as the Sermon on the Mount by that great and merciful man, Jesus Christ, in his moral precepts. There is, therefore, nothing in common between you and me. Good day, sir."

Loyson was an utter failure. He lives now in a miserable attic in Paris in absolute poverty, with his unfortunate "wife" and family. He and his would have starved only for the generosity of a few friends.—Eugene Davis, in *Western Watchman*.

THE New York Daily News thinks that the French Chamber of Deputies and Senate have done more to encourage than to check Anarchism by the passage of the Draconic Bill against the Anarchists. It is thus the New York organ expresses itself:

"Under the provisions anyone who may be accused by the police as an Anarchist and put into a prison cell, leaves all hope behind. His trial will be a summary one, even the newspapers being forbidden to report it. The provocation for its passage was great, no doubt, but such Draconic legislation will not stop the assassinations against which it is aimed. On the contrary, it is more apt to create public sympathy for the wretches who are exposed to its ferocity."

There is a good deal to be said for and against this contention. We are under the impression that no legislation can be too severe, provided it deals directly with the demoniac spirit of Anarchism.

Some people never get higher than a towering rage.

## SEND TO-DAY.

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

B. RYAN,

23 SHERWOOD STREET, Ottawa, Ont.

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

## ST. PETER'S CHAINS.

Grand Celebration at Burlington, Vt.—  
An Original Link of St. Peter's  
Chains Exposed for Veneration.

On Sunday, August the 5th, a solemn and very interesting ceremony took place at Burlington, Vermont, when a link of the chain which bound St. Peter for nine weeks in the Mamertine prison, at Rome, was exposed to the veneration of the faithful.

The ceremonies began with Pontifical High Mass, sung by Archbishop Corrigan, of New York, assisted by the Very Rev. Father Lynch, Vicar-General of Burlington; deacons of honor were the Rev. Fathers John Barry and Thomas Gaphney; deacons of office, Rev. J. Kerlinger and Rev. Charles Prevost; master of ceremonies, Rev. J. Peron.

Among the illustrious visitors were Archbishop Williams, of Boston; Archbishop Fabre, of Montreal; Archbishop Duhamel, of Ottawa; Bishops Bradley, of Manchester; Gabriels, of Ogdensburg; Decelles, of St. Hyacinthe; Laroque, of Sherbrooke; Tierney, of Hartford; Burke, of Albany; the Rev. O'Brien, Vicar-General of Portland, and others.

In the afternoon a procession was formed, which passed along the streets, the facsimile of the large chain being carried in procession and the link of the original chain carried by Archbishop Williams. After the chains had been deposited in the church and venerated by the archbishops, bishops and clergy, Benediction was given by Archbishop Fabre, and the relics were exposed for veneration of the laity. The relic was obtained by Bishop De Goesbriand, by special favor of the Holy Father, Leo the XIII. The following is the Bishop's account of how the precious relic came into his possession:

"It was by accident, or rather through a kind intervention of Providence, that a few days before starting for Jerusalem, toward the end of April, I discovered that there were in the Church of St. Cecilia, in Rome, a few links of the chain of St. Peter, wherewith he had been bound in the Mamertine Prison. No attention seemed to be paid to this fact, probably because of the more remarkable chains kept in the Basilica of the Chains of St. Peter.

"I, however, became convinced that these rings were of undoubted authenticity. What a blessing if I could obtain one of them, and carry it to Burlington! But in this case, I was plainly told by Cardinal Rampolla, protector of St. Cecilia Church, that only on an order of the Pope could I obtain the coveted precious relic. I did not, however, lose courage, and on the eve of my departure from Rome to Jerusalem, having obtained an audience with His Holiness, I made bold to ask for one of the links. I remarked to Leo XIII. that the presence of such a relic in Burlington would be a means to instruct our people about the life and mission of St. Peter, and the authority of his successors. The Pope did not seem inclined to grant the request, but said that on my return from Jerusalem the decision would be given.

"On the 4th of this month, June, 1893, I was again in the presence of our august Pontiff, Leo XIII. His Holiness did not recognize me, but he remembered his promise, and when I mentioned the link, he said: "Is it you? The decision is favorable. Tell the Cardinal Protector of St. Cecilia to detach one of the links, and give it to you with authentic letters." Those who love the great shepherd of the sheep will easily imagine what our feelings were when we heard those blessed words! Glory be to God—we now possess in Burlington the great chain, a facsimile, and the more, much more precious link of the original chain.

"I can hardly refrain from tears when I think on this matter, for I see before my eyes the horrible, damp, dark dungeon at the foot of the Capitol. I see in spirit the pillar to which Peter and Paul were chained, by order of Nero, in this prison. The link which we possess is not a facsimile, it has really come in contact with the emaciated body of Peter, and perhaps cut the flesh of his arms or feet to the very bone, and this torture lasted nine whole months! Oh! how valiant were the soldiers of Christ! But for the Church, for ourselves, it was that they suffered.

"We intend, as soon as possible, to have a precious shrine, or reliquary, made for the reception of the great chain

and of the link, and they will be presented a few times in the year to the veneration of the faithful.

"An indulgence of seven years, to be gained once in the day, is granted to those who, venerating either of the two relics, will devoutly say five Pater and Aves, according to the intentions of the Holy Father, being sorry for their sins.

"To those who, after Confession and Communion, will devoutly visit the Cathedral Church of Burlington, on the first day of August, or on either of the seven following days, and then pray for some time, according to the intention of the Holy Father, plenary indulgence is granted.

## Prayer.

"God, who didst cause that the blessed Peter, having been freed from his chains, should escape uninjured; free us, we pray Thee, from our chains of sin, and drive away from us all evils. Through our Lord, etc., etc.

"St. Peter pray for us.  
"Laus Deo."

## JOSEPH HAWORTH.

SKETCH OF THE GREAT CATHOLIC ACTOR—  
THE CATHOLIC "HAMLET" OF AMERICA.

The only great Catholic classical actor of the American stage to-day is Joseph Haworth, a native of St. Mary's parish, Providence, R. I.,—born in 1856, and the third child in a family of seven. In the early '60's the Haworth family removed to Cleveland, where they have remained ever since.

Like most men of genius, Haworth, in his early boyhood days, evinced a marked talent and preference for the career in which he afterwards became famous. Young Haworth made his first professional appearance on the stage when he was in his teens, and under the guidance of the splendid and brilliant actress, Charlotte Crampton, he rapidly mastered the technicalities of his profession. At the same time he applied himself assiduously to study, without which he knew it was impossible to grasp the depths and subtleties of the great classical dramas in which it was his ambition to excel.

It was while acting in Ellsler's stock company, in the days of his early obscurity, that Joseph Haworth was noticed by that great tragedian of tragedians, Edwin Booth. Turning to a friend, Booth said: "Who is that young man, he of the dark complexion and musical voice?" "His name is Haworth, a pupil of Charlotte Crampton." "Well," said Booth, "that boy has genius that will be heard from yet." Soon after this Booth took occasion to offer Haworth a place in his own company, but, owing to imperative prior engagements, the young man was constrained to decline the offer.

Upon leaving the Ellsler stock company, Haworth was tendered a farewell benefit, at which, for the first time, he appeared in the great role of Hamlet. He was but 20 years of age at the time, and the idea of a boy of that age attempting to delineate the deepest, the most thoughtful, the most difficult character in the whole range of classical drama, attracted theatrical critics prepared and anxious to cavil at and crush with newspaper thunder an expected puerile performance. On the night of the play scene followed scene, and act followed act, and the critics and the people, who came for curiosity and to carp, stopped to listen for pleasure; for the play was a great revelation to them, and the young man had scored a great and glorious triumph.

After leaving Cleveland, Haworth, for several years, played with success the most varied roles. His versatility was astonishing; he appeared equally as good an opera singer as a tragedian and as good a comedian as either.

In 1881, after many successes at the Boston Museum, Haworth received an offer to join John McCullough as leading support in classical plays. The offer was one that could be made the flood-tide of a lifetime, and, though his prospects were good elsewhere, Haworth accepted it.

As soon as the hands of Haworth and McCullough clasped each other for the first time, they were friends, and that friendship grew and strengthened until the sad day when the great-hearted McCullough left the stage of life for ever.

From city to city, playing nightly before crowded houses, Haworth journeyed with his great master, sustaining such characters as *Cassius* in *Julius Caesar*,

*Iago* in *Othello*, and *Icilius* in *Virginius*. McCullough had the greatest confidence in his brilliant leading man, and in one letter to him he says: "We will write our names on the immortal pages of Shakespeare; they will look better there; let me guide you up the dark and steepy path to glory; there are none can follow you."

Haworth has been brilliantly successful in many plays, notably *Rosedale*, *Ruy Blas*, *The Bells*, *Paul Kauvar*, etc.

In the spring of this year Haworth again played *Hamlet*, this time in Boston, and his success was immediate, and the performance pronounced by critics to be the artistic triumph of the year.

Haworth's impersonation of *Hamlet* is intellectual and perspicuous, he simulates the melancholy of the Royal Dane with unartificial truth and grace, and in delineating the emotions of the various scenes he touches lightly but firmly on the whole gamut of his hearers' feelings.

It is a great treat to Catholics to see *Hamlet* personated, as he always should be, by a Catholic, who is a true Catholic and carries on to the stage many of the subtle, graceful touches which only a Catholic can impart to plays that are Catholic. Though critics may carp at Mr. Haworth's *Hamlet* as too Catholic, the actor has the consolation that he is adhering strictly to the spirit of the play and is interpreting the meaning of Catholic Shakespeare as only a Catholic can.

## BREVITIES.

The assassin Caserio Santo is not a Jew, as has been erroneously reported.

An accredited minister will shortly be despatched from the Sultan of Turkey to the Holy See.

Fifty-eight new cases of cholera and 28 deaths were reported in Galicia on July 28 and 29.

The Governor of Warsaw has forbidden the usual pilgrimage to Czenstochan on account of the cholera.

The Jesuits, the Lazarists and the Sisters of the Sacred Heart are now the only religious orders excluded from Germany.

Archduke William III., a second cousin of the Emperor Francis Joseph, was killed, Sunday, by being thrown from his horse.

The statistics of last year show a falling off of 34,000 from the public schools and an increase of 21,000 at the Catholic schools. This shows that the French people want a Christian education for their children.

Before Carnot got cold in the grave, anarchists began to hatch new plots against his successor. A conspiracy to assassinate M. Perier is reported to have been discovered at Barcelona, Spain. The would-be murderers were Italians and Spaniards.

The spread of cholera in Austrian Galicia, especially near the Russian frontier and in the district of Cracow, has been very rapid of late and the disease has become alarmingly prevalent. The authorities have prohibited traffic across the frontier.

Jabez Spencer Balfour, who robbed London building societies and then fled to the Argentine Republic to live on his ill-gotten gains, has been surrendered and will be taken back to London for trial. A man of means and reputation, and a member of Parliament, he deliberately used his name to rob thousands who trusted him with their small savings.

## RIDDLES.

When was paper currency first introduced? Answer: When the dove brought the green-back to the ark.

Prove that a bee-hive is a bad potato. Answer: A bee-hive is a bee-holder, a beholder is a spectator, a specked "tater" is a bad potato.

My first is company, my second avoids company, my third calls company, my whole amuses company. What am I? Answer: Co-nun-drum.

What is the longest word in the English language? Answer: Smiles; because between its first and last letters there is nothing less than a mile.

Why was Joseph Gillot one of the most wicked and inconsistent of men? Answer: Because he made people (steel) pens, and then said they did right (write.)

Why is a little boy going down hill, with his hat on the back of his head and

a bottle of mucilage under his arm, like George Washington? Answer: Because he has his hat yet (hatchet). Of course some one is sure to ask, "What has the bottle of mucilage to do with it?" The answer to that is, "That is the stick!"

## CORRESPONDENCE.

## A COLONIZATION LETTER.

BRACEBRIDGE, August 1st.

To the Editor of THE TRUE WITNESS:

DEAR SIR,—In my last letter I promised to give some details as to what amount of capital would give a man a fair start on a free grant lot. But on reflection, in order to be clear and free from misunderstanding in the matter, I find that this phase of the subject requires careful consideration, and what I have to say thereon must be accepted only as a basis upon which to work out a problem, because the future advancement and prosperity of a newly arrived settler in the free grants is problematic; he may work it out successfully and he may not.

For instance, take two men starting in life together, both healthy and strong, both with an equal amount of funds, both on equally good farms, and yet the future of those two men may prove a great contrast. One succeeds and does well, the other unsuccessful and fares badly; one having a vocation for the life, the other having none. This accepted, it is most difficult to arrive at a sensible conclusion as to what amount of capital would suit all. However, to be brief, I shall take the healthy strong man who has a vocation for the life he is about to embark in and show him what amount of capital would be necessary to make a substantial beginning. I said, I think, in a previous letter, that men with \$500 capital and upwards were the class of settlers Muskoka really wanted; let this be the standard for all. Of course, I do not mean to say that settlers not having the above amount of capital do not succeed, quite the contrary; but the class of man I here specify, with this amount, it will be his own fault if he does not succeed.

We will suppose an intending settler of this class to start, say, from Toronto, early in the fall. The best plan is for the head of the family with grown up sons, if any, to go in first and take up their land, leaving the female portion outside till they have a road cut to their lot and house erected. If preferred, the family could be taken to Bracebridge or some other convenient town more or less central, where a house could be rented for from \$3 to \$1 a month. During the fall the settler can get several acres underbrushed and his house erected. If he wish, he can now move his family in, and during the winter months he can chop and prepare for fencing his lot when spring opens. If his funds allow him, and he have no grown up sons to help him, he can get help at the rate of \$14 and upwards per month, or, if he choose, he can let a few acres to be chopped, logged and fenced for from \$16 to \$20 per acre—provided his capital allow him. If he be a man of sober and frugal habits and show by his honesty and industry that he will become an important factor in the district, he can get up a logging bee, and with the help of his neighbors, get three or four acres logged and piled in a day. A great deal depends, indeed, on the kind of impression a new settler makes on his neighbors, and in a great measure on it depends his future success. Now his clearing is ready for crop, and he thinks of moving in his family. Let the intending settler bring with him such furniture, stores, etc., as he may have; selling off these hard times is too great a sacrifice, for if he has not ready cash he must pay such prices for everything he wants. If he intends buying new articles he had better buy here, for by the time he has paid freight he will find they cost as much, or more; than they do here, besides the trouble and risk.

When a man has got his twenty or thirty acres cleared, and is free from debt, and able to pay cash for everything he wants, he should from this turning point date his independence—not independence from labor, but independence from seeking labor outside his own farm. Many make it self-supporting before arriving at this stage, in consequence of judgment used and honest labor bestowed on their lot. A new settler must take into consideration the amount of land he clears and gets under crop every year, for this materially lessens his expense. Farm produce, in calculating profits, varies very much according to demand, such as hay, oats, potatoes, etc. I am asked what would be the most opportune time to come and settle on a new lot. I shall give in substance what an old and experienced settler says, as an answer. He advises any person intending to settle here to come in the Fall, say about the first of October, so that he would have his house built and some underbrushing done before the snow and cold weather set in. In doing this, he alleges, the settler would be at a necessary outlay of about \$50. Then the first winter he could chop five acres or more and in the spring be able to log up and put under potatoes and turnips, say two or three acres, in good time. The balance he could clear up during the summer at his leisure, and thus he would have five acres ready for grain the following spring. My informant puts it at five acres, for he knows from experience that this is about as much as one man can accomplish in the year. The settler, if a man of family, should see his way to make provision for his family for eighteen months without depending on his farm, for he cannot expect much from it till the second year. This would cost a man with family at least \$200. The second year he would require a yoke of oxen, which would cause an outlay of \$80 or so. It would not be advisable to get oxen the first spring, because the expense of keeping them over the winter would be greater than the expense of hiring the first summer. Then to be comfortable he would need a cow. The cost of one here would be about \$30, and at least \$100 for incidental expenses, which, altogether in round numbers, would amount to \$500, the figure I heretofore set down as necessary for a good start in the beginning. A man having this amount and willing to work, need not be afraid to come to Muskoka. But I have known men with large families who came here years ago without a dollar and now in good circumstances, so no one need be discouraged. They had to undergo some hard trials and overcome obstacles which many less determined would consider unsurmountable, but with perseverance and industry they have succeeded in making for themselves and families homes which would favorably compare with those of places of greater pretensions than the wild district of Muskoka.

T. F. FLEMING, Priest.

THE SCHOOL QUESTION.

The Opinions of Several Prominent Citizens.

Everyone Seems to Agree With "The True Witness" in the Stand it has Taken—Some Strong Views Upon the Subject.

As stated in an editorial in our last issue we were unable to publish, owing to limited space, the interviews which we have had on this subject of the appointments upon the Catholic School Board. In justice to the gentlemen who were kind enough to express their opinions, we feel it our duty to give their remarks in this issue. We are anxious that the Government may understand that when the TRUE WITNESS sees fit to take up the cause of its people, it has their support and approbation.

MR. OWEN M'GARVEY'S OPINION.

Being asked his views on this subject, Mr. Owen McGarvey stated that he was in thorough harmony with our attitude and that he considers it an act of great injustice that Mr. Hart should have been over-looked on the occasion of the appointment in question. He believes that it was an act of unfairness both of that gentleman and to the Irish-Catholic population. Moreover, he does not believe in a law that seems to lay down as a qualification of Commissioner on a Common School Board that of being a university man.

MR. FLANNERY SPEAKS.

