

IMPORANT NOTICE.

All outstanding amounts due to the late proprietor of the TRUE WITNESS, in connection with the publishing of this paper and all printing done by this establishment, are to be paid at the office of the TRUE WITNESS, 761 Craig street, to the present proprietors, who alone are authorized to grant receipts. We would respectfully request of all debtors to this establishment to kindly settle the amounts of our claims as soon as possible, so as to facilitate the business arrangements for the future.

A RECOGNITION.

As we write our city is in the full current of a municipal contest; the battle waxes warm and many harsh things are being said on all sides. We think that the daily press is sufficiently able to attack and to defend the different aspirants, as the case may be, without the necessity of our intervention. Moreover, we do not deem it the place of a Catholic journal, such as THE TRUE WITNESS, to enter into the wrangle for municipal success. It is true that, in common with our fellow-citizens and our confreres of the press, we are most anxious to see the condition of civic affairs greatly improved; we are desirous to see all trafficking with the public suffrage wiped out, and what is known as "boodling" entirely done away with; still we don't feel it our duty to enter the arena of municipal any more than parliamentary politics. As far as the members of the Council, who have been guilty of the grave offence with which the press charges them, are concerned, we hope sincerely that if they are rightly accused, the punishment they deserve will be meted out to them at the polling-booths. We want honest civic government or else none at all,—in fact a state of chaos would be almost preferable to one of swindle and jobbery.

We, however, refrain from entering into the contest on the two-fold ground,—that the city press is well able to expose all wrong-doings, and that we do not see that we could be doing any perceptible benefit to the cause for the defence of which our paper has been established. Still we owe a debt of recognition to a couple of men, and common gratitude demands that we should pay the same to-day.

When, in 1892, we took up, single-handed, the cause of morality, and for long months fought the battle of social purification; when we marked out the "social evil" as an enemy that was eating away the very heart of the city's domestic and social happiness; when we knocked repeatedly at the doors of the City Council, and met with countless obstacles and obstructions; when we enlisted the aid of the "Citizens' League," and with them went to the committees and demanded that action be taken to prevent the spread of immorality; when we stood almost alone, before the Police Committee, at a meeting called for the purpose of hearing our complaints and entertaining our suggestions; in a word, when we were face to face with the civic authorities and required all the aid that could possibly be brought to bear, two men—members of that committee—stood by us; they gave us all the help and encouragement that could be desired, and they spontaneously came forward to do battle in the cause of that morality which is the life of a community and the guarantee of all prosperity and happiness. When we attacked the source of most of those ills which come to man, and raised a strong voice against morals violated, religion spurned and the canons of God ignored, these two men

fought the battle for us. The men referred to are Alderman P. Kennedy and Alderman E. James.

Under the circumstances we would feel guilty of the direst ingratitude were we not to make known these facts; no matter what else may be said, either favorable or unfavorable, to any candidates for municipal honors, we deem it a mere act of justice to pay this tribute, and to pay it as spontaneously and as disinterestedly as these gentlemen lent their assistance in the great cause of a city's social welfare. In doing so we have fulfilled an obligation that weighed upon us, and we leave, without further comment, the actions of Ald. Kennedy and Ald. James—on that occasion—to the consideration of our readers. We feel confident, however, that the men who took up that question, under the circumstances above referred to, must have had the greater good of the city and the people at heart. At all events it won't be ever said of us that we failed to recognize a good turn done to the public, even though our ears may ring with the ten thousand accusations that now shake the air.

BLAKE COMING.

Elsewhere in this issue will be found a notice of the great event that will take place on Monday next, when, at eight o'clock in the evening, the Hon. Edward Blake, M.P., will deliver an address in the Windsor Hall, on the subject "The Irish Cause." Needless to enlarge upon the reputation of the orator, for his fame is now world-wide; equally unnecessary to speak of the importance of the subject, for it is one of the burning questions of the age. All Irishmen, lovers of freedom, admirers of justice and sons or descendants of sons of the Old Land, should be there to hear the voice of one who has given his great talents and noble life in the cause of a suffering race and for the good of a long mis-governed nation.

It will be seen that Mr. Blake comes to Montreal at the request of the Young Irishmen's Literary and Benefit Association; this splendid organization being seconded in its patriotic and praiseworthy move by other Irish societies of the city. There is no doubt of the fact that the trust of patriotic sentiment animates that body, and in all their moves, whether as a society or as individuals, we can trace the signs of a noble ambition and a far-reaching zeal for the good of our race—both at home and abroad.

In times such as these, when the fate of a people's future hangs in the balance, and when zealous but misguided enthusiasts are causing a great deal of anxiety to those who have at heart the success of the "Irish Cause," it is a relief and a promise of no small assurance to find a body of men, like those composing the Young Irishmen's Literary and Benefit Association, joining hands, laying aside any difference of opinion on minor details that might possibly exist, and making one grand, united, harmonious movement in the interest of Home Rule and legislative autonomy for the land of their ancestors.

If the grand example of this association were to be followed all over the world, wheresoever the descendants of Irishmen are to be found, there would be many a solid stone placed in the monument that must eventually commemorate the triumph of justice and the liberty of a whole race. In order to show a fitting appreciation of the patriotic action of our foremost Irish organization the people of Montreal should flock to the Windsor Hall and there give Hon. Mr. Blake such an ovation as never Irish patriot had in our city.

CORRESPONDENCE.