Mr. P. Flannery, of Notre Dame street, when interviewed, spoke as follows:—

Yes, I fully endorse the action of the TRUE WITNESS in regard to the Government's disregard of our rights in the School question. I agree with the TRUE WITNESS, because it faithfully echoes the sentiments of the Irish-Catholics. Mr. Flannery believes that there must be some reason that has not been made public for the dismissal of Mr. Hart, in favor of Dr. Brennan, for if the Government have good reason for dismissing him now, they had even better for not electing in the first instance, especially as the new law,—which reads, "the School Commissioner shall be a member of a university as much as possible,"—does not require his removal. Mr. Hart is a representative Irish Catholic; Dr. Brennan is not, and the resolve of the Irish people is to be represented by a true Irish Catholic.

WHAT MR. H. J. KAVANAGH, Q.C., SAYS:

"What do I think of the appointment of Dr. Brennan on the School Commission in the place of Mr. Hart? I consider that,—because English speaking Catholics form so small a minority of the Catholic population, because our English speaking clergy, overburdened with work, are too few to look after our educational interests unassisted, and because what we want often differs very much from the educational wants of French Canadians,—it is of the very highest importance to us that we should be represented on the School Commission by an active, independent and practical business man who knows what we want and is constant in his determination to get it. Mr. Hart is all this, and has proved it, and I know of no one so well fitted to represent us on the School Commission.

Like the greater number of Irish Catholics here, I have not the advantage of knowing Dr. Brennan. I believe, however, that he is a clever physician and a very estimable man,—that he does credit to his Irish origin, but that his life-long associations have effected the not very difficult operation, when sufficient time is given, and the subject is caught young, by which an Irish boy has grown up to manhood and become an excellent French Canadian.

It is conceded on all sides that one of the three commissioners named by the Lieutenant-Governor should be an Irish Catholic. If then this is our right I consider it unfair that this place of ours should be filled by a gentleman whose name is the only thing Irish about him. The Doctor's name is undoubtedly a very good Irish name. But what would the French Canadians say if some post, half as important to them as this is to us, should be given, for instance, to Dr. Guerin as their representative? It would

be all very fine to tell them that they should be delighted, that Dr. Guerin speaks French, that his is a most unexceptionable French name and that he is a member of Laval University. La Presse, La Patrie, Le Monde, La Minerve, every French newspaper in the city, would very properly denounce the appointment, simply because Dr. Guerin is not a French Canadian. Such a case, however, could never happen, for I'm sure that Dr. Guerin would never attempt to rob French Canadians of their right, and that, if appointed to such a position, he would resign as soon as he realized that the French Canadians did not require his services.

As to blaming the Government in this matter, I cannot see how this can be done with any reason or with any fairness. The statute passed last session directs that the Lieutenant Governor, on the recommendation of the Superintendent of Public Instruction, shall appoint three Commissioners, chosen as much as possible from among the members of the Montreal universities. Dr. Brennan is a professor of Laval, and his name is so distinctively Irish that the Government should not be blamed if they took him to be an Irish Catholic and appointed him on the recommendation of the Superintendent of Public Instruction. Why it was that the Superintendent did this is another question, with which the Council of Public Instruction may have something to say.

This new law is certainly very objectionable. We have no university of our own. It is by mere good fortune that there are at present three English speaking Catholic professors at the universities here. But if we were sure of always having so many it is still grossly unfair to limit the choice to three. When the bill was before the House it should have been strenuously fought, and now that it has become law it should be changed at the next session of the Legislature. In the meantime, if I may offer a suggestion, it would be that Dr. Brennan should resign. The office can offer him nothing but responsibility, labour, and loss of valuable time for which no one will thank him.

There is one point on which I wish to be clearly understood. Not one of us imagines that Dr. Brennan has been appointed in the French-Canadian interest as opposed to ours, for there is no contention between English speaking and French-speaking Catholics. It is not quite true to say that Dr. Brennan's appointment is not acceptable to us because he is a French-Canadian; but we are not satisfied because, not being one of us, he cannot understand our wants as well as we ourselves do. An Irish Catholic is best fitted to look after the interests of the Irish-Catholic school children, and for this reason we insist on our right; nothing can be simpler.

MR. W. M'NALLY SPEAKS.

Mr. McNally endorses the stand taken by THE TRUE WITNESS, and says that in replacing Mr. Hart by Dr. Brennan—a man unknown to the Irish and French in sympathy—the Government has done us a great injustice, and it only remains for us to fight to have our claims recognized. "I do not see," said Mr. McNally, "how I can conscientiously give my support to a Government which so persistently ignores the rights of the Irish people. Since Mr. Hart became a member of the School Commissioners our interests, as far as he could make them, have been looked after better than they ever were, and it is an injustice to remove, on such slight pretext, a man who was so trusted by the people he was called upon to represent."

MR. B. TANSEY INTERVIEWED.

When interviewed, Mr. B. Tansey said:—

I am very proud of the stand taken by THE TRUE WITNESS in reference to Mr. Hart's dismissal, and fully endorse its editorials in the matter. Mr. Hart is an able man, and a man who fully represents the Irish Catholics; and to choose a man because his name is Irish is the height of absurdity. There are dozens of men in the Province with Irish names who are French Canadians, many of whom cannot speak a word of English. If the board are resolved to have professors of a university, why were not Dr. Hingston, Dr. Guerin or Judge Doherty approached. No reason has been given to us for overlooking these men and other Irish Catholic professional men. The Irish Catholics look upon this as a slight, therefore, and are determined to

agitate until they obtain redress. Mr. Taillon must have been under some misapprehension in this matter, as in general he has been a good friend to the Irish people. Mr. Brennan is, personally, a thorough gentleman, but he does not represent the Irish people. Mr. Sempie and Mr. Murphy were two thorough Irishmen whom we were proud to have on the board. Of Mr. Hart we were equally proud, and we consider him the most fitting to succeed them. We Irish Catholics are thus vehement in the matter, because to us it is one of vital importance. The wise representation of our interests on the School Commission is not only a matter of the present, but it deeply concerns the welfare of our future men and women.

MR. EDWARD ELLIOT.

Mr. Elliot, of Bleury street, commends the action of THE TRUE WITNESS, and fully endorses its sentiments in the matter. He believes that the injustice that has been done to the Irish Catholics can only be provided against in the future by the people having the right to elect their own representatives on the School Board. "We must agitate," said Mr. Elliot, "and show the Government how entirely unanimous we are in the matter. We have every right to that which we demand and we are resolved make our claim recognized. We wish to be represented by an Irish Catholic; we have plenty quite eligible. Dr. Guerin, Dr. Hingston, Judge Doherty, are professors and we have half a dozen more professional men should they be required, why were they not requested to represent us?"

MR. SHAUGHNESSY.

Mr. Shaughnessy, Notre Dame street, says:—

I fully sympathize with the action taken by the TRUE WITNESS and consider that the Government, in substituting Mr. Brennan for Mr. Hart, have ignored the rights of the Irish people in the most positive manner. Mr. Hart was an excellent man to represent us and he had the confidence of the whole Irish Catholics of the city.

MR. P. O'BRIEN IS INDIGNANT.

Mr. P. O'Brien, of St. Patrick street, expressed great indignation at the manner in which the Government has overlooked our rights in selecting Dr. Brennan, a French-Canadian, to represent us. Mr. O'Brien says we should not allow this matter to drop on any account, now that it has been taken up so well. Mr. Hart represented us fully and there was nothing but a paltry reason for his removal. In this matter we are not fighting only on behalf of Mr. Hart, for there are many other Irish Catholics capable of representing us. The action of the Government in selecting a French Canadian leads one to believe that they must have some particular secret reason for doing so.

WHAT MR. QUAIN SAYS.

"We must keep at the Government until we get redress," said Mr. E. Quain. "The matter is a serious one, and if we let this injustice pass without raising our voices to prevent it, greater injustices will be forced on to us and the Government will have every cause to ignore our rights, for they will be assured that we shall not publicly resent any thing they may force upon us. I am glad to see a spirit of unanimity in this matter, and the bold action of the TRUE WITNESS deserves every commendation. We don't wish our Irish Catholic children to be looked over and their educational wants provided by a French Canadian; we wish to be represented by an Irishman, and we will fight until we gain our end."

J. ALTY.

I do not think the removal of Mr. Hart from the Board of Catholic School Commissioners can be satisfactorily explained by the Quebec Government. The plea that their hands were tied by the provisions of the new statute is not sufficient. The representative of any particular section of our community should certainly be in close touch with the people whose interests he is elected or appointed to watch over. Now this cannot be said of Dr. Brennan—a highly esteemed French Canadian gentleman with a genuine Irish cognomen. Then why place the respected doctor in the anomalous position of representing a class of people with whom he has never

identified himself in any public manner, and of whose educational wants or requirements he cannot be expected to have a very wide knowledge. To be frank about it, I look upon the appointment of Dr. Brennan as an attempt to mislead the Irish Catholic portion of our community, and if THE TRUE WITNESS had not thrown its searchlight upon the dark spot, it would probably never have been noticed. It would seem as if Mr. Hart was a very strong man, when, in order to remove him from the Board, it was found necessary to amend the law relating to the appointment of the school commissioners. From an intellectual stand-point, it is generally admitted that he was fully capable of discharging the duties incumbent upon him as a school commissioner; from a business point of view, he is conceded to be in the front rank; as a man of sterling integrity, he appears to stand high in the estimation of those who enjoy his personal acquaintance—what more is wanting. But he is not a university man! I consider it unfair to the whole Irish Catholic population of Montreal that this bar of exclusiveness should be set up. Irish Catholic parents and guardians are deeply interested in this question, and should not allow it to rest until such time as their chosen representative (whether it be Mr. Hart or some other equally acceptable person) is placed on the Board to look after their interests. Failing immediate redress, every possible legitimate effort should be made to have the "Act relating to the appointment of Catholic School Commissioners" so amended, at next session, as to secure to the Irish Catholic community their full share of recognition, not only on the School Board, but in all promotions and appointments in the gift of the Government.

ST. PATRICK'S T. A. AND B. SOCIETY.

The regular meeting of the above society was held Sunday afternoon and was largely attended. Mr. M. Sharkey, vice-president, occupied the chair. The pledge of total abstinence was administered to five persons by the Rev. Father McCallen, S.S. The secretary, Mr. Costigan, reported progress on the forthcoming anniversary of Father Mathew, to be held in October and a special committee was appointed to further the necessary arrangements. The quarterly audit report, which showed the society to be in a flourishing condition, was submitted and approved. Considerable business of routine character was disposed of, after which the meeting was brought to a close. A meeting of the committee of management was held subsequently, Mr. John Walsh in the chair, but only routine business was transacted.

TAKE RELIGIOUS VOWS.

At the Convent of the Sisters of St. Joseph, St. Hyacinthe, lately, the Archbishop of Druzupara received the religious vows of Sister Mary Euphrasie (Rose Parks, of New York) and Sister St. Leon (Aglae Cloutier, Iberville.) On the same day the Reverend Mother St. Anne was elected superior for the space of three years.

ST. ANTHONY'S YOUNG MEN'S PICNIC POSTPONED.

St. Anthony's Young Men's picnic, which should have taken place on Thursday last, was obliged to be postponed on account of the unfavorable weather. The young men have now fixed August 18th as the date for the excursion, and if the weather is fine, as everyone hopes it will be, the young men and their friends will not lose by the delay. The tickets that were sold for August the 9th will of course hold good on the 18th.

ROUGHS JUSTLY PUNISHED.

The roughs who attacked the excursionists at the C. O. F. picnic on June 16th and injured several persons, have been arrested and found guilty of malicious assault. They were most of them fined 20 dollars and costs.

This summary treatment will doubtless remind them to restrain their ruffianly inclinations on future occasions. The proprietors of Clarke's Island have made provision for the prevention of any similar disturbance in future on their property.

THE INTERMEDIATE STARS.

THE MATCH OF THE SEASON.

The Young Shamrocks are now preparing for their struggle with the Quebecers in the Ancient Capital and it is quite safe to say that the match which takes place on Saturday next will be one of the grandest contests of the intermediate teams which has ever taken place in the lacrosse arena. Advice from Quebec indicate that they have a winning team on their own grounds, and are however taking no chances, but working like Trojans to acquire that acme of speed and endurance which is requisite to carry them to the front. The Young Shamrocks are not allowing the grass to grow under their feet on the Shamrock grounds this week, where under the tuition of the victorious seniors they are learning a few of those lessons which keeps an umpire actively engaged during the progress of a match.

The directors of the association, with that characteristic enterprise and courage which has marked all their undertakings in connection with the Shamrock affairs, have at a very great expenditure chartered the steamer Canada for an excursion to Quebec, for the twofold object of escorting the valiant Young Shamrocks and cheering them on to victory as well as to give their patrons an opportunity to visit Old Quebec and the surrounding places of interest. The fact that the management of the excursion is in the hands of the directors is the best possible guarantee that it will be one of the most enjoyable trips of the season, and marked for its order and other arrangements, all of which are so requisite for a pleasant holiday. The meals will be supplied at low rates, and the refreshments will be conducted on strictly temperate principles. The Shamrock excursion is well worthy of the patronage of young and old who desire to spend a few holidays in a quiet and economical manner.

PERSONAL.

Mr. Frank Collins is spending his vacation at Cacouna.

Mr. W. Dunn, Secretary of the Shamrock Lacrosse Club, is at Cacouna.

Mr. John Callaghan, of Hart & Tucker, is spending the month at Cacouna.

Mr. T. P. Crowe, president of the Shamrock lacrosse club, is at Old Orchard.

Mr. R. J. Cooke, first Vice-President of the Shamrocks, is visiting at St. Leon Springs.

Mr. and Mrs. John O'Neill are spending two or three weeks at Keeseville in the Adirondacks.

The Rev. Fathers Shea and Donnelly have returned from Atlantic City, where they spent their holidays.

Mr. R. B. Milloy left Montreal last night for New York on his way to join Mr. Joseph Haworth's Theatrical Company.

Canon Bruchesi is the lecturer selected for the annual retreat of the parish priests which began on Monday at the Seminary.

Rev. Abbe Morin, Colonization missionary, is in the city, and leaves for North Saskatchewan, on September 4th, with another batch of immigrants.

Mr. A. Vincent, the sculptor who has been commissioned to execute the canopy for St. James Cathedral, left Montreal for Rome on Friday evening. He was accompanied by his wife and daughter.

Mr. J. E. Neville, Dominion Steamship Co., is spending the remainder of his vacation at Portland Me., after making an extensive pleasure tour of the Maritime Provinces and the White Mountains.

Mr. Frank Reynolds, who for the past five years has resided in Hartford City, Indiana, is on a visit to his relations in this city. Mr. Reynolds speaks highly of the city of Hartford, which attained its present prominence very suddenly by the discovery in its neighborhood of natural gas. Hartford has now a population of 8,000 people, and is an extremely picturesque city.

On Thursday Lieutenant-Governor Chapleau and party visited the monastery of the Trappist Fathers at Lake St. John, N.B., and on Friday the party left Roberval by special train, arriving at Chicoutimi about 2 o'clock. At 8 Bishop

Labrecque paid an official visit to the Governor which was returned later in the day.

Messrs. C. E. Murphy and Denis Lynch, jr., arrived in Montreal last Monday. They were here to make arrangements for the excursion which will be run from Montreal to Ogdensburg on August 16, when the Shamrocks and Capitals will play an exhibition match. The occasion will be the field day of the Maple City Athletic club and great preparations are being made to make the event the biggest of its kind ever held in northern New York. We trust that Mr. Murphy and Mr. Lynch will meet with that success which their enterprise and energy so well deserve.

Mr. Edmund Collier, to whom we referred some time ago, visits Montreal early in the month of September, as one of the proprietors of a new melo-drama, "The Cross Roads of Life." It is one of the strongest attractions on the road this season. The scenic and mechanical effects comprise representations of the Sandy Hook lighthouse and life-saving station, the Park Avenue tunnel in New York City, and the steamer City of Rome at sea. Edmund Collier, the heroic actor, who has a large circle of friends in this city, will play the leading character. Mr. Collier is elated over the part he plays, and those who have seen this excellent actor will only be too anxious to witness his latest creation. The play itself is melo-dramatic in construction, but there is absent those blood curdling episodes which are so often seen in productions of this character. The Shamrock Amateur Athletic Association, by whose members Mr. Collier is held in high esteem, will probably give him a reception during one of the performances.

OBITUARY.

THE LATE MRS. JAMES PHELAN.

It is with great sorrow we chronicle this week the death of Catherine Murphy, dearly and beloved wife of James Phelan, of the Grand Trunk Railway, which occurred at her husband's residence, No. 55 Manufacturers street, Point St. Charles, on Monday morning, the 30th July, after a long and painful illness, borne with christian piety and resignation, and fortified by all the rights of the Holy Catholic Church. Mrs. Phelan was a devout Catholic, a member of the Union of Prayer, and of the Sacred Heart League of the Jesuit Church, and also of the Holy Rosary Sodality of St. Gabriel's. Her funeral took place on Thursday morning, the 2nd August, to St. Gabriel Church, where a solemn Requiem High Mass was chanted by Father O'Meara, assisted by Fathers Pelletier and Brieux, as deacon and sub-deacon. The singing on the occasion was very solemn and impressive, under the able leadership of Mr. J. Shea. The well known voices of Messrs. Rousel and Terriault were heard to good advantage, while Mr. Feron gave new proof of his rare vocal abilities. Miss O'Birne presided at the organ. The funeral service concluded, the cortege proceeded to Cote des Neiges Cemetery, followed by a large concourse of sorrowing friends, to which she had endeared herself by her many good christian qualities. Mrs. Phelan leaves a husband and seven children, four boys and three girls, to all of whom we extend our sincere and heartfelt sympathy in this the sad hour of their affliction. Rest in peace.

THE LATE MR. JEREMIAH SHEA.

On the evening of the 7th ult., at eleven o'clock, Mr. Jeremiah Shea, after a protracted illness of about three months, fell a victim to heart disease. The sad event took place at the home of the deceased, 450 Lagauchetiere street. The late Mr. Shea was a native of Kilarney, County Kerry, Ireland, and before the time of his death had attained his 63rd year. During his life he was always known to be a religious, honest and industrious gentleman and a faithful member of the League of the Sacred Heart.

Since he had selected Montreal as his home in America, he kept a general provision business in one of our largest markets. The deceased leaves a wife and three sons.—Mr. Daniel Shea, of the Custom House in Quebec city, and Mr. John Shea, also of Quebec, are brothers of the late gentleman. Mr. Shea is the third member of his family who, during the last eighteen months, has succumbed to different maladies.

We trust that God will not permit the unwelcome angel of death to revisit the

home of the bereaved relations until they will have spent many years of a happy and unruffled life. We extend our heartfelt sympathy to the relatives of the deceased, and sincerely pray that his soul may rest in peace. The funeral took place from the deceased's residence last Thursday morning at 7.30. There was a requiem service at St. Patrick's church, and thence the cortege wended its way to Cote des Neiges cemetery, where the deceased was lowered to his final resting place. R. I. P.

C. M. B. A.

(OFFICIAL.)

To the members in the jurisdiction of the Grand Council of the Catholic Mutual Benefit Association of Canada.

BROTHERS,—Notice is hereby given that the Ninth Convention of the Grand Council of the Catholic Mutual Benefit Association of Canada will be held in the city of St. John, New Brunswick, commencing on Tuesday, the fourth day of September, 1894, at 9 o'clock a.m.

Delegates must be present at the opening of, and at every session throughout the Convention; otherwise they will not be considered duly qualified delegates. Circulars will be sent to delegates giving full information regarding railroad fare, hotels, etc.

Yours fraternally,

S. R. BROWN,  
Grand Secretary.

SUCCESSFUL EXCURSION OF BRANCH 226.

The first annual excursion of Branch No. 226 of Canada, which took place on Saturday, proved, as was anticipated, a most successful affair. The steamer Terrebonne had been chartered by the branch for the occasion, but for some reason the company substituted the Cultivateur at the last moment. The latter steamer left the Rice mill at Cote St. Paul, at 1.30 p.m., with about 300 persons on board, at the St. Gabriel lock a good few more joined the happy party, and a still further contingent was taken on board at the foot of McGill street. On leaving the canal the steamer went down the river as far as Vercheres and back again. On passing Pointe aux Trembles church, going and coming, the Cultivateur slowed up and the band serenaded the Rev. Father Prevost, cure, formerly cure of Cote St. Paul. The courtesy was acknowledged by the firing of a volley from a miniature cannon. The lower deck of the steamer was set apart for dancing, which was kept up to the strains of Casey's orchestra. Messrs. Jas. Rinahan and J. P. Evers were the dancing committee, and succeeded in pleasing the numerous lovers of the light fantastic. The brass band of the 85th supplied a well chosen programme of instrumental music on the forward deck and on the after deck a Heintzman piano, kindly loaned for the occasion by Mr. C. W. Lindsay, had a permanent place. Vice-President F. X. Payette presided at this instrument, and a very pleasing impromptu concert was also kept up during the trip, amongst those taking part being Mrs. Payette, Miss Liddell, Albert Payette, Dr. Aubrey and others. Amongst the guests present were Dr. Aubrey, Dr. Roy, Jos. Dunn, P. Dunn, G. Hawthorn, M. McGovern, of Cote St. Paul; A. H. Spedding, president advisory council C.M.B.A., of Montreal; Grand Trustee Tansey, President P. Kelly, branch 282; Chancellor Feeley, Marshal Milloy, Secretary Costigan, of branch 26; Bro. Wm. P. Doyle, of branch 54, and others.

Branch 226 is to be congratulated on its first outing and much of the success achieved is due to the efforts of its very efficient officers, amongst whom may be mentioned President Martin, Vice-presidents F. X. Payette and Edward Kennedy, Treasurer Boyer, Secretary Daine and Bro. Therien, who were most assiduous in their attention to their numerous patrons and succeeded thoroughly in pleasing all.

C. M. B. A. NOTES.

A special meeting of the advisory council of the C.M.B.A. was held last evening.

Active preparations are being made for the meeting of the Grand Council of Canada, which takes place at St. John, N.B., in the early part of next month.

The regular meeting of Branch 226, held in their hall, at Cote St. Paul, Friday evening, was largely attended. President A. T. Martin occupied the chair. After routine business had been

transacted, three new members were initiated and three applications for membership were read and referred to the Board of Trustees.

THE A. O. H. PICNIC.

A SPLENDID DAY ON CLARKE'S ISLAND.

The first picnic of the Ancient Order of Hibernians took place on Saturday. The demonstration was a grand affair and the weather being splendid, a most enjoyable day was spent by all who made the excursion. A splendid hurling match, which was won by Captain P. Tucker's team, was the principal feature of the day's sports. The excursionists, who numbered 600 persons, left for Clarke's Island at 8 a.m., in nine special cars. Mr. T. N. Smith, secretary, and Mr. W. J. Burke, treasurer, as well as the other members of the committee of management, deserve every commendation for the excellent manner in which all arrangements were carried out.

An excellent programme of games had been provided and Casey and Davis' orchestra provided music during the day. This was the first picnic of the flourishing and truly Irish Order. It was a most pronounced success and the A. O. H. may congratulate themselves on being able to manage a picnic second to none. The following is a list of the prize winners:—

- 75 yards, girl's race—1, Bertie Dunn; 2, Lillie O'Neal; 3, Mary Gleason.
- 100 yards, boy's race—1, S. Rochford; 2, P. O'Callaghan; 3, F. Dunn.
- 100 yards, young ladies' race—1, M. McKeown; 2, M. Fynan; 3, M. McEvoy.
- Throwing 16 lb weight—1, A. Duffy; 2, E. Cullen; 3, J. McHugh.
- Putting 16 lb. shot—1, J. McHugh; 2, H. Tracey; 3, P. Logue.
- Running hop, step and jump—1, J. McHugh; 2, T. Canniff; 3, R. J. Doyle.
- Half mile race for members—1, J. Sovay; 2, T. Ryders; 3, T. Connelly.
- Half mile for amateurs—1, A. Singer; 2, J. W. Gilmore; 3, T. Slatter.
- Quarter mile race for C.Y.M. Societies—1, J. Kearns; 2, J. Murphy; 3, R. J. Doyle.
- Running broad jump—1, J. McHugh; 2, W. Smith; 3, R. J. Doyle.
- Potatoe race—1, J. Kearns; 2, J. Sovay; 3, W. Smith.
- Fat men's race, 200 lbs. and over—1, H. Tracey; 2, P. Tucker; 3, A. Duffy.
- Running broad jump for members—1, P. Doyle; 2, T. Connell; 3, E. Cullen.
- 75 yards, married ladies' race, wives of members—1, Mrs. Oliver; 2, Mrs. McDermot; 3, Mrs. Mooney.
- One mile race—1, J. Hughes; 2, J. Grant; 3, S. McKeown.
- 220 yards hurdle race—1, J. Murphy; 2, W. Smith.
- High jump—1, R. Doyle; 2, T. Canniff; 3, W. Smith.
- 250 yards, open to officers of order—1, R. Kearns; 2, F. Mooney; 3, T. Brennan; 4, W. J. Burke.
- Hurling match—Won by Captain P. Tucker's team.

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

The regular monthly meeting of St. Ann's T. A. & B. Society was held on Sunday last, 12th inst., in their hall, corner Young and Ottawa streets, and was well attended. The President, Mr. P. Flannery, presided. In the absence of the secretary, Mr. James McGuire, the assistant secretary, Mr. Thomas Rogers, took charge of the books. The office of grand marshal becoming vacant, Mr. W. Donnell was unanimously elected grand marshal of the society for the balance of the year. There were also two members elected on the Executive Committee, namely, Mr. Thomas Quinn and Mr. Brown. After some more routine business, the society took up the business of the late excursion, and the president explained to the meeting that they were in a more favorable condition, financially, than was expected, owing to the generosity of Mr. White, the owner of the steamer Rocket. It was then moved by Mr. M. J. Ryan, seconded by Mr. M. Bardon, that a hearty vote of thanks be tendered Mr. White for his generosity in reducing the price of his boat. Carried unanimously, after which the meeting closed.

Til—"What is your father going to give you when you get married?" Lil—"His consent, I suppose."

## A GALA WEEK

## AT THE CATHOLIC SUMMER SCHOOL.

Laying of the Corner Stone and Blessing of the Administration Building on the New Grounds—Archbishop Corrigan, of New York, Pontificates—Some Able and Stirring Addresses.

Sunday, July 29, marked an epoch in the history of the Summer School, for it was signalized not only by the presence of Archbishop Corrigan at the Pontifical Mass celebrated at St. John's church by Rt. Rev. T. M. A. Burke, D. D., of Albany, N. Y., with Very Rev. McGucken, O. M. I., President of Ottawa University, as Assistant Priest, but also by the laying of the corner stone and the blessing of the Administration building at the Summer School grounds. Great crowds wended their way to the grounds, every available conveyance being in use, while hundreds took advantage of the special excursion by the steamer Maquam, which landed the passengers at the Summer School dock. The threatening clouds soon developed into storm, and just as the exercises ended a heavy rain storm set in, and interfered somewhat with what would otherwise have been a most enjoyable ceremony. The Archbishop in cope and mitre, and assisted by Bishop Burke, blessed the cornerstone and then proceeded to bless the building. Rev. Jos. H. McMahon was master of ceremonies. The following clergymen were present: Very Rev. Thos. Walsh, D. D., V. G., and Dean O'Dourke, Revs. Connolly, McMahon, Livingston, Quinn, Wynne, S. J. Mangan, Moran, Siegfried, Nolan, Eagen, Donovan, Raywood, Doonan, Pierce, Gough, Conaty, Sheedy, Lynch, Murphy, McGivney. After the religious exercises, a platform was erected in the auditorium of the building, and the crowd surged in, filling it completely. Rev. Dr. Conaty mounted the platform and made the following address:

Most Rev. Archbishop and friends of the Catholic Summer School of America, I welcome you most cordially to this our first meeting upon our school grounds, which as becomes our work is the religious consecration of this spot and this building to the purposes and aims for which our organization exists. We are here to consecrate this edifice to education, but to education under the saving influence of religion, guided by the illumining spirit of God, which is our motto and our safeguard. Time does not permit, and the threatening weather forbids me to enter upon a detailed statement of our object, aims and methods. Suffice it to say that our school exists for the purpose of aiding in the great work of the higher education of our Catholic people along the lines of sacred truth, in philosophy, science, history and literature. It exists in order to bring to our people the means of fully equipping themselves for the great battle of truth against error, for the strengthening of their faith by intellectual study, for the defending of Mother Church from the calumny and misrepresentation of centuries, and for the ennobling of our American manhood in the great responsibility which American manhood casts upon us. We come to study more fully God, not only in himself, but also in the beauties of His nature, which is in us, and which surrounds us. What more fitting place for American Catholics to engage in such study than this very site? Here we stand in the very midst of nature's loveliest scenes. Mountain range, and lake and forest, celebrated in story for beauty and grandeur, stretch out before us, inviting us to as charming vistas as human heart can enjoy. As we stand here what memories come to us all! From this spot we can look upon fields made sacred by the blood of martyrs whose names are dear to altar and to fireside, to faith and to liberty. The American Catholic hears every wave whisper the name of a Catholic Champlain, while the leaves of the forest rustle with the footsteps of the missionaries of Catholic faith, who planted the cross of Christ upon these shores and preached the Gospel of Christ to the savage tribes. From this spot the American patriot can point to land and sea upon which noble Americans shed their blood that we might have the liberties we now enjoy. Yonder was fought the last great naval battle which determined forever our destiny that foreign domina-

tion should have no foothold upon this soil of freedom. This then is sacred soil, and within such hallowed precincts we come to build our School, whither men and women will journey in their pilgrimage for the fuller development of truth in science and science in truth. We come to reconsecrate land which religion and country have once made sacred. We come to plant again the cross of Christ by the bank of Champlain's Lake, and tell the world that the truths preached by the missionaries are the only truths that can save mankind; that the Cross is the light by which the mind is truly illumined; that the Cross is the source of the love which alone can satisfy the human heart. As Americans, in our duty to our country, we look for inspiration to the deeds of noble men who believed that liberty was given to men by God, and could be best preserved by fidelity to him, and our Americanism grows more worthy of the name when our lessons for country are tinged with the memories of men who died because they believed liberty was worth the sacrifice. Thus shall we be taught our duty to God and to our fellow man. This school is a Catholic School, blessed by our Holy Father; approved by our ecclesiastical superiors, established to help in the work of Christian education, aiming to be a university for the people, not for one section or class, but for all sections, a national parent school, to which all may come and be refreshed and comforted. Our motto is the illumination of God, who is the light of man's intelligence and the love of man's heart. We are specially blessed with the presence of the Most Rev. Archbishop, in whose Province we are placed, and his prayers for us will be that this school may ever be faithful to its aims and purposes, and thus aid the Church of God in the more general education of the people.

Mr. A. McKeefe was then introduced, and spoke of the sympathy of Plattsburgh for all the interests of the School, as well as their pride in its establishment in their midst.

Major John Byrne, of New York, Chairman of the Improvement Co., was the next speaker. He said:

A duty devolves upon the Catholic laymen and women to help in the great work of higher education for Catholics. A few gentlemen of business experience have banded themselves together as an auxiliary force to develop the material side of the movement. We realized that the eminent ecclesiastics and schoolmen who have undertaken the intellectual development of the Summer School cannot be expected to deal with financial matters, which we laymen should consider and care for. Time does not permit me to enter into details of the plans we have suggested. This material structure is the first evidence of our work. A scheme of life and associate memberships will be proposed, by which any Catholic man and woman of good standing may become identified with the School, and thus contribute to its success and fuller development. This School is not local, but as its name implies, it is the national organization, it is the Catholic Summer School of America, the parent of all others that may and will follow. As such it appeals to all sections of our vast country.

The call goes forth to the laity of this country, to the men and women who are interested in the welfare of the Church and the bettering of the people. It is the first call to be a component part of this noble work. Are we equal to the task? Shall we enter the ranks of the workers and do our duty to higher education? I think we can and will do so. Now is the time for us to act with the earnest, self-sacrificing men who are devoting the best of their life to uplift and to save. The people of the laity who are able to become associate members should enter the ranks. Success beyond all expectation is ours, for let us fully realize that the Catholic Summer School of America is an assured fact.

## The Archbishop's Address.

On Monday evening, His Grace Archbishop Corrigan delivered the following able and encouraging address:

The archbishop was received with another burst of applause as he arose to speak, and it was some minutes before he was allowed to proceed. He said:

Words fail me to answer befittingly the beautiful address by your president. You all feel, I know, that loyalty to the Catholic Church is as old as the Church itself. In the earliest days St. Paul, the great apostle, impressed that precept on the people of the early Catholics. "Re-

member your prelates, your prelates who have spoken the word of God"—that is the first principle—the good of souls. Between the clergy and the people the bond is lively, keen, strong and affectionate, while both try to do their duty, and we know that while you honor the man you are really showing honor to the office he holds in the Church of God. With a full heart I thank you for your most kind and enthusiastic reception. I had no right to expect such a warm greeting for any personal merit of my own, and I take your kindness for my office. I am reminded of something I read the other day in the ninth book of the Confessions of St. Augustine; an account of his Summer School as it were. He had sounded the depth of error before he became a doctor of the Church. Like many in our day he had relied upon pure reason for the solution of those life problems that perplex us. He had followed blindly the *ignis fatuus* and had learned to deny everything but the providence of God. Everything else he took up only to put it down in the darkness of doubt and despair. He wandered aimlessly on the sea of uncertainty until finally sheltered in the ark of salvation. Immediately after, giving up his duties as professor in the City of Milan, he was given the use of a country villa, and there in the company of St. Monica and other friends and disciples, he examined the great question of life and prepared himself for baptism. Here he sounded the great ethical problems you are sounding in your Summer School; the future life, the existence of God, the correct solution of which will lead to the home where "the heart is never old." As I read of this work of St. Augustine, I thought of the work you are doing here with so many advantages. Here you have the whole field of Catholic truth, the treasures of all ages. We were reminded, in the able paper read to us this evening, that the Church is the parent of civilization, the preserving power of all that is good in history, science, art and literature. St. Augustine, groping in the darkness of doubt and unbelief, had to yield in many instances to his Mother Monica, and all his disciples had often to do, for she, having the Divine gift of faith, knew where they surmised. The church is the great store-house of all beauties of our faith. As the precious stone is pared and polished and fitted into its perfect setting, passing from hand to hand of the different workmen, so the truths of science are manipulated in the church. We are the heirs of the ages. Our minds are trained in truth, the fruits of years of thought and study are lavished on us, the children of today. How pleasant to receive them here, in such beautiful surroundings and in such happy circumstances. Here there is rest for mind and body, for even in vacation time the mind should be refreshed and strengthened day by day by new impressions. Again I am reminded of a saint, dear quaint old St. Anselm, when he uses the familiar comparison of the wax. To make an impression two things are necessary; both agents have to be in good conditions, the one to make, the other to receive the impression. If the wax is too warm the impression does not take, and if too cold failure follows. Frivolous minds, analogous to the soft wax, cannot retain impressions. Minds too old like the hard wax are too fixed in their own ideas to absorb new ones. But when I look out over this fair galaxy of youth, I see minds best adapted to receive the innumerable advantages presented to you in this your Summer School. This is the best time of life to place before you the treasures of science, literature, art and religion. Having begun with a saint I will end with one, St. Philip Neri, when he exclaims, "O happy youth, you have time to serve the Lord! We are old, our minds are formed and cannot wake to new ideas. We cannot undo our past."