[We are not responsible for the opinions of correspondents.]

IRISH HISTORY.

Our Right to Have it Taught in Schools.
To the Editor of THE TRUE WITNESS:

SIR: During the twenty years of my residence in this country, I have never read any news which gave more sincere pleasure than the erection of a Dowd High School.

We Irish are come of so liberal and generous a race, that we part with our money pretty freely in subscribing towards the support of religion and education. On the other hand, we do not see the crying injustice in administering the education fund because of that faulty liberality or downright carelessness of the Irish Catholic element of this city. I might enlarge on this subject, but as I set out with another idea in view, I will not waste time or space but come to the matter at once.

Observant people will notice what care and pains are bestowed on Canadian, English, Scotch, French, Roman and Greek history in our public schools, and if an Irish Canadian boy or girl is neglected in a smattering of some of the above it would be out of the order of things laid down as the regular course.

On the other hand, it astonishes me, and causes me to indignantly ask, why should not Irish history be taught to Irish Canadians?

With French Canadians it is a matter of course for them to learn French history. That the early history of our glorious old country should be banned and obliterated from the minds of our youth, by a tacit submission on our part, and a contemptuous or ignorant indifference on the part of our most High and Mighty administrators of the educational machinery, is a thing which as Irish in race and sentiment we should not allow.

Why should a nation which supplied scholars to enlighten Europe during the dark ages of the past—men whom Charlemagne delighted to honor—why should not such a nation have its records rehearsed as well as sung and recited by the children of the Irish people of this city. If Queen Victoria, God bless her, made Ireland fashionable, by residing three or four months of the year in Killybegs, no doubt, Ireland and the Irish, with the grand old records, would form a text book in all our schools. But, are we, the children of the oldest and most chivalrous race in Europe or America, to be treated by the silent contempt of a people who like to pretend that we have never had a history nor a nationality.

It is for us of Ireland and Irish descent to answer. The time approaches. An Irish man should not need to be told that the history of Ireland as narrated by Sullivan and McGeoghegan, would stir up the slumbering embers of his patriotic heart, and cause him to say,—that if there is to be a Catholic High School, there will be a chance for his boy or girl to venerate the country of his ancestors, which he cannot well do without studying its grand historical past.

FRANCIS D. DALY.

Not a Protestant City.

To the Editor of THE TRUE WITNESS:

MR. EDITOR,—I observe that one of the last acts of the Anglican Synod, held in this city, is a proposition to petition the City Council to enforce Sunday observance, and, of course, according to Protestant ideas! Now an outsider would from that naturally suppose that Montreal was a Protestant city, or, at all events, having a Protestant majority; but quite the reverse. Two-thirds of our population are Catholic, the other one-third being composed of Protestants and Jews; and more, the Protestant portion is sub-divided in different denominations, i. e., Anglicans, Presbyterians, Methodists, Baptists, &c., &c., so that the Anglicans number about one-third of the other one-third, the minority of the minority, but to read the proceedings of the Synod one would suppose that Montreal was an Anglican city. No, thank God, it is not even a Protestant town,—it is a Catholic place, has been so from its foundation, and will remain so—the royal city of Mary, Mother of God.

The Anglican Synod will petition the City Council; the old story, i. e., recourse to the civic power—so powerless do they instinctively feel as to being able to en-

force their decisions, even on their own people, they must call in the help of the civic force; the fact is the Protestant parson feels that he must have the policeman at his elbows.

Now, by what right does that minority of the minority wish to impose their religious views on the majority? Liberty of conscience!! Equal Rights!! &c., &c. What a farce.

One of the members of the Synod, a certain zealous, fiery Sabbatarian, Dr. —, declares *ex cathedra* that it is a sin to ride in an electric car on Sunday; indeed! and why not also in a carter's vehicle, and why not if in your own carriage? Now, there are thousands in this city who don't think like that dogmatic Dr. —. Will he call out the police to prevent people committing that grievous sin? Well may I exclaim: *Comedia! Comedia!* Now, with your permission, I may return to the same subject.

J. A. J.

TO CORRESPONDENTS.

A correspondent, from Ottawa, sends us a lengthy and able letter on the subject "State Trials" and "Challenging Catholic Jurors." He states that the letter was refused by a Montreal paper and asks us to publish it. The letter came in an envelope open at both ends. Portion of it must have been lost in the mail. We have all of the manuscript down to page 13. The last line on that page reads: "They believe that members of secret oath-bound associations"..... Here the copy stops. We don't know who the writer is; but if he could give us the balance of the letter and his name we will be glad to publish the contribution.—[EDITOR TRUE WITNESS.]

A COMMENDABLE WORK.

The Colorado Catholic of Denver, Colo., has had printed one half million copies of the Encyclical of His Holiness, Leo XIII., on the study of Sacred Scripture, which it will send gratis to all who will forward postage for the same at the rate of five two-cent stamps for every twenty-five copies.

LA SEMAINE RELIGIEUSE calls attention to the evil of impure literature, especially those immoral books which find their way into railway trains and into steamboats. Notwithstanding the precautions taken by the railway companies, for which they are to be congratulated, some unbecoming books are still sold to passengers. We trust that the wise and timely advice given by La Semaine Religieuse will be accepted and acted upon; moreover, we are confident, from the spirit recently exhibited by the railway companies, that they will leave no stone unturned to succeed in abolishing this danger to public morals.

CONSUMPTION

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