With pleasure I congratulate you on your fine promise of success. With pleasure I assisted at the grand ceremony of the Mass yesterday and the ceremony performed on the grounds. You were advised this evening of one of the best methods to bring about an assured success—The Reading Circle. There particularly we find great hope for the maintenance and spreading of Catholic truth and influence. There is great need of this Reading Circle movement. We cannot expect simply to hear and absorb in one session of the Summer School all the benefits we are given here. Preparation must be made beforehand for the reception of the seed, and distribution of the

benefit must take place afterward. These Reading Circles, already doing so much good, will be multiplied; the great truths of our religion will be studied, historical subjects will be considered and much untold good will be the result.

I feel that I have trespassed too long on your time and patience, but you must thank your own good hearts for having so touched me that I could not refrain from expressing my appreciation of your kind, enthusiastic reception.

## ITEMS OF INTEREST TO CATHOLIC READERS.

## THE HOLY SEPULCHRE.

A notable article in the current issue of the North American Review is the one descriptive of the life led by the Franciscan friars, who, by the appointment of the Holy See, have charge of the holy places in Jerusalem. The writer of this paper, the Rev. Godfrey Schilling, O. S. F., claims that although many Americans have visited the Holy Sepulchre, he is the first citizen of this country to take up his abode in the convent attached to the church of that name; and the account he gives the reader of his experiences there is both entertaining and instructive. Fra Schilling contends that, all contrary opinions notwithstanding, the commonly accepted site of the Holy Sepulchre is plainly the correct and authentic one; and he says of that site that its location is attested "by an uninterrupted chain of witnesses which has never lost a link from the death of Christ to Hadrian, from Hadrian to St. Helena, from St. Helena to the Crusades, and from their day to the present time." He says that most of the disputes that have arisen over the site of the Holy Sepulchre are due to the fact that, in Holy Writ, the spot of the Saviour's Crucifixion is located outside the walls of Jerusalem, whereas the Holy Sepulchre is now within the city's precincts; but he explains this seeming contradiction by adding that, as excavations have proved, the place of the Crucifixion, originally outside the city walls, was afterwards annexed to Jerusalem by Herod, about the year 41; so that the Scriptural version in no way militates against the authenticity of the generally accepted site of the Holy Sepulchre.

The Franciscans, Fra Schilling informs us, have been the representatives of the Latin Church at the Holy Sepulchre, and its custodians of that shrine since 1230; and notwithstanding the opposition they have encountered from the Turkish Government and the jealousies of the Greek and Armenian ecclesiastics, who, by sanction of Turkey, exercise considerable authority there, they have accomplished a great deal of good, though they have also been obliged to put up with a series of constant and petty persecutions. Against such injustices their only appeal lies with the French consul, and Fra Schilling narrates how when that official, on one occasion, was pleading for juster treatment for the Franciscans, the Turkish dignitary whom he addressed said to him: "I am very much astonished that your excellency takes such great interest in the religious orders living in our country, since you have exiled them at home." The convent in which the Franciscans reside is so unhealthy a place that the friars, generally speaking, are not able to remain inmates of it for a longer period than four or five years, though Fra Schilling says some of the fathers have been there for over thirty years. He gives an interesting description of the ceremonies which are held, on notable feast days, in the Church of the Holy Sepulchre, and says that Russia usually sends the largest number of pilgrims yearly to the sanctuary, their favorite time of coming being the last week in Lent, in order to attend the ceremony of "the holy fire," which takes place on Holy Saturday of the Greek Church, after which they depart, often carrying the "holy fire" even to St. Petersburg and Moscow.—*Sacred Heart Review.*

**Bargains in Furniture going on this month, at F. Lapointe's, 1551 St. Catherine Street. Open every Evening. Tell your friends about it.**

**At the Police Court.—Magistrate:** "Tell me under what circumstances you committed the robbery." Prisoner: "Under extenuating circumstances, please your honour."

**PROTESTANTS' QUESTIONS.**

**REV. WALTER ELLIOT TELLS SOME OF HIS EXPERIENCE.**

One Wanted to Know Why Catholics are Unfriendly to Protestants—Another Asked Why Priests Abstain from Marrying.

Rev. Walter Elliot contributes to the August number of the Catholic World an article recounting some of his experiences during his missionary tour through Michigan. Some of the questions propounded by non Catholics, together with the answers of Father Elliot, will prove interesting :

Question.—It is claimed by Protestants that the Catholic people in America, as they become Americanized, are imbibing the principles of Protestantism, and will soon join hands with Protestants in one common faith. Is that so?

Answer.—We claim, on the other hand, that Protestants, according as they become Americanized, approach nearer to the Catholic Church. American political principles, based as they are on the dignity of man and the need of a strong central government to secure human liberty and equality, are to the political order what Catholic principles are to the religious order. Enlightened Catholics believe that the providence of God in establishing this Republic has prepared the way for the return of the northern races to Christian unity in the Catholic Church.

Question.—Which of the following Popes possessed infallibility and was the Vicar of Christ in A. D. 1414?—for each of them claimed it at the Council of Constance: Benedict XIII., Gregory XII., John XXIII.

Answer.—Reference is made to the Western Schism, and during its existence the authority of the Popes was practically suspended, as must ever be the case when doubt exists as to who among the claimants of an office is the rightful one. But doubt of who is the Pope does not make doubt as to that of the Pope. God saved the Papacy through that trial, as through many others, though the schism was a great calamity. Christian unity was not lost, but only suspended. The sun is somewhere in the heavens, though the clouds may totally hinder you seeing just where.

Question.—What Bible authority have the Catholics for establishing nunneries and monasteries, and are they not in direct opposition to Christ's command in Matthew, chapter v., verses 14, 15, 16?—viz: 14th, Ye are the light of the world. A city that is set on a hill cannot be hid; 15th, Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house; 16th, Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

Answer.—Just those same texts. For by joining a religious community persons publicly set themselves apart for good works and prayer. All the relatives and friends of religious sisters and brothers are most deeply moved to thank God for their zeal. Do you suppose that by entering a religious community one commits moral suicide? I suggest that you talk with your Catholic friends about this matter, and ask them about the religious effect on her friends of a girl joining a sisterhood.

Question.—Is this a Christian nation? If so, what makes it so?

Answer.—Yes, this is a Christian nation, having been founded by Christians, nearly all its people being Christians, and the elementary principles of Christian morality part of the law of the land, as has been frequently decided by the courts. Our whole civilization is a product of Christian influence.

Question.—When Clement VII. granted Henry VIII. of England a divorce and gave him right to marry Anne Boleyn, did he not give him the right to sin?

Answer.—My questioner has been reading his history upside down. The Pope refused to grant the divorce and the king married Anne Boleyn in spite of him and against God's laws—the origin of the English Protestant church.

Question.—Please give us chapter and verse in the New Testament authorizing "Auricular Confession"—remember, "auricular," secret.

Answer.—St. John xx. 20, and St. Matthew xviii. 18, prove the power in the Church of granting Christ's pardon

to repentant sinners and of refusing it to the unrepentant. Such a power cannot be exercised intelligently without knowledge of the sin to be pardoned on the part of the judge, and therefore some kind of confession is necessary. This the questioner seems to concede. Well, then, will you force public confession on sinners? Do you mean to say that the church of Christ cannot reconcile sinners without the agony and horror of open avowal of sin?

Question.—Please explain Ephesians ii. 20 22, and tell where Peter is the "rock" in this. Also the Apocalypse xxii. 14. Is Peter the chief here? Where was the Roman Catholic Pope (Peter) when Paul wrote II. Tim. iv. 16?

Answer.—Catholics admit that the Apostles were all equally inspired, and yet maintain that St. Peter, as shown in St. Matthew xvi. 18, and in various other passages, was appointed by the Savior to transmit the apostolic authority to the Church. The two texts first named in the question are wholly compatible with St. Peter's prerogatives. As to the last text, there is no evidence whatever that St. Peter was in Rome when St. Paul was first brought before the Roman tribunal, though it is certain he had been there before and was with him in after years at their martyrdom.—Let me say to questioners that if they wish me to comment on texts of Scripture they should write them out for me, not simply give chapter and verse. I am willing to be your target, but you should not ask me to load your guns.

Question.—When God made man, what life was given him? When he lost his life, what did he have left?

Answer.—A twofold life was given man at his creation, the natural and the supernatural; he was a creature of God endowed with animal and reasonable life, and a child of God endowed with the divine filial relationship. By his sin he lost the latter life, the life of divine grace or love, and thus placed himself and his posterity in the rank merely of rational creatures, and even that in a penal relation to God. But it is an error to suppose that the essential natural dignity of human nature, freedom of the will, power of knowing right and wrong, immortality, etc., were forfeited by Adam's sin; and we must remember that God at once promised Adam and his posterity a redeemer.

Question.—Do Catholics hold that the Pope should be at the head of both civil and religious governments or institutions?

Answer.—No. The Pope has no competency in civil affairs. Listen to Pope Leo XIII.: "God has divided the charge of the human race between the two powers, the ecclesiastical and the civil; one set over divine things and the other over human things. Each is supreme in its own kind; each has certain limits within which it is restricted. . . . Whatsoever in human affairs is in any manner sacred, pertaining to the salvation of souls or the worship of God and the like, belongs to the Church. But all other things which are embraced in the civil or political order are rightly subject to the state." (From the Encyclical on the Christian State.)

The following questions are given as curious and suggestive:

Why are the Catholics unfriendly to the Protestants?

Do the public schools of the United States prove a benefit to the Catholic church?

What is the meaning of "Tammany," and what connection, if any, with the Catholic Church has Tammany hall?

Why do priests abstain from marrying; is it an example to be followed?

How long has the Catholic Church been sending her priests around teaching Catholic doctrines to the general public as you are now doing, and is it the policy of the Church to continue this for some length of time in the future?

Question.—What is the attitude of a good Catholic to the United States government?

Answer.—"Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God (Rom. xiii. 1).

"The Catholic church in the United States owes its great progress to the civil liberty we enjoy in our enlightened Republic. The Church has often been hampered in her divine mission. She has often been forced to struggle for existence wherever despotism has cast its dark shadow, like a plant shut out from the blessed sunlight of heaven. But in the genial atmosphere of liberty she

blossoms like the rose" (Address of Cardinal Gibbons in Rome on being made cardinal)

"Time will show very soon, I trust, that as the Church, from the enjoyment of the liberty guaranteed to her in this land, shall make progress such as she has not known in other times and in other lands, so also shall the Republic receive from the Church a corresponding benefit—the absorption and assimilation into one common citizenship, into the common mould of American democracy, of all the nationalities and races which in this land acknowledged Catholicism and influence" (Archbishop Satolli at St. Paul, Minnesota, August 1, 1893.)

These answers may be summed up: the duty of obedience, the love of liberty, the obligation of gratitude characterize the attitude of Catholics to this country.

Question.—I would like to ask why it is you would not advise an honest Catholic to go and hear an honest non-Catholic speak, providing the Catholic could not hear a priest of his own Church speak at the time. In other words, when there is no service in the Catholic Church why would you not advise a Catholic to attend the service at some other church?

Answer.—Because Catholics hold that our Savior not only gave us one true doctrine, but also one true Church. It is not honest for us to join in Protestant worship, because we believe Christ authorized but one kind of worship and that the Catholic one. Holding the strictest kind of principles of close communion, we cannot consistently join your worship. Exception is, of course, made in the interests of charity, at funerals and marriages of Protestant friends, and on like occasions.

Question.—What do you think of the American Protective Association? Why is it that Catholics mob anti-Catholic speakers? Protestants don't do it.

Answer.—I am not going to be led into an attack on any association: but everybody knows the A. P. A. is bitterly anti-Catholic. As to mobbing lecturers, I emphatically condemn it. But I think that if I used this hall to brand Protestants and traitors to their country and as gathering arms to murder Catholics, and said the filthy things about Protestant ministers that are often publicly said about Catholic priests and Catholic sisters, I should not be accorded the kindly welcome you have given me.

**AN ESTIMATE OF LEO XIII.**

The following words about our Holy Father, the Pope, are from a letter written by a Protestant, and printed in a Catholic exchange:

"He is a pious Pope. Those who have had the happiness of assisting at the Pontiff's Mass in the private oratory of Leo XIII. have borne away with them a never-to-be-forgotten idea of the most touching and impressive ceremony that can be imagined.

"Many a time have we seen Protestants and members of our sects, who, out of mere curiosity, have gained admission to this ceremony, moved to tears and press forward more ardently than his own flock to kiss and touch the hand of the noble and inspired-looking representative of our Divine Lord on earth.

"And what a pure austere life! Work and prayer are the masters of the Pontiff's days. From early morning until late at night Leo XIII. studies, reads, writes, prays and gives audience. He takes his repasts alone—eats rapidly and is most rigorously abstemious. When the weather is fine he walks in the Vatican gardens, stopping here and there, and especially at a large cage filled with birds. Here he will frequently take one of his little feathered friends in his hand, and having gently caressed it, will let it fly freely whither it will. May he not be thinking that they, like himself, are captives! for morally speaking, the Pope cannot go out of his cage.

"Leo XIII. has toiled, suffered and endured his imprisonment longer than any other Pontiff, and has given the Church more liberty and power than even his great predecessors. Compare Leo XIII. with any of the living monarchs and answer me, who among them, enjoys more respect, admiration, esteem, sympathy and loyalty than the Sovereign of the Vatican prison?"—*Sacred Heart Review.*

**Bargains in Furniture going on this month, at F. Lapointe's, 1551 St. Catherine Street. Open every Evening. Tell your friends about it.**

**RELIGIOUS NEWS ITEMS.**

The decree approving of the miracles of the venerable Bernardino Realino, a Jesuit of Lecce, is about to appear, and it is expected that the Beatification will take place in December or January next.

Rev. John E. Whitley died Sunday night, July 22, at the Carmel Priory in East Twenty-ninth street, N.Y. The Carmelite Fathers of this city have lost a valuable co-laborer and their parishioners a kind-hearted and much loved friend.

Last year the priests of the Foreign Missions, whose headquarters are in Paris, baptized 42,482 adult pagans and 176,643 children. They have 3,800 missionary stations and have charge of regions in which are millions and millions of heathens.

A Catholic negro philanthropist, Thomy Lefon, who died about a year ago, is the first colored man of the South to have a monument erected to his memory by the State of which, while living, he was a citizen. The Legislature of Louisiana recently made an appropriation for this monument.

Rev. John Talbot Smith, author of several popular books, and a valued contributor to the American Catholic Quarterly, the American Ecclesiastical Review, the Catholic World, and other publications, is now engaged on the life of Brother Azarias. Father Smith undertakes this important work at the desire of the Rev. J. F. Mullaney, of Syracuse, N. Y., brother of the lamented dead.

Venerable Sister Carolina Overbeck died July 23, at 9 p.m., at the mother house of the Sisters of the Precious Blood at Ruma, Randolph County, Ill. The deceased was born at Teutopolis, Effingham County, Ill., December 10, 1857, entered the religious state November 19, 1873, received the veil January 2, 1875, made profession March 26, 1876, and made the perpetual vows August 1, 1891.

The venerable and highly esteemed Very Rev. Sidney A. Clarkson, after many years of zealous duty at the Church of St. Vincent Ferrer, New York, is now supposed to be in his final sickness at the Dominican Convent connected with the church. Father Clarkson was born near Springfield, Ky., seventy five years ago, was ordained a priest in 1849 and has held the office of provincial of the Dominican Order for two terms of three years each.

The late James Carroll, of San Francisco, Cal., left these sums to charitable organizations: To the Youth's Directory, \$5,000; St. Francis' Technical School, \$2,500; the Sisters of Mercy, for the benefit of the Old Ladies' Home, \$2,500; the Magdalen Asylum, \$2,500; St. Joseph's Home, \$2,500; Sisters of the Holy Family Day Home, \$2,500; St. Vincent's Orphan Asylum at San Rafael, \$10,000; St. Vincent de Paul Society, \$5,000; Catholic Orphan Asylum, \$5,000; Hebrew Orphan Asylum, \$2,500; Protestant Orphan Asylum, \$2,500. The testator devises the whole residue of his estate, real and personal, to Most Rev. Patrick W. Riordan, Archbishop of San Francisco. There is a codicil to the will, dated March 27, 1894, whereby the testator makes additional bequests of \$5,000 to Mrs. Clara Vallehy; \$1,000 to Miss Grace Powelson; \$5,000 to Rev. Pius Murphy.

**CHILDREN WHO SUFFER**

from scrofulous, skin or scalp diseases, ought to be given Dr. Pierce's Golden Medical Discovery, for purifying the blood. For children who are puny, pale or weak, the "Discovery" is a tonic which builds up both flesh and strength. What is said of it for children applies equally to adults. As an appetizing restorative tonic, it sets at work all the processes of digestion and nutrition, rouses every organ into natural action, and brings back health and strength. In recovering from "grippe," or in convalescence from pneumonia, fevers, and other wasting diseases, it speedily and surely invigorates and builds up the whole system.

For all diseases caused by a torpid liver or impure blood, as Dyspepsia and Biliousness, if it doesn't cure in every case, the money is returned.



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AND CATHOLIC CHRONICLE.

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MONTREAL, WEDNESDAY, AUG. 15, 1894.

## UNJUSTIFIABLE CONDUCT.

We regret exceedingly that our forms for the last issue were on the press before we became aware of the very disgraceful exhibition that took place in Quebec when the members of certain religious bodies were attacked by a mob and driven from their meeting houses. To judge from the different reports we can only come to the conclusion that this uncalled for and insane course on the part of the perpetrators of that outrage was due to certain articles that appeared in one of the local papers of that city. At a moment when the feeling of religious animosity seems to run more strongly than is desirable this action comes with very bad grace from a section of the community that is pleading for tolerance and freedom of conscience.

Of course we do not for a moment think that the whole Catholic population of Quebec will be held responsible for the conduct of a number of excited individuals, who apparently knew not what they were doing; but, at the same time, we feel humiliated to think that any number of our co-religionists should adopt such unjustifiable means of showing their antagonism to the practices and methods that others see fit to adopt in their religious services. The persons attacked were inside their own buildings and in no way did they interfere with the public or with those of other persuasions. It seems to us that there has always been a latent spirit of semi-communism in that section of Quebec. It is not an over-wrought zeal for Catholic principles that actuates the leaders and inspirers of such mobs; rather is it an inextinguishable desire to create discord and to bring about a reign of disorder. To set such a mass of combustible material on fire, it needs only a small match—and some do not hesitate to apply that match to the fuse.

We remember well the famous riots of 1877 and again those of 1878 in the city of Quebec. It was from St. Roch's and St. Sauveur that the disturbing element came. In fact the leader of a gang who was shot down by the militia, on the corner of St. Paul and Sault-au-Matlot streets, in the summer of 1877, was none other than a man who had played the part of rioter and communist in Paris, during that second "Reign of Terror" that succeeded the Franco-Prussian war. Men of his class, and with principles like

unto his, have long since been playing havoc amongst the honest people of Quebec East, and as a consequence, they seem ready on any pretext—and often without a pretext—to stir up strife and discord. This recent and deplorable event is another illustration of the existence of such a spirit.

In Canada, to-day, we have no room for such men and no welcome for such a spirit. We cannot afford to have chaos brought into our country and religious strife—originating in blind fanaticism—hold sway. The Catholic Church does not need such defenders, nor does she require mobs armed with sticks and stones to assert her rights, to defend her privileges, nor to propagate her doctrines. If we desire that our fellow-citizens of other creeds respect our views we must begin by respecting their honest convictions. The day has long since gone past when the country would tolerate any such exhibitions. It is true we are the first to oppose any religious, semi-religious or other demonstrations that are calculated to create ill-feeling or bring about a conflict between the different elements of a peaceful community; on the same ground do we wish to enter an emphatic protest against the equally unjust and wicked proceedings to which we refer.

We would be long sorry to think that our Faith was so shaky and our Church so feeble, that it was necessary to have recourse to violence in order to protect the one or the other from the effects of evangelical, salvationist, or other assemblies. If the members of these different bodies or organizations deem it well to hold public services—even if they were to go so far as to preach against what we believe and know to be the Truth—we are not, in any way, justified in attacking them personally, in destroying property, in risking the lives of people who have done us no injury, and in turning a quiet and peaceful community into a host of antagonistic savages. Once more, we desire to protest against the conduct of the men who perpetrated that un-Christian act, and we desire that our Protestant fellow-countrymen may attribute the deed to its rightful cause and not hold the Roman Catholic element responsible for the frantic conduct of a number of over-excited, ill-guided, and unprincipled people. We want peace and harmony in this Province, and we are prepared to raise a strong voice against any element that shall seek to disturb the same.

## FREEMASONRY.

A writer in the New York Tribune, styling himself an "ex-attache," has dived down into the great, broad lake of his shallow erudition, and while seeking to bring up some pure water wherewith to wash the Masonic body of all heretofore supposed stains, has only succeeded in stirring up such an amount of mud that the members of the craft as well as himself become so besmeared that it would require old Aquarius, with his mighty watering-can, to wash them clean. This wise gentleman wishes to show that Leo XIII. in his recent encyclical referred to the Freemasons of Continental Europe and not to those of Great Britain and America. He claims that as long as the Freemasons of France and Italy remained benevolent bodies and refrained from mixing up in politics that the Church in no way opposed the organization, rather did the Popes encourage it: he holds that "when in 1848 Continental Masonry began to devote its resources and its activity to politics instead of to works of charity and benevolence, the attitude of the Church of Rome underwent a change for the worse, and since the schism has taken place between the

lodges of France, Italy and Austria and those of America and Great Britain, the Vatican has considered it necessary to condemn Masonry and to fight it with all the means at its command." He gives us to understand that "three decades" ago—about 1860 to 1863—this schism took place, and that since then Rome has seen fit to condemn and make war upon Masonry.

Taking this wise "ex-attache" at his word—leaving aside the historical inexactness of his remarks for the moment—does it not appear evident that it was Masonry that commenced to make war upon the Church? By entering the political arena and directing its big guns against the Vatican, did not Continental Masonry place the Church in a position of self-defence, and obliged Rome to turn its thunders against its power? But our sage expounder of Papal encyclicals is wrong, by many a decade and many a lustrum, when he speaks of Rome condemning Freemasonry in 1860. As far back as 1717 the order was introduced into France. In 1788, Pope Clement XII. issued a Papal Bull condemning in most emphatic terms the whole system of Masonry. In 1751, Pope Benedict XIV. confirmed or reiterated that same wholesale condemnation. In 1821, Pope Pius VII. found it necessary to issue a Bull confirmatory of what his predecessors had promulgated against Freemasonry. Again in 1825, Pope Leo XII. was forced by the dangers created to Christianity, through the instrumentality of the Masonic body, to issue a condemnation, as full as any of the previous anathemas. Then, in 1829, Pope Pius VIII. was obliged, for the safety of religion, to condemn this irrepressible and ever dangerous organization. In 1832, Pope Gregory XVI. in most emphatic terms, condemned Freemasonry. Now all these condemnations took place long before Pius IX. became the victim of Masonic persecution; long before the so-called schism between the Continental Masons and those of America and Great Britain; long before the Masonic body entered the political field of 1848. So that Mr. "ex-attache" must find some other reasons for the Papal condemnation of Freemasonry than that of the division in the masonic ranks, or that of the entry of Masonry into the domain of active Continental politics. We have not time nor space, this issue, to follow this diver into all the mud-holes of error that he has fallen upon; but we must point out another striking piece of false reasoning on his part.

If, according to his wisdom, the great line of demarcation between Continental and American or British Freemasonry is in the fact of the former dabbling in politics and the two latter remaining merely charitable and benevolent in their aims; if Rome condemned, for the reasons just given, the Masonry of the continent and did not include (as he pretends) in the condemnation the masonry of the New World, we would like to know what guarantee the Vatican has that the Masons of Great Britain and America may not yet follow in the footsteps of their Continental brethren, and some fine morning make a dash out in the political amphitheatre, and run against the horns of a Papal Bull? Our ex-attache tells us that:

"The activity of the Brotherhood in these last two countries [France and Italy] is neither benevolent nor social, but purely political, and its openly avowed object is the overthrow of the Church and the annihilation of every form of religious belief. Among its publicly declared aims—I quote from French and Italian Masonic writings and speeches—are 'the exclusion of every Catholic or religious element from all public administrations, from hospitals, schools; from the councils that govern the destinies of the country, from academies and other corporate institutions; from committees and families—and exclusion from everything, everywhere and forever; and the abolition in schools of every kind of religious instruction because the State, which ought to be absolutely Atheistic, has the inalienable

right and duty to form the heart and spirit of its citizens' and, again, 'to lay religion waste in its foundations and in its very sources of life—namely, in the school and in the family.' The Italian lodges, moreover, proclaim their determination to secure 'the suppression of all religious corporations, the confiscation of all ecclesiastical property and the abolition of the Papacy,' which the Grand Orient of Rome declares to be 'the implacable and deadly enemy of Italy.'"

Please tell us: who is to secure the Roman Catholic Church against the future possibility or probability of a similar cause to that of the Italian and French Brotherhoods, on the part of the Freemasons of Great Britain and America?

Rome never condemns without good and sufficient reasons, and when from 1738 to 1838 Pope after Pope issued their mandates against Continental Freemasonry, even taking the "ex-attache's" version, they were justified in the latent enmity of that body to the Church, and in its open war upon the same Church in subsequent years. Why does not American or British Freemasonry dash in upon the same track? Simply because the time is not opportune and circumstances are not favorable to such a course. No: the grand object of all Freemasonry is the same—yet different methods for attaining it may be used in different countries—and that object is the destruction of the Church. The aim of Freemasonry is to BUILD; to ERECT an edifice; to construct the grand, universal temple of Masonry. In order to do so they must have the ground whereon to lay the foundations. For over eighteen centuries that ground has been occupied by the Church of Rome; therefore, that they may build up their own temple, they must commence by tearing down the edifice that is at present on the ground. So far they built nothing, because they have not yet succeeded in their work of destruction. Will they ever succeed—by open violence or peaceful means—in accomplishing that aim? No; Christ said: "The gates of Hell shall never prevail against you."

## ENGLISH ANARCHISM.

There are two monthly organs of Anarchism in England. One of them is especially frenzied in its style; but its style is not English, nor Scotch, nor Irish—it is simply continental, more particularly speaking, it is French, in fact it is Parisian. Here is a sample from its pages: a sample that might as well have been translated from La Lanterne, or La Revolution:—

"A bomb has burst in a theatre at Barcelona, and the English people are trembling even now . . . Well, I am one of those who welcome the affair as a great and good act,—not on the part of the person or persons concerned, but because of the death of thirty rich people and the injury to eighty others. Yes, I really am pleased; and in spite of the fact that comrades and friends have been talking at me over it, I cannot feel sorry,—there! . . . But you are innocent, you say, my brother! Well, what you call your innocence we feel quite as much to be your guilt, and we would warn you, most learned and reverend seigneurs, that there will be no discrimination."

If this is not more blood-thirsty, cruel and cowardly than even the vaporings of the anarchist press of the continent, then we fail to understand this apostle of a Luciferian evangel. The writer of this has drunk at Mazzini's fountain; he cares not for life or limb; he will not discriminate between the truly innocent and those whom he supposes to be guilty; he has no praise for a Vaillant or a Henri; these men are fools in his mind, but they are the instruments of a cruelty that he is not man enough to perpetrate himself. He rejoices in the maiming of unoffending people and the killing of

persons whose only crime is to have made a little more of that money which he is writing for and playing the blather-skite to make himself. There is something courageous—if even it be insane—in the real bombthrower, compared to the cowardly creature that hides in a London tenement and sends forth his heartless and illogical appeals to men whose brains are too light to grasp the fact that they are the dupes of the cunning and miserly editor of the anti-social publication.

Karl Blind, in an article on "Anarchism Old and New," in the current number of the Pall Mall Magazine, gives an apt quotation from Proudhon that is the embodiment, in a refined expression, of the anarchist's first principle. In his "Confessions of a Revolutionist," the notorious Proudhon said: "Whosoever puts his hand upon me, in order to govern me, is a usurper, a tyrant; and I declare myself his enemy." Thereby he declares himself the enemy of his own father, of his teacher, of the government of the day, of the judges, the juries, the law, and also the enemy of God. It would be easy for us to reduce this false principle to its logical conclusion and to prove it the source of all the attempts at reducing order to chaos that are so deplorable in our day. But we prefer to allow another revolutionist, a socialist of the first order, the notorious Louis Blanc, to refute the principle of his friend Proudhon. Said Louis Blanc: "I, too, am, of course, the enemy of usurpation. But how, if there is no law and well-ordered government, am I to hinder a man who is stronger than myself from becoming a tyrant over me?" Here, in a few words, is the assertion of the liberty of man, and the absolute necessity of government and order, power and authority, for the purpose of securing and guaranteeing that liberty.

We are not a little surprised that such publications are permitted to flourish in England. It is merely the making of bombs upon British soil, for the use of the mad men beyond the channel. The Daily News boasts that there is no English Anarchism; perhaps not; but decidedly England fosters and feeds a foreign anarchism, and the sooner she gets rid of it the better for herself and for the world.

**ILLUSTRATED ANTI-ROMANISM.**

A friend from Nova Scotia has sent us a beautiful specimen of illustrated anti-Popery, in the form of an A. P. A. circular that has been issued for the purpose of advertising a work entitled "Errors of Romanism." It is a unique production, and if the book it announces is in accordance with the sheet before us, it certainly will be one of the most convincing evidences possible of the sublimity of Catholic doctrine and the utter narrowness, vileness and un-Christian spirit of those poor creatures who seek to play upon the passions that men participate with the brutes in order to insult the dignity of that glorious intelligence which each one derives from God. "The Alarming Encroachments of Romanism demand that every Lover of Freedom possess and study this book." Now what is this book said to contain?

Apparently the political and religious peril of the country is pointed out in the form of an "indictment of Popery, and a full exposition of the Black Art of Jesuitical Diplomacy." This terrible work of the dreaded magicians is explained in the Jesuit's Oath. For the fun of it we will reproduce this so-called oath from the circular; it is so audacious that it provokes a smile and so ridiculous that, where it is not seriously

intended, it would create a degree of amusement. Here is the fearful oath of the Jesuits:

"\* \* \* I do furthermore promise and declare that I will, when opportunity presents, make and wage relentless war, secretly or openly, against all heretics, Protestants and liberals, as I am directed to do; to extirpate them from the face of the whole earth; and that I will spare neither age, sex or condition, and that I will hang, burn, waste, boil, flay, strangle and bury alive these infamous heretics; rip up the stomachs and wombs of their women, and crush their infants' heads against the walls, in order to annihilate their execrable race. That when the same cannot be done openly, I will secretly use the poisonous cup, the strangulating cord, the steel of the poniard, or the leaden bullet, regardless of the honor, rank, dignity or authority of the person or persons, whatever may be their conditions in life, either public or private, as I at any time may be directed so to do by any agent of the Pope or Superior of the Brotherhood of the Holy Father of the Society of Jesus." \* \* \*

This is illustrated by a double engraving; on one side is a priest behind a grating hearing the confession of a poor woman, on the other side a priest, without any separation from his penitent, listening to the story of a richly dressed lady.

We will skip the illustrations—or rather vulgar and blackguard caricatures—of internal convent life, of the administration of the various sacraments, the blessing of the nuptial bed, of drunken monks, chained nuns, and a hundred such like demoniac imaginary scenes. Taking the last page of the circular, we would be almost tempted to reproduce it were it not that we might shock too much the feelings of some of our readers. It begins by informing us that "Rome's Rule is Ruin;" that the "results of Romanism are Illiteracy, Illegitimacy and Crime." The book intends proving that "the sufferings and martyrdom of the early Christians" were due to "Popish persecution and all its horrible details." This is quite refreshing. Probably St. Peter—being the first Pope—was in league with the Roman Emperor to overthrow Christianity and destroy the first Christians. It is also likely that he had a hand in driving the early Christians into the catacombs. But we will drop joking. On the last page is another double illustration; on one side is the playground of a public school, with a lot of lads running after a football and the master joining in the sport; on the other side is the interior of a school recreation ground, with a few poor, thin, miserable specimens of humanity sitting in corners, cringing before a couple of priests that look at them through a window, and bowing in presence of a huge prelate, who seems to be about five feet four in height and four feet five in diameter, dressed in pontifical robes, carrying the Jesuits' beads, wearing a tiara, and to all appearance, like the Lord High Chancellor in "Mikado," representing in his person a monk, a priest, a bishop and a Pope. Behind this strangely dressed dignitary is a chapel, with the door open, two urchins hugging each other on the altar steps, while a third is taking a plunge into a holy-water font. Beneath this queer picture is an announcement that the Jesuits run Washington, that a Cabinet minister confesses the responsibility of Rome for the Pollard-Breckenridge case, and that the departmental clerks are poor on account of all the money that nuns extort from them.

It is unnecessary for us to go into any further description of this circular. It is the herald of a book; the book is the production of some perverted or insane minds; and the whole is palmed off on the honest Protestant public as an argument in favor of some anti-Catholic movement. We repeat that it is so

abominably ridiculous on the very face of it that no serious person could do otherwise than despise the spirit that dictates such trash. Still there is a lesson in all this that we should learn and that our Protestant friends should take to heart.

Poor and hollow must be the pretensions of any organization that can stoop to such methods of religious (or rather anti-religious) propaganda. If ever the grandeur of Catholicity shone forth upon our continent it surely is in this closing decade of the nineteenth century; and the puny efforts of distracted bigots to create a prejudice against the Faith of ages and against the adherents of that Faith, bring the true elements into such a striking contrast that in the inverse ratio of the Church's glorification is the degradation of her enemies in the minds of all honest men.

We are not sorry that these people go to such extremes, for they thereby destroy any effect that their work might be calculated to produce. Rather do we rejoice, for we behold in all these low, irrational and degrading appeals a guarantee of a greater respect for our Church and her principles on the part of all fair-minded and Christian-spirited members of other denominations. If Protestantism has sunk so low that it requires these men to advocate and push its cause, then we see the fatal writing upon the wall of Protestant success. But we are confident that no Christian—no matter what his denomination may be—can possibly read the works of the class referred to without feeling an instinctive contempt for the men who make use of such instruments and a corresponding admiration for that ancient Church which has weathered the storms of centuries and is as powerful, as infallible, and as glorious to-day, as she was when Christ first handed the keys to St. Peter. All unwittingly these poor creatures are working out the designs of Divine Providence; they are illustrating the weakness of their cause as compared with the stability and permanency of the Church that they vilify. Of all this evil some good may yet come. But when their caricatures are forgotten, their blackguardism a thing of the past, the Church will still be triumphant, riding grandly over the billows of time, and entering the haven of that eternal rest which the Founder of Christianity has promised to all her faithful children.

**JUST A THOUGHT.**

Col. Bob Ingersoll considers that man is almost a deity and that with sufficient development of his faculties and a sufficient lapse of time, as well as sufficient of many other requisites, he can command the universe. It is very true that were man possessed of sufficient power he would be omnipotent; that is axiomatic. It is also true that the results of human power have been most wonderful. In fact were our forefathers to awaken from their graves and to behold the world as it exists to-day they would not believe their own senses. By study, application and genius man has succeeded in scaling mountains, traversing prairies, spanning rivers, binding continent to continent, doing away almost with the obstacles that the ocean presented to intercourse between hemispheres, placing fleet steamers on the bosom of the deep and an electric cable along its bed. Man has grasped the very lightning of heaven and chained them to his chariot to speed along the avenues of our cities, or to convey thoughts with the rapidity of a flash over thousands of miles of space. Yes; wonderful are the works of man! Man can build an engine; but can he

create the metal for the construction? He can seize the electric fluid; but can he supply that fluid if it had no existence? Yet with all his power, talent, knowledge and genius there is one simple thing that man cannot do. On the confines of the material he stops, and once he enters the realm of the spiritual he becomes powerless. Let us suppose that all the wisdom of the ages, all the talents of the greatest men of the centuries, and all the genius of the human race, were combined in one man, and that his stupendous power were multiplied by a million times; yet that man, with all his gifts, could not stop one thought from flashing through our mind. He could kill us, perhaps, but even then he could not prevent us from conceiving a last thought; and even having destroyed our life, he becomes still more impotent, for he cannot follow the soul beyond the limits of the mortal, nor can he prevent it from thinking for all eternity. He may have the power to imprison, to chain, to coerce our bodies, to forbid us to entertain special thoughts; yet he is unable, absolutely unable, to prevent a thought from rising in our mind. Until man is able to perform that feat Mr. Ingersoll need not boast of human omnipotence.

What is our mind? It is simply a breath of God. If, then, the great atheist is totally unable to check that mind in any way, completely powerless when trying to prevent that mind from thinking, how, in the name of all reason, can he expect to destroy, to wipe out, to efface the Creator, the God of whom that mind is only a breath? If he must acknowledge his impotence in presence of a mere creature, how much more confounded should he not be in presence of the Creator? It is all very well for materialists to boast their knowledge and their power; but when it comes down to a fine point, and they are brought to the great test, they inevitably stand dumbfounded and are obliged to admit their ignorance and their dependence upon a power which they will not recognize, but which their very lives continually prove. The atheist of our day is a rare bird; we doubt if there really exists one. Men may take a pride in proclaiming their atheism, they may imagine that they are doing something great, they may strive to make themselves believe that they disbelieve; but, in the quiet of life, in the solitary moments of serious reflection, above all, in the hour when the icy clutch of inevitable fate comes on, we doubt very much if there exists a man who can honestly say—and feel that he is saying the truth—"there is no God."

**CONCERT AT THE SAILORS' CLUB**

Thursday's concert at the Sailors' Club was one of the most enjoyable of the season: The hall was crowded with sailors and citizens, and everyone enjoyed the excellent music, singing, etc. Mr. R. B. Milloy was in his usual good form. A large number of citizens came especially to hear Miss Milloy, who it was expected would contribute to the evening's entertainment. This talented young lady, however, was unavoidably obliged to postpone her appearance until next week. The great favorite of the evening was Mr. Burke, of the S.S. Lake Huron, whose very clever songs and recitations earned for him five encores; his recitations particularly were received with acclamation. The following ladies and gentlemen contributed to the programme: Miss Holts, Miss Wheeler, Miss Long and Miss M. A. Lawlor, Messrs. J. Dodd, Breen, Burk, Greenwood, Parks, R. B. Milloy, Murray and Carpenter. Mr. H. Singleton presided.

Teacher: "Now, remember, that in order to become a proficient vocalist you must have patience." Miss Fipki: "Yes, and so must my next door neighbour."

## LORD KILGOBBIN.

BY CHARLES LEVER.

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

## CHAPTER LXXI.

## THE SAUNTER IN TOWN.

As Atlee sauntered along toward Downing street, whence he purposed to dispatch his telegram to Greece, he thought a good deal of his late interview with Lord Danesbury. There was much in it that pleased him. He had so far succeeded in re Kostalergi that the case was not scouted out of court; the matter, at least, was to be entertained, and even that was something. The fascination of a scheme to be developed, an intrigue to be worked out, had for his peculiar nature a charm little short of ecstasy. The demand upon his resources for craft and skill, concealment and duplicity, was only second, in his estimation, to the delight felt at measuring his intellect with some other, and seeing whether, in the game of subtlety, he had his master.

Next to this, but not without a long interval, was the pleasure he felt at the terms in which Lord Danesbury spoke of him. No orator accustomed to hold an assembly enthralled by his eloquence—no actor habituated to sway the passions of a crowded theatre—is more susceptible to the promptings of personal vanity than your "practiced talker." The man who devotes himself to be a "success" in conversation glories more in his triumphs, and sets a greater value on his gifts, than any other I know of.

That men of mark and station desired to meet him, that men whose position secured to them the advantage of associating with the pleasantest people and the freshest minds—men who commanded, so to say, the best talking in society—wished to confer with and to hear him, was an intense flattery, and he actually longed for the occasion of display. He had learned a good deal since he had left Ireland. He had less of that fluency which Irishmen cultivate, seldom ventured on an epigram, never on an anecdote, was guardedly circumspect as to statements of fact, and, on the whole, liked to understand his case, and affect distrust of his own opinion. Though there was not one of these which were not more or less restrictions on him, he could be brilliant and witty when occasion served, and there was an incisive neatness in his repartee in which he had no equal. Some of those he was to meet were well known among the most agreeable people of society, and he rejoiced that at least if he were to be put upon his trial, he should be judged by his peers.

With all these flattering prospects, was it not strange that his lordship never dropped a word, nor even a hint, as to his personal career? He had told him, indeed, that he could not hope for success at Cradford, and laughingly said: "You have left Odger miles behind you in your Radicalism. Up to this we have had no Parliament in England sufficiently advanced for your opinions." On the whole, however, it not followed up—which Lord Danesbury strongly objected to its being—he said there was no great harm in a young man making his first advances in political life by something startling. They are only fireworks, it is true; the great requisite is that they be brilliant, and do not go out with a smoke and a bad smell!

Beyond this he had told him nothing. Was he minded to take him out to Turkey, and as what? He had already explained to him that the old days in which a clever fellow could be drafted at once into a secretaryship of embassy were gone by; that though a Parliamentary title was held to supersede all others, whether in the case of a man or a landed estate, it was all-essential to be in the House for that, and that a diplomatist, like a sweep, must begin when he is little.

"As his private secretary," thought he, "the position is at once fatal to all my hopes with regard to Lady Maude." There was not a woman living more certain to measure a man's pretensions

by his station. "Hitherto," I have not been 'classed.' I might be anybody, or go anywhere. My wide capabilities seemed to say that if I descended to do small things, it would be quite as easy for me to do great ones; and though I copied dispatches, they would have been rather better if I had drafted them also."

Lady Maude knew this. She knew the esteem in which her uncle held him. She knew how that uncle, shrewd man of the world as he was, valued the sort of qualities he saw in him, and could, better than most men, decide how far such gifts were marketable, and what price they brought to their possessor.

"And yet," cried he, "they don't know one half of me! What would they say if they knew that it was I who wrote the great paper on Turkish Finance in the Memorial Diplomatique, and the review of it in the Quarterly; that it was I who exposed the miserable compromise of Thiers with Gambetta in the Debats, and defended him in the Daily News; that the hysterical scream of the Kreuz Zeitung, and the severe article on Bismarck in the Fortnightly were both mine; and that at this moment I am urging in the Pike how the Fenian prisoners must be amnestied, and showing in a London review that if they are liberated Mr. Gladstone should be attainted for high treason? I should like well to let them know all this; and I'm not sure I would not risk all the consequences to do it."

And then he as suddenly bethought him how little account men of letters were held in by the Lady Maudes of this world; what a humble place they assigned them socially; and how small they estimated their chances of worldly success!

"It is the unrealism of literature as a career strikes them; and they cannot see how men are to assure themselves of the 'quasi vivre' by providing what so few want, and even they could exist without."

It was in reverie of this fashion he walked the streets, as little cognizant of the crowd round him as if he were sauntering along some rippling stream in a mountain gorge.

## CHAPTER LXXII.

## THE DRIVE.

Sunday came, and with it the visit to South Kensington, where Aunt Jerningham lived; and Atlee found himself seated beside Lady Maude in a fine roomy barouche, whirling along at a pace that our great moralist himself admits to be among the very pleasantest excitements humanity can experience.

"I hope you will add your persuasions to mine, Mr. Atlee, and induce my uncle to take these horses with him to Turkey. You know Constantinople, and can say that real carriage-horses cannot be had there."

"Horses of this size, shape and action the sultan himself has not the equals of."

"No one is more aware than my lord," continued she, "that the measure of an ambassador's influence is, in a great degree, the style and splendor in which he represents his country, and that his household, his equipage, his retinue, and his dinners should mark distinctly the station he assumes to occupy. Some caprice of Mr. Walpole's about Arab horses—Arabs of bone and blood he used to talk of—has taken hold of my uncle's mind, and I half fear that he may not take the English horses with him."

"By the way," said Atlee, half listlessly, "where is Walpole? What has become of him?"

"He is in Ireland at this moment."

"In Ireland! Good heavens! has he not had enough of Ireland?"

"Apparently not. He went over there on Tuesday last."

"And what can he positively have to do in Ireland?"

"I should say that you are more likely to furnish the answer to that question than I. If I'm not much mistaken, his letters are forwarded to the same country house where you first made each other's acquaintance."

"What, Kilgobbin Castle?"

"Yes, it is something Castle, and I think the name you mentioned."

"And this only puzzles me the more," added Atlee, pondering. "His first visit there, at the time I met him, was a mere accident of travel—a tourist's curiosity to see an old castle supposed to have some historic associations."

"Were there not some other attractions in the spot?" interrupted she, smiling.

"Yes, there was a genial old Irish



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squire, who did the honors very handsomely, if a little rudely, and there were two daughters, or a daughter and a niece, I'm not very clear which, who sang Irish melodies and talked rebellion to match very amusingly."

"Were they pretty?"

"Well, perhaps courtesy would say 'pretty,' but a keener criticism would dwell on certain awkwardness of manner—Walpole called them Irishries."

"Indeed!"

"Yes, he confessed to have been amused with the eccentric habits and odd ways, but he was not sparing of his strictures afterward."

"So that there were no 'tender-

nesses?"

"Oh, I'll not go that far. I rather suspect there were 'tenderesses,' but only such as a fine gentleman permits himself among semi-savage peoples—something that seems to say, 'Be as fond of me as you like, and it is a great privilege you enjoy; and I, on my side, will accord you such of my affections as I set no particular store by.' Just as one throws small coin to a beggar."

"Oh, Mr. Atlee!"

"I am ashamed to own that I have seen something of this kind myself."

"It is not like my Cousin Cecil to behave in that fashion."

"I might say, Lady Maude, that your home experiences of people would prove a very fallacious guide as to what they might or might not do in a society of whose ways you know nothing."

"A man of honor would always be a man of honor."

"There are men, and men of honor, as there are persons of excellent principles with delicate moral health, and they—I say it with regret—must be satisfied to be as respectably conducted as they are able."

"I don't think you like Cecil," said she, half puzzled by his subtlety, but hitting what she thought to be a "blot."

"It is difficult for me to tell his cousin what I should like to say in answer to this remark."

"Oh, have no embarrassment on that score. There are very few people less trammelled by the ties of relationship than we are. Speak out, and if you want to say anything particularly severe, have no fears of wounding my susceptibilities."

"And do you know, Lady Maude," said he, in a voice of almost confidential meaning, "this was the very thing I was dreading? I had at one time a good deal of Walpole's intimacy—I'll not call it friendship, for somehow there were certain differences of temperament that separated us continually. We could commonly agree upon the same things; we could never be one-minded about the same people. In my experiences the world is by no means the cold-hearted and selfish thing he deems it; and yet, I suppose, Lady Maude, if there were to be a verdict given upon us both, nine out of ten would have fixed on me as the scoffer. Is it not so?"

The artfulness with which he had contrived to make himself and his character a question of discussion achieved only a half success, for she only gave one of her most meaningless smiles as she said, "I do not know; I'm not quite sure."

"And yet I am more concerned to learn what you would think on this

score than for the opinion of the whole world."

Like a man who has taken a leap and found a deep "drop" on the other side, he came to a dead halt as he saw the cold and impassive look her features had assumed. He would have given worlds to recall his speech and stand as he did before it was uttered; for though she did not say one word, there was that in her calm and composed expression which reproved all that savored of passionate appeal. A now or never sort of courage nerved him, and he went on: "I know all the presumption of a man like myself daring to address such words to you, Lady Maude: but do you remember that though all eyes but one saw only fog-bank in the horizon, Columbus maintained there was land in the distance? and so say I, 'He who would lay his fortunes at your feet now sees high honors and great rewards awaiting him in the future. It is with you to say whether these honors become the crowning glories of a life, or all pursuit of them be valueless!' May I—dare I hope?"

"This is Lebanon," said she; "at least I think so;" and she held her glass to her eye. "Strange caprice, wasn't it, to call her house Lebanon because of those wretched cedars? Aunt Jerningham is so odd!"

"There is a crowd of carriages here," said Atlee, endeavoring to speak with unconcern.

"It is her day; she likes to receive on Sundays, as she says she escapes the bishops. By the way, did you tell me you were an old friend of hers, or did I dream it?"

"I'm afraid it was the vision revealed it."

"Because, if so, I must not take you in. She has a rule against all presentations on Sundays; they are only her intimates she receives on that day. We shall have to return as we came."

"Not for worlds. Pray let me not prove an embarrassment. You can make your visit, and I will go back on foot. Indeed, I should like a walk."

"On no account! Take the carriage, and send it back for me. I shall remain here till afternoon tea."

"Thanks, but I hold to my walk."

"It is a charming day, and I'm sure a walk will be delightful."

"Am I to suppose, Lady Maude," said he, in a low voice, as he assisted her to alight, "that you will deign me a more formal answer at another time to the words I ventured to address you? May I live in the hope that I shall yet regard this day as the most fortunate of my life?"

"It is wonderful weather for November—an English November, too. Pray let me assure you that you need not make yourself uneasy about what you were speaking of. I shall not mention it to any one, least of all to 'my lord,' and as for myself, it shall be as completely forgotten as though it had never been uttered."

And she held out her hand with a sort of cordial frankness that actually said: "There, you are forgiven! Is there any record of generosity like this?"

(To be Continued.)

It is easy for most men to be funny—unless they try,

House and Household.

TABLE MANNERS IN RHYME.

It is so hard for the little folks to be polite and orderly at meals, and they so often forget the rules with which papa and mamma try to help them to be gentlemanly and ladylike that it would perhaps be a good thing for children who are troubled in this way to commit to memory these rhyming rules from the Philadelphia Inquirer :

In silence I must take my seat, And give God thanks before I eat; Must for my food in patience wait Till I am asked to hand my plate; I must not scold, nor whine, nor pout, Nor move my chair and plate about; With knife, or fork, or napkin-ring I must not play—nor must I sing; I must not speak a useless word— For children must be seen—not heard; I must not talk about my food, Nor fret if I don't think it good; My mouth with food I must not crowd, Nor while I'm eating speak aloud; Must turn my head to cough or sneeze, And when I ask say, "If you please;" The tablecloth I must not spoil, Nor with my food my fingers soil; Must keep my seat when I have done, Nor round the table sport or run; When told to rise, then I must put My chair away with noiseless foot, And lift my heart to God above, In praise for all his wondrous love.

FLOOR COLORINGS AND COVERINGS.

Contrast on a broad scale can always be secured by choosing carpets of an entirely different tone from the wall, and this is sometimes a very happy expedient. For instance, as contrast to a copper-colored wall, a softly toned green carpet is nearly always safe and satisfactory in a floor covering, provided the walls are not too strong in tone, and provided also that the green of the carpet is not too green. Certain brownish-greens possess the quality of being in complete harmony with every other color. They are the most peaceable shades in the color world—the only ones without positive antipathies. Green in all the paler tones can claim the title of peace-maker among colors, since all the other tints will fight with something else, but never with green of a corresponding or even a much greater strength. Of course this valuable quality, combined with a natural restfulness of effect, makes it the safest of ordinary floor-coverings.

In bedrooms with polished floors and light walls good color effects can be secured without carpets, but if the floors are of pine and need covering, no better general effect can be secured than that of plain or mixed ingrain filling, using with it Oriental hearth and bedside rugs. The entire second floor of a house can in that case be covered with carpet in the accommodating tint of green mentioned, leaving the various color connections to be made with differently tinted rugs. Good pine floors well fitted and finished can be stained to harmonize with almost any tint which will harmonize with the walls.

I remember a sea-side chamber in a house where the mistress had great natural decorative ability, and so much cultivation as to prevent its running away with her, where the floor was stained a transparent olive, like depths of sea water, and here and there a floating sea-weed or a form of sea life faintly outlined within the color. In this room, which seemed wide open to the sea and air, even when the windows were closed, the walls were of a faint greenish-blue, like what is called a dead turquoise, and the relation between floor and walls was so perfect that it remains with me to this day as a crowning instance of satisfaction in color.

It is perhaps more difficult to convey an idea of happy choice or selection of floor-color than of walls, because it is relative to walls. It must relate to what has already been done. But in recapitulation it is safe to say, first, that in choosing color for a room, soft and medium tints are better than positive or dark ones, and that walls should be unobtrusive in design as well as color; secondly, that floors, if of the same tint as walls, should be made apparent by means of some strong method of treatment, such as design in the carpet itself,

or by the addition [of] rugs [or] borders, that should unquestionably make the relation between the two strongly felt and perfectly unmistakable, for it is the perfection of this relation of color which makes house decoration an art.—Harper's Bazaar.

COREA'S CATHOLIC MISSIONS.

LAND THAT HAS BEEN WATERED BY THE BLOOD OF MISSIONARIES.

The far-off kingdom of Corea is likely to be in the next few weeks the scene of a war between China and Japan, both of which claim suzerainty over the land. Behind the rival claimants Russia is waiting to assert her pretensions to a part of the spoil. Catholics who know anything of the recent history of our missions will watch the struggle with anxiety.

Until very lately it was death for a foreigner to be found within the borders of Corea. Nevertheless, for some fifty years brave priests and bishops penetrated into the country. They were sooner or later discovered and went to torture and death, but not before they had made many zealous converts. The Catholic Bishop in succession died at the hands of the executioner, in torments of which it is terrible even to read. But as fast as one missionary fell another arrived to take his place.

Within the last few years the country was opened to foreign trade, and then American Protestant missionaries and Russian schismatics arrived to try to reap some of the harvest that had been watered with the blood of braver men. This divided teaching of the messengers of sect and schism is a worse obstacle even than the persecution, yet the Church is yearly making new conquests in Corea. The danger of the moment is first that war will disperse the Christian congregations, and secondly that Russian intervention will lead to the land being closed to all but the emissaries of the Greek schism.—Church News.

A NUNS' SUMMER SCHOOL AT NOTRE DAME, IND.

The Sisters of the Holy Cross at their Mother House, Notre Dame, Ind., hold during the summer of every year a Summer School of their own. As soon as the retreat, preached by Father Fidelis, was over, the regular work of the school began, under the presidency of the Reverend Mother General. The musical department, the mathematical and the scientific, were all thoroughly organized. On Tuesday, Professor Maurice Francis Egan began a series of twelve lectures on "The Philosophy and Practice of Literature." The first lecture was attended by nearly 500 sisters. Professor Egan, who gives up all other engagements for this special work, covers a great deal of ground in this series, which includes, Literature in the Nineteenth Century, The Formation of English Literature, The Classical Spirit of English Literature, What is Classicism and Romanticism? Idealism and Realism, The Christian View of Literature, Saint Francis and



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Dante; the Minnesingers and Goethe, the Drama, Ancient and Modern, the Oration and Orators, the Epic, the Novel, its Uses and Abuses, to Catholic Teachers; a summing up in connection with these lectures; special courses of reading are followed and written analyses required by the reverend superior. It is quite evident, says the Catholic Review, that our religious teachers do not "only stand and wait" during vacation.

Youths' Department.

ROB.

"Go way Jennie, you can't be a soldier, you are only a girl."

"But why can't I be a soldier, Rob? the guns are not heavy, and—"

"A soldier girl! oh! oh! oh!" and Rob and the other boys danced about shaking with derisive laughter, while Jennie, with tearful eyes and quivering lips, stole away to her room to cry all by herself.

"I s'pose I'm a coward," she whispered, "but I can't help crying when Rob gets hurt, an' I don't like to see boys fight. Perhaps, if I prayed to Him, God would make me brave, and then Rob would love me more," and falling upon her knees she offered up her simple prayer, "Please, God, make me brave, I don't want to be a coward, and I want Rob to love me," over and over again, her tears falling the while and her little heart sore from her brother's unkind words.

"What ails my little girl," and mamma took the trembling form in her arms, wiping away the tears that gushed forth afresh as laying her head on her mother's breast Jennie sobbingly told the story, ending with "Why can't I be brave, mamma? Rob isn't afraid of anything; he can climb the biggest trees, and he isn't afraid of cows or horses, and he killed a snake yesterday, all himself, and he is only a year older than I."

Mamma smiled. "Courage is not always bravery, Jennie," said she. "You may be brave in many ways yet be afraid of cows and snakes. Perhaps if there were real danger you might show yourself as brave as Rob. Try to overcome your fear of the things you speak of, but never your fear of doing wrong, and you will be as brave as anyone. Be always brave to do right, that is where it is shown best, and now run away and forget it all," and kissing the quivering lips again, mamma let her little girl go.

That night when she sat by Rob to hear his account of the day, as she always did before he went to sleep, mamma talked to him of the cruelty he had shown in teasing his little sister for her timidity.

"But mamma," Rob urged, "she's afraid of everything. She screams and hides her face if I cut my finger, an' if some of the boys get mad an' fight a little, or if they say bad words," his voice faltering here, for he knew how this would be received by his mother, "she just runs away an' cries and cries, an' I'm ashamed of her then."

"She is braver than you are, Rob; she is not afraid to show her horror of sin. Has my boy become so familiar with bad words that they do not shock him? You are very near to using them yourself if that time has come to you."

"The boy who is afraid of the jeers of his comrades, who does what he knows to be wrong, rather than endure the taunts of his playmates, is a coward, and one who will pay dearly for his cowardice. The boy of true courage always obeys his conscience regardless of consequences. The veriest coward can swear or strike

one smaller than himself. He shows his cowardice by so doing. But the truly brave is he who closes his lips and his ears to foul, bad talk, who scorns to revenge an injury. We fight the hardest battles in life with ourselves; our greatest foes are our own passions. Think of this, my Rob, and be brave to conquer yourself. The boy who can do this is my hero."

Long after his mother had left, Rob lay awake thinking of her words and pondering what he should do when the boys jeered at him as they did, for he was a coward, as he very well knew, and had often mocked and tormented those smaller than himself, even as his mother had said, and he had been cruel to his sister. "But I can't stand to be laughed at," he muttered as he fell asleep.

A day or two later the children were playing in the field, when Rob was suddenly seized with a desire to ride the colt which was quietly feeding close by. In vain Jennie wept and pleaded. Rob, at first irresolute at sight of his sister's tears, fell before the mockery of the boys and catching the animal mounted in spite of Jennie's entreaties. But once on his courage failed, for the colt, kicking and plunging, started on a wild race round the pasture. Rob meanwhile retaining his seat only by holding with both arms around the animal's neck. Loudly he shrieked for help, but the boys, paralyzed with fear, could do nothing. Not so Jennie.

Though half blinded by her tears, she rushed madly across the field to where she knew the colt would endeavor to leap the fence, reaching the place just as he rose for the spring. Throwing up her hands she cried out to frighten him back, and he stumbled, landing Rob on the soft turf, but, alas, the fore feet lifted to the leap, struck Jennie in the breast, and she fell under the trampling hoofs. Rob was not hurt, and with the other boys he lifted his sister and bore her to the house, their loud sobs and cries bringing the mother to the door.

Though weeping bitterly, Rob told the story, not sparing himself in the least, and concluding with "An' oh, mamma, she was so brave; I might have been killed if Jennie hadn't got ahead of the colt, an' he struck her with his feet, an' I know she is awfully hurt."

The little bruised figure moved at this and a smile stirred the childish mouth, as, opening her eyes, Jennie whispered, "Don't cry, Rob, I don't mind the hurt much, now that you know I'm not a coward."

Then the white lids fluttered down, but the smile still lingered on the sweet lips, though the tender heart was stilled forever. Will Rob ever forget that time, do you think, boys?—A. E. W., Fond du Lac, in Catholic Citizen.

Bargains in Furniture going on this month, at F. Lapointe's, 1551 St. Catherine Street. Open every Evening. Tell your friends about it.

Reuben: "If I were a dog I'd rather be a black one than a white one." Mamma: "Why Reuben?" Reuben: "Because then I wouldn't have to be given a bath so often."

"Could you make a water-color sketch of me?" asked Mr. Soaker. "All but the nose," returned Palette. "I couldn't get that color in water any more than you could."

Mamma (sternly): "Don't you know that the great King Solomon said, 'Spare the rod and spoil the child?'" Bobby: "Yes; but he didn't say that until he was grown up."

Sculptor: "I should think you would like a marble bust of your husband." Mrs. P.: "I think not; the three-nights-a-week kind is enough for me."

## A PILGRIMAGE TO OKA

ORGANIZED BY THE ST. ANN'S YOUNG MEN'S SOCIETY.

The third annual pilgrimage to Oka, organized by St. Ann's Young Men's Society, will take place on Labor Day, Monday, September 3rd. The steamer Prince of Wales leaves Dalhousie street wharf, at 6 a.m. Persons who miss the boat, or who wish to go a little later, may take the 9 a.m. train for St. Ann's. The following is the programme:—Holy Communion, in St. Ann's Church, at 5.15 a.m., for those who are not able to remain fasting until they reach St. Anne de Bellevue, at 9.30 a.m.

At 11.30 the pilgrims will arrive at Oka and will assemble at the cross erected at the foot of the mountain. Hymns will then be sung and sermons in French and English preached. A procession will be formed, which will proceed slowly and devoutly from one chapel to another. A stop will be made at each chapel and a short sermon preached; on top of the mountain the precious relic of the Holy Cross will be venerated. At 2.30 the pilgrims will take dinner, and at 3.30 Benediction of the Blessed Sacrament in the church at Oka will bring the exercises to a close.

Very many persons have already expressed their intention of being present, and the pilgrimage will certainly be one of the most successful of the year.

## DEATH OF MR. PATRICK M'BRIDE

HE PRESENTED A HANDSOME STATUE TO ST. JAMES' CATHEDRAL.

Special services were held Monday morning in St. James' Cathedral for the repose of the soul of an old man named Patrick McBride, who died rather suddenly in his room on Saturday. A peculiar story is told of the dead man. Some time ago he came to the Palace and informed the Archbishop it was his intention of presenting a statue of Notre Dame de Victoria to the Cathedral. Accordingly he sent up the statue to the church, refusing to give his name. When he died, papers in his room showed that he had paid a Notre Dame street dealer in sacred statuary twelve hundred dollars for it. This was a surprise to the Palace, as to all appearance Mr. McBride was a man of very scanty means. The statue, which is an extremely handsome one of Our Blessed Lady, was described in the TRUE WITNESS a few weeks ago.

## SODS FROM IRELAND

NOW BEING LAID ON THE SHAMROCK GROUNDS.

The caretaker, B. Dunphy, on the Shamrock Lacrosse grounds is evidently a happy individual these days, judging by the manner in which he is carefully spreading the turf which he has imported from his native town in the Old Land.

## C. O. F.

A meeting of delegates of the C. O. F. that was called for Monday night had to be postponed, as there was not a sufficient attendance.

## MODEL SCHOOL DIPLOMA.

The following young ladies obtained for themselves the honor of the diploma of the Model school: Misses Maggie Mahony, Sarah Dumphy, Rose A. Loneragan. Sisters Alphonse and Cornelius are almost as pleased at the great success of those young ladies as the young ladies themselves have reason to be.

## A PHILADELPHIA RABBI AT THE CATHOLIC SUMMER SCHOOL.

Everybody was welcome at the Catholic Summer School, which has just had a successful meeting at Plattsburgh, N. Y. But no person was as cordially received as Rabbi Dr. Henry Berkowitz, of Temple Rodeph Shalom, Philadelphia, Pa., and founder of the Department of Jewish Studies at the Chautauqua Summer School. On the occasion of the Rabbi's visit he was introduced to His Grace Archbishop Corrigan, of New York city, by Father Conaty, D.D., the President of the School, who offered to give Dr. Berkowitz all the assistance he possibly could in his laudable work. It is hoped that the doctor, who is a brother-in-law

of Rabbi Dr. Joseph Kranskopf, the friend of Ireland and all in distress, will visit Montreal. Everything connected with the Jewish people is of interest to the whole world. Dr. Berkowitz is a graduate of the Hebrew Union College, Ohio, and reflects great credit by what he does on his Alma Mater, and on his teacher, and our confrere in the editorial world, Rabbi Dr. I. M. Wise, editor of the American Israelite and Deborah.

## ST. LEON SPRINGS.

## LIST OF LATEST ARRIVALS.

Mrs A L Sulloway, Noltam, Mass; Mr R W Sulloway, Franklin Falls, N H; H S Robichaud, Winnipeg; L A Plante, M D, Louisville; E A Hebert and family; Eusebe Phaneuf, ————, Island, P Q; Prof P J Darey, Montreal; Mad J A Archambault, Miss Archambault, Sherbrooke; Mrs Louis H Filiatrault, Duluth, Minn; Miss Blanche Depocas, Valleyfield, P Q; Theop Ricard, Three Rivers; Walter K Hanan, Mrs A Angers, Montreal; Miss Christina McDonald, Miss Margaret McDonald, Cornwall; Rev B A V Millette, Nashua, N H; Mrs David Cousin and maid, Mrs F B Erwin, Louisiana, US; Miss E G Clark, ————, Ont; Mrs Fhrockmorton, Miss Fhrockmorton, New York; E L de Lottinville and daughter, Three Rivers; G S DeLottinville, Sherbrooke; H Beaugrand, Montreal; A Real Shehyn, Quebec; C E McConville and lady, Joliette; F S Sleiper, Haverhill, N H; P Randolph, wife and daughter, Quebec; O Boisvert, Montreal; L E Charbonnel, Sherbrooke; Alex Clement, Quebec; Miss A Kittson, Berthierville; Mr F Hackett and wife, Stanstead; Mrs T J Coristine and maid, W M Coristine, P N Roy, F D Shallow, V Lamarche, J B Resler and family, W N Walsh, A Lyman, Montreal; George H Dean, F S Adams, Boston; Mr and Mrs Jas Brodie, Mrs A Campbell, Geo Borland, Amos Campbell, Quebec; Jos A Fugin, Three Rivers; C G Garland, W Hebert Evans, Montreal; S Robitaille, J S Laroche, Joliette; Chas B Dwitz, C Galibert, G G Tessier, Miss Rose Blanche Lefebvre, Montreal; A Charlebois, Quebec; B Lefebvre, R Forget and wife, F Richter, L Lothman, W S Robichaud, Montreal.

## AN INTERESTING LETTER.

DEAR MR. EDITOR,—I am once more at Nicolet and enjoying, in its fullest sense, the beauty of its scenery, too well known to need description. Yet I cannot refrain from expressing a small meed of the exquisite pleasure I derive from its contemplation,—its perspective of gently undulating country, with the pretty river Nicolet winding in such picturesque fashion between green banks adorned with trees, some of which are of immense size and rare beauty. To this pleasure is added that of being the guest of the best of friends,—Mr. and Mrs. Charles McCaffrey, with their charming family—whose hospitality is so kindly and gracefully exercised that an experience of it is a prolonged delight. In my rather hasty departure from home, I omitted to direct that my TRUE WITNESS should be forwarded to me. I was, therefore, much pleased when, during the course of her call here the other day, a lady promised to send me its last issue, assuring me of a rare pleasure in the perusal. Need I say how fully that pleasure was realized, especially in the lecture delivered by its gifted editor at the Catholic Summer School? Words fail to express my admiration. It was a reliable rendering of Canadian history, as charming as it was instructive. I can only offer my cordial thanks for the gratification I derived from it.

I had the pleasure of being present at a profession which took place at the convent of L'Assomption here, on Thursday last. His Lordship, Bishop Gravel, celebrated Mass and received the final vows of over thirty ladies; while quite as many others took first and second degrees in the same holy community. The ceremony was a most imposing and affecting one to witness—many present being deeply moved, especially during the eloquent sermon delivered by the Rev. Father Ed. Proulx. The chapel, in which the ceremony took place, is a very handsome one and was most tastefully ornamented for the occasion. The singing was exceptionally good and in harmony with sentiments peculiar to the scene.

A. L. C.  
Nicolet, Aug. 11th, 1894.

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## LACHINE CANAL.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the deepening of Canal Prism," will be received at this office until noon on Tuesday, the 4th day of September, 1894, for the deepening of the Canal Prism between Lock No. 3 and Lock No. 5.

Plans and specifications of the work to be done can be seen on and after the seventh day of August, 1894, at the office of the Chief Engineer of Railways and Canals, Ottawa, and at the Superintending Engineer's office in Montreal, where forms of tender can be obtained.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation, and place of residence of each member of the same, and further, an accepted bank cheque, for the sum of \$5,000.00 must accompany the tender. This accepted cheque must be endorsed over to the Minister of Railways and Canals and will be forfeited if the party tendering declines entering into any contract for the work at the rates and on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,

J. H. BALDERSON, Secretary.

Dept. of Railways and Canals, } Ottawa, 4th August, 1894. } 4-3

## Mount St. Louis Institute,

444 SHERBROOKE ST.

MONTREAL.

This Institution will re-open Tuesday, September 5th.

Boarders of last year and new applicants as boarders or day pupils will be received on Tuesday.

Day pupils of last year, on Wednesday, September 6th, at 9 a.m. 4-3

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THE CATHOLIC SUMMER SCHOOL.

CLOSING OF THE SESSION OF 1894.

Election of Officers—The Attendance—A Grand Success Throughout—A Number of the Hierarchy at Plattsburg.

At the close of the session of 1894 of the Catholic Summer School of America, the following officers were elected for the ensuing year:—

- Rev. Thos. J. Conaty, D.D., of Worcester, Mass., President.
- Rev. P. A. Halpine, S.J., of New York city, Vice-President.
- Rev. Thomas B. Fitzpatrick, Esq., of Boston, Second Vice-President.
- Rev. W. V. M. Sheedy, of Pittsburg, Pa., Treasurer.

Warren E. Mosher, Esq., of Youngstown, Ohio, Secretary.

The Executive Committee to consist of Hon. John B. Rielly, Plattsburgh, N.Y., as chairman; Rev. Thos. J. Conaty, D.D.; Rev. Joseph H. McMahon, of New York city; Rev. Thos. McMillan, C.S.P., of New York city; Rev. F. P. Siegfried, D.D., of Philadelphia, Pa.; Thos. B. Fitzpatrick, Esq., of Boston, Mass., and W. E. Mosher, of Youngstown, Ohio.

The Board of Studies will be appointed by the Rev. President in the course of a few weeks. A Board of Directors for the Reading Circles will also be named about the same time.

The Board of Trustees held their annual meeting on August 9th, and elected their officers. It was decided to hold the session of 1895 on their own grounds at Bluff Point. It is intended to have built and in readiness for the next session the Auditorium, chapel, boating and bathing houses, as well as a great number of cottages that will be rented for the summer at moderate rates.

During the session just completed the Hierarchy was well represented at the Catholic Summer School, in the persons of Archbishop Corrigan of New York, and Bishop Gabriels of Ogdensburg; Watterson of Columbus, Burke of Albany, Michaud of Burlington, McDonnell of Brooklyn, Bradley of Manchester, and Tierney of Hartford. In a word, the session of 1894 was a grand success.

CONFRATERNITY OF THE HOLY FAMILY.

A handsomely carved and decorated case, with a printed list of the names of the members of the Arch-confraternity of the Holy Family in it, has been fixed up in St. Ann's Church.

IS IT A PLEASURE TO DO NOTHING.

A clever French boy, afterwards a celebrated barrister, was in his school days both lazy and insubordinate. The masters were all in despair, and the case was laid before the superior. He called the boy to his room and said:

"My lad, you do not like to work; would you really like to do nothing?"

"Indeed I should," said the boy, "I hate work."

"Very well," said the superior, "You can stay in my room and do nothing—mind absolutely nothing."

For an hour and a half the lazy boy enjoyed his rest, then he put out his hand for a book.

"Oh, no," said the superior, "reading is doing something—you must not read."

Another half hour passed, then Master Berryer began to talk.

"Oh no," said the superior, "talking is doing something—you cannot talk."

At the end of three hours the superior left his desk and went to say his office in the grounds. The boy followed him, and seeing his companions playing at a distance, he was about to join them.

"Oh, no," said the superior; "playing is doing something—you must not play, and indeed you ought not to be here, for walking is doing something, so you must not walk."

Master Berryer was conquered, and from henceforth there were no complaints of him in college, and in his future life he was certainly not one of those who did nothing.

"Gentlemen of the jury," said an eloquent Q.C., "remember that my client is hard of hearing, and that, therefore, the voice of conscience appeals to him in vain."

IRISH TOPICS

The Rev. Patrick Sweeney, curate of Kiltruth, died on July 20, at the age of fifty-two years.

A special meeting of Delegates of the North Antrim Constitutional Association was held at Ballymoney, July 19. It was unanimously resolved that Mr. Connor be requested to retain his seat.

Fathers S. R. Nicoll, O. M. I., and P. R. Brady, O. M. I., have left Dublin to give a series of missions in South Africa in the Vicariates entrusted by the Holy See to the Oblate bishops and priests. The missionaries expect to return to Ireland about Christmas.

The Very Rev. Patrick Canon Clifford, pastor of Finton, one of the most energetic and respected ecclesiastics in the diocese of Clogher, died on July 12. Canon Clifford was full of energy, buoyant in spirits, humorous, patriotic, and devoted to his sacred duties.

At a meeting of the Drogheda Board of Guardians, on July 19, Thomas Malone presiding, a report from the committee appointed by the board for the introduction of the Sisters of Mercy as nurses into the hospital was adopted, as were also plans for certain buildings necessary for the accommodation of the nuns.

The Grand Jury at Lifford, on July 14, had before them an application of Peter Barrett, Head Constable in the Royal Irish Constabulary, for £500 damages for compensation by reason of his being maimed while protecting Michael Gallagher, a Civil Bill officer, near Bloody Foreland. It awarded Barrett £200, to come from the company at large.

W. O. McCormick, J.P., of Kingstown, and Summerhill, Killala, died on July 18, at Yaptan, Monkstown, at the age of seventy-five years. For nearly half a century the deceased occupied a leading position in Irish mercantile life, being largely engaged in home and foreign shipping trade.

WIT AND HUMOR.

"Now, Johnnie, what is a rudder?" "A stern necessity, sir."

There are 4,500 species of bees, but happily only one sort of sting.

The man whose words can always be relied upon never went fishing.

To the pure all things are pure—except perhaps grocers' granulated sugar.

Shesed: "It's odd about a mountain, isn't it?" Hessed: "What is?" Shesed: "That it never wears its spurs on its foot."

Squidig: "The piano next door makes me swear every time I hear it played." M'Swilligan: "That's odd. It's an upright piano."

Director: "What do you think of the new board of directors?" Shareholder: "Half capable of nothing and the rest capable of anything."

"Does it look suspicious for a sausage-maker to have a dog?" asks a correspondent. No; but it looks suspicious when he ceases to have one.

Irate German (to stranger who stepped on his foot): "Mine front, I know mine feet vas meant to be walked on, but dot privilege belongs to me."

"Hasn't there been something of coolness between you and Reginald?" said the inquisitive girl. "Well, there was, last night. We were eating ice-cream together."

She: "Cease your flattery, sir, or I shall put my hands over my ears." He (wishing to pay her a compliment: "Impossible! your hands are too small for that."

Mr. Critic: "If that's 'A Hunting Scene,' why don't the men have guns?" Mr. Caustic: "Perhaps the artist painted them so naturally that they've gone off."

Jack (to his sister Ethel): "Oholly Chumpleigh said he was coming round to propose to you to-night. Has he turned up?" Ethel: "Yes, and has been turned down."

An Englishman said to a Boston girl: "What do you do with all your vegetables in the United States?" She replied: "We eat all we can, and we can't eat what we can't."

A NORTHWEST MIRACLE.

THE UNIQUE EXPERIENCE OF MRS. GEO. COLLISON OF PRINCE ALBERT.

Physicians Declared She Was in Consumption—A Victim of Deadly Night Sweats and Her Case Pronounced Hopeless—Her Pastor Enjoined Her to Begin the Use of a Medicine that Saved Her Life—The Days of Miracles in Healing Have Not Passed.

Mrs. George Collison is a well known and esteemed resident of Prince Albert, N.W.T. This lady has had a remarkable experience, having almost entered the valley of death when the timely use of Dr. Williams' Pink Pills restored her to health and strength, and she now relates her marvellous story for the benefit of suffering humanity. We cannot do better than give Mrs. Collison's story in her own words. She says,—"We formerly lived in Carberry, Man., where I lay ill for a year and a half. My case was pronounced hopeless by all the doctors there, and they agreed that I had not long to live, and in fact I had but little hope of recovery myself. The doctors stated that my trouble was consumption, and when they said they could do nothing for me I determined to go to my old home at Tara, Ont., and see if the doctors there could help me. I remained there for three months, and returned home not any improved. I was so weak I could scarcely walk across a room, and when I reached Carberry I was forced to take my bed and at times was so weak I could not turn myself in bed. For some months I was troubled with chronic diarrhoea and after returning home I called in another doctor who had just located there. He checked the diarrhoea, but held out no hopes of my recovery. This doctor stated that not only were my lungs in a very bad condition, but that abscesses had formed. I suffered from the weakening effects of night sweats, and had alternate chills and fevers. Then my trouble became aggravated by the cords in my legs drawing up to the extent that it was impossible for me to straighten them. I was bandaged from my chest to my ankles, and my feet and hands would swell terribly. I had severe pains about the heart and coughed and spit so much that I thought the end was coming fast. When my minister called one day I told him I would like to try Dr. Williams' Pink Pills, but as other medicines had failed me I feared they might too. He told me to remember that we must do all we could to preserve life, and perhaps God would bless the Pink Pills to the benefit of my health. I then began to take them, very lightly at first, for my stomach was very weak. When I had taken the Pink Pills for a time I began to revive somewhat and there was an improvement in my appetite. After using Pink Pills for about a month I could sit up, and in four months from the time I began using them I could do my own work, and I am as strong, and I firmly believe healthier, than I ever was before. After I began the use of the Pink Pills I took no other medicine, but took with them occasionally juice of lemon and crushed sugar. It is a pleasure for me to speak strongly of the medicine which, with God's blessing, saved my life, and you are at liberty to give my experience the widest circulation, as it may be the means of benefitting some other despairing sufferer. My husband joins his grateful thanks with mine, and we both feel justified in saying that Dr. Williams' Pink Pills are a marvel among medicines."

Dr. Williams' Pink Pills furnish in a condensed form the constituents necessary to give new life and richness to the blood, assisting it to absorb oxygen, the great sustainer of organic life. By this means this great remedy strikes at the root of disease, speedily driving it from the system, restoring the patient to full health and strength. Most diseases afflicting mankind have their origin in an impoverished condition of the blood, or a shattered nervous system, and acting directly upon these Pink Pills are a specific for all such troubles. Thousands of grateful people testify to the benefits they have derived from the use of Pink Pills, and no other medicine has ever published such strong and carefully authenticated evidence of merit. If in need of a medicine do not be persuaded to try something else, but insist upon getting Dr. Williams' Pink Pills. Sold by all dealers or sent by mail post paid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y.

TRADE AND COMMERCE

FLOUR, GRAIN, ETC.

Flour.—We quote: Patent Spring.....\$3.40 @ 3.50 Ontario Patent..... 3.10 @ 3.20 Straight Roller..... 2.80 @ 3.05 Extra..... 2.40 @ 2.60 Superfine..... 2.15 @ 2.35 City Strong Bakers..... 3.30 @ 3.40 Manitoba Bakers..... 3.15 @ 3.40 Ontario bags—extra..... 1.30 @ 1.40 Straight Rollers..... 1.50 @ 1.55 Oatmeal.—Rolled and granulated \$4.00. Standard \$4.45 to \$4.60. In bags, granulated and rolled are quoted at \$2.20 to \$2.25, and standard at \$2.15 to \$2.20. Fancy brands of both granulated and rolled are selling at higher prices. Pot barley is quoted at \$3.75 in bbls and \$1.75 in bags, and split peas \$3.40 to \$3.50. Bran, etc.—Are reported at \$15 to \$15.50. Shorts are scarce at \$18 to \$20.50, and moullie at \$20 to \$21. Wheat.—Canada red and white winter wheat have been made at 52c to 53c. Here prices for prime class are quoted at 58c to 60c. Manitoba No. 1 hard is quoted at 62c Fort William, and in this market at 63c to 70c. Corn.—Market quiet at 67c to 68c duty paid, and 69c to 69c in bond. Peas.—We hear of sales of old in store at 73c, but holders now want more money. New Ontario peas have been sold to arrive at 70c, laid down here, which, allowing for profits and charges here, would not be much under 72c afloat. We quote No. 2 Ontario peas at 73c to 74c afloat. Oats.—The market is quiet with a few sales of No. 2 at 39c to 39c, and No. 3 at 36c to 36c. Sales of new Western have been made at 35c to arrive. Barley.—The market is quiet at 45c to 47c for feed, and 50c to 53c for malting. Rye.—Quotations are nominal at 52c to 53c. Sales at 52c. Buckwheat.—The market is quiet at 47c to 48c. Malt.—Quiet 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: Canada short cut pork per bbl..... \$18.50 @ 20.00 Canada clear mess, per bbl..... 18.00 @ 18.50 Chicago short cut mess, per bbl..... 18.00 @ 18.25 Mess pork, American, new, per bbl..... 18.00 @ 18.50 Extra mess beef, per bbl..... 12.25 @ 12.50 Plate beef, per bbl..... 12.25 @ 12.50 Hams, per lb..... 9 1/2 @ 10 1/2 Lard, pure in pairs, per lb..... 8 1/2 @ 10c Lard, com. in pairs, per lb..... 7 1/2 @ 7 3/4 Bacon, per lb..... 10 @ 11c Shoulders, per lb..... 8 1/2 @ 9c

DAIRY PRODUCE.

Butter.—We quote prices as follows:— per lb. Creamery, fresh..... 18 c to 19c Eastern Townships dairy..... 16c to 17c Western..... 14c to 16c Cheese.—We quote: Finest Western, colored..... 9c to 9 1/2c " " white..... 9c to 9 1/2c " Quebec, colored..... 9c to 9 1/2c " " white..... 9c to 9 1/2c Under grades..... 8c to 9c Cable..... 45c

COUNTRY PRODUCE.

Eggs.—Lots of 20 to 30 cases of fancy eggs are selling at 10c to 10 1/2c, and single cases of nearly fresh stock at 11c. A few of the best lots of Prince Edward Island eggs have brought 9c to 10c. Baled Hay.—The market is quiet, with sales reported of No. 2 at \$7.50 alongside vessel here. In the country sales are mentioned at all kinds of prices, ranging from \$6 to \$7 as to quality. Hops.—Quotations are nominal at 10c to 12c for good to choice, 3c to 7c for old.

FRUITS, ETC.

Apples.—Sales very slow and hard to push at \$1.25 to \$1.75 per barrel for Duchess, and \$1.25 to \$2 per bbl. for Astrican, and in baskets 20c to 35c. Lemons.—Stocks are light and high prices are obtained, namely \$4 to \$4.50. Bananas.—Receipts are heavy, sales have been made at 50c to \$1.50 per bunch. Peaches.—California peaches are commanding good sales at \$1 to \$1.50 per box, while Canadian peaches are selling at 60c to 75c per basket. Plums.—Receipts are heavy, but good sales are reported at \$1.75 to \$2.25 per box. Pears.—The run on California pears is very good at \$1.50 to \$2.25 per box. Canadian pears are coming in, but so far do not amount to much, at 75c per basket. Watermelons.—Water melons are selling well at 15c to 20c each. Raspberries.—Raspberries are about finished and receipts are small, 12c being quoted as the price that is being obtained per box. Potatoes.—The demand is very good, which keeps the supply limited at 90c to \$1 per barrel.

FISH OILS.

Salt Fish.—A few lots of Gaspa dry cod have been received, sales of which are reported at \$4.50 to \$4.75 per quintal of 112 lbs. The first car of July Cape Breton herring has arrived, and is offered at \$5 per bbl, and we quote \$4.75 to \$5. The quality is said to be very fine. Oils.—A further sale of about 300 bbls of steam refined seal oil is reported at 32c net cash; and we quote jobbing lots at 35c to 38c regular terms. The above sale is said to have been made at a shade below laid down cost. Cod oil is quiet at 35c to 38c for Newfoundland, and 38c to 40c for Halifax in jobbing lots. These prices would no doubt be shaded for round quantities. Cod liver oil is quoted at 65c to 75c.

**IRISHMEN IN ENGLISH LITERATURE.**

The following able editorial appeared in a recent issue of the Providence Visitor:

It is a matter of gratulation to the descendants of the Gael that no prize in the catalogue of honorable pursuit has proven to be beyond their reach. The artificial barriers set up by prejudice to safeguard the entrance to the Elysium of high places have been found, one by one, to yield their position. The soldierly qualities of the Celt, both as a private in the ranks and as a strategist at the head of a column, have been for some time a fixed fact of history, and in the various fields of commercial activity he has reached the top rung of the ladder. The science of government, so long tabooed to their exercise, the present century has seen eminently illustrated by their executive talents, and in one department at least, that of parliamentary tactics, the world has seen no equal of the late leader of the Irish party in the British House of Commons.

But their triumphs were yet to reach a higher culminating point. In this last decade of the nineteenth century the very inner sanctuary, the holy of holies, of English public life has been penetrated by two energetic Irishmen with a brilliancy and dash that recall the heroic period of Erin's fame,

"When Malachi wore the collar of gold  
Which he won from the proud invader."

And as a result of their bold enterprise the palm of excellence in English literature has been accorded to them.

Conan Doyle and George Moore are names that a while ago were unknown, to the busy world at least, while now they are on every tongue. In their ascent of the Olympian heights of literature, we may regard it for certain that their nationality was oftentimes a stumbling block in the way of their progress, but now that they have reached the summit their success will be pointed to as one more evidence of the reward that awaits persistence.

George Moore owes his dramatic instinct, in no small degree, to his thorough familiarity with the arts of painting and sculpture. Some time ago he set aside the pursuit of ideal fancies as embodied in these arts, for the purpose of constructing living examples of life and passion in dramatic and romantic literature.

Whether or not he will accomplish in the former the desideratum he so confidently insists upon, time and his critics will decide; but in the latter field he has already pre-empted a claim hitherto unoccupied in English literature. He has succeeded in placing before English readers the realistic type of Flaubert, Tneophile Gautier, and the brothers De Gonsouat, stripped of the hideous deformities that these masters revel in. And his great success is due to the fact that English taste, so chary of realism, has not been offended. We trust that he will pursue his present design, depicting the passions of life as they glow under the stress of hard conditions in earnestly struggling to overcome them, and that he will avoid the slaughter-house scenes that hold such strangely unaccountable prominence in the pages of modern French literature.

Of Conan Doyle little need be said in view of the fact that, owing to his high place as an artist of romance, an American tour is to be undertaken. He is to visit our shores in the autumn, and from none will he receive a more hearty welcome than from his co-nationalists who are so justly proud of the eminence to which the author of "Sherlock Holmes" has attained.

The fact that Dr. Doyle and Mr. Moore have succeeded in scaling the ramparts of English exclusivism moves us to recall, with a smile, the good natured cynicism of Thackeray, with whom Ireland's literary representatives were a species of adventurers that only proved a safe investment to their principals, the booksellers, when immured within the walls of the Fleet prison. "Times change, and we change with them."

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D. MARSOLAIS, M. D.  
Lavaltrie, December 26th, 1885.

Testimony of Dr. G. Desrosiers,  
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G. DESROSIERS, M. D.

St-Felix de Valois, January, 18th 1884.

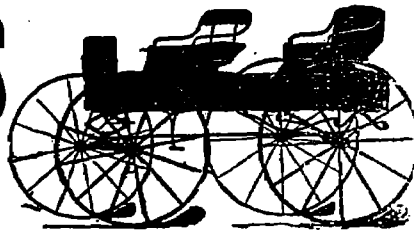
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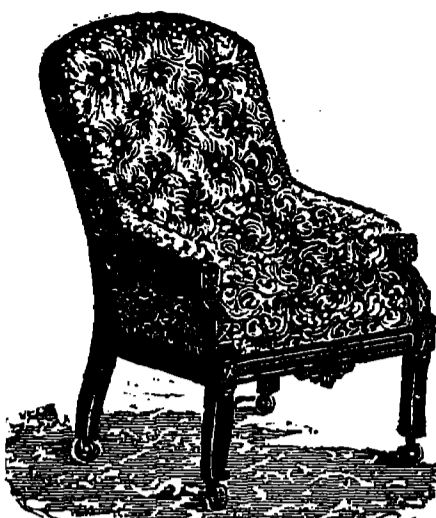
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