For the TRUE WITNESS.

LUX IN TENEBRIS.

Thoughts in Mount Royal Cemetery,

The valley's bosom, as it were, Bedecked with medals lay: A trophy for each warrior there Who'd fallen in the fray.

I sinuddered as meandering 'midst The grim stones' falling sway. The thought came home that I, in turn, Must there be laid some day.

Another thought distilled again. E'en though ye journey through The valley Death's shadows o'erawe, Yet still God guardeth you.

Twas comforting, and fortified My spirit so I might, With upward looks now, cheerful set. To brave the rising height.

Aloft! To look back? Yes, one glance. Ah! strange we find not more Who struggling through Life's sojourn

Will, with God, look before.

D. McK. MACARTHUR.

\$27 Palace st., Montreal, Dec. 5, '91.

CONVERTED.

[Continued from first page.]

This rationalistic spirit, then, I think we all would own, has become greatly and increasing prevalent in the Episcopal church, I say oming now of other religious bodies; but it was the wonderful growth of this rationalism, right among us, which some years ago first set methinking for it was

Against All Authority.

Herein, as I have just tried to explain, is its most principle. It is utter freedom; it is thinkas and believing without restraint; it is individualism that will not be guided, and we all have seen it in this church, spreading and growing and branching out into the worst forms of latitudinarianism, even to the donlar of the foundation truths of Christian-And the point with me was that it was and seeked; and so it went on from triumph ourimph. Whether I refer to the scounting of the doctrine of apostolic succession, or to the so-called higher criticism of holy scripture. of the weakening of the doctrine of the incarnation, or the out and out denial of the than birth and the bodily resurrection of in the same line-of liberalism. And I run no ask of being refuted, when I give it as my epinion, though with deepest sorrow, that iese and other forms of liberalism are very anuely received in the Episcopal church to-day; are becoming the standard teaching of schools of theology; are proclaimed from the pulpits of a multitue of our churches, and thus are toking possession of the hearts and minds of mousands of our people. Why is it not checkagain and again. Why do not the bishops, earticularly, as the teaching power of the buch, check these inroads, unless some of aem themselves hold such ideas : or unless s a body, they feel that they have no sufficient sathornly to prevent the tearing down of the andent landmarks of the faith?

! might give many cases in proof of the match of this rationalistic spirit. I might entewritings by prominent English or Amerian Churchmen, ranging in opinion all the way from Mr. Gore's essay in Lux Mundl to Canon Freemantle's "The World the Subect of Redemption." which entirely does away with church and ministry; or Haweis' "The Broad Church; What is Coming?" which salt in the promise of the near future, of an entire restatement of Christianity; or Heber been abundant and outspoken. Again and again have I heard a prominent clergyman of our church utter such sentiments as seemed to me to be generously giving away the faith. I remember hearing one say to a gathering of students: " We have a creed to-day; we may have none to-morrow; " or again, later, compare the creed, in its use, to the last plank which saves the drowning man. I have heard a clergyman of largest influence smong us declare that"there is no particuergrace of the Holy spirit given in the laying on or hands " I have heard the whole notion o

Grace Speered at

la a meeting of elergymen; and verily the example may have been found in a well known book, written by one of our leading doctors of divinity, where grace is spoken of as "an impersonal thing or substance" which St. Augustine put into the place of the living Christ, to the "degradation of the Christian theology." You remember, on the other hand, how St. Paul speaks of grace. I have heard. from a source which you would, perhaps little think, the statement that "the grace of God was just as much given to Luther and talvin for their work as to the holy apostles

Some of you distened to a sermon at an ordi aution of deacons in June, 1889, in which the dea of any sacred character conferred by ordiaution-the "touch of the hand"-was ridi And there sat the bishop in the chancel, ready to do what he had just been told be couldn't do!

In a course of lectures before a certain theotogical school, last year, we are reliably informed that, the reconstruction of religious thought was boldly entered upon, in setting aslde from the doctrine of the atonement all such cruel conceptions as substitution and expation; in doing away with the orthodox idea of the work of the holy spirit in the inspiration of the Bible; and in giving place to the prophetic utterances of many "uncanonical"

dispired writers of the 19th century. I am very loath to go into particulars in this way But some slight mention of what has been so continually coming under my notice seems necessary today, when I wish to justify action which has been taken for imperative reasons. And I will complete these references bygivingthe very recent testimony of one of our hishops, who says: "There is a fearful amount of intidelity abroad, even in the church, with reference to the inspiration of the holy scriptures themselves and the sacramental system of our holy religion, not to refer to other matters no less important, nor clearly revealed, as the mind and will of God."

Nearly three years ago I tried, in the leading saper of a church periodical, to draw attention to the dangers to the faith which this rationalism was bringing upon us. But my note was discordant, and my voice of warning, so far as much out of harmony with the apparent com-"We are all in peace"; "don't disturb us"; made; but, I insist, it is projudice only which one one is unsettled"; "what, do you think

there is any latitudinarianism in the Episcopal church?" If in my last utterances here I can disturb such complacency as that, I shall be

Doing What Much Needs to Be Done by some one; and I am all the more willing to say such a thing because so many of you, my parishioners, have not been of the complacent sort. You, as a people, have not been in sympathy with the free-thinking which is so com-mon and has grown so bold. Many of you have dreaded it as much as I have. I hope and oray you may not be overwhelined by it.

In this connection 1 beg leave to correct a misapprehension. It has been said by some, and perhaps thought by many, that my imperative reasons reached their culmination in the recent Episcopal election; but this is a great mistake. My action thus far would, in all probability, have been just what it has been if the highest churchman in the land had been made bishop. All this rationalistic drift set me thinking, as I have said. And this most recent and greatest victory of "advanced thought" (as it has been joyously recognized to be), coming just at this time, does, I own, emphasize my action, and my action emphasizes

2. I must now go on, in my giving of reasons. to what is more positive. The rationalism in our communion-so ignoring or opposing the principle of authority-set me whether this church really had the authority which some of us supposed it professed to have, but which, plainly, it did not exercise; and then, by natural alternative, whether any other branch (for I had from the first admitted the "branch" theory of the church) claimed the authority, and really did exercise it? This was a short process of inquiry; for every one who looks into the matter at all knows that the Roman Catholic church does claim this authority, and must also admit that she does exercise it, and always has, in the defence of the ancient creeds and in the maintenance of cardinal doctrines of the orthodox faith.

Was the Roman Catholic church, then, the true church? And was the Anglican church, though holding so much of Catholic truth, not the true church, not a real branch, except as a branch cut off? Hereupon began a long investigation, which I believe it was my duty, in the circumstances, to make; and, having entered upon it, to make it as full and thorough and as fair to both sides as all the means at my command would enable me. I feel, now, that this investigation is practically at an end; and a month ago I was so far toward the position of the Roman Catholic church, and so far, in my mind, from the Anglican position, as that of a genuine, divinely authorized organization of the church, one, holy, catholic, apostolic, that I

Could Not Conscientionsly Continue

in the discharge of ministerial duty. I have had a growing conviction for some ed. Lord, or making these truths only time that I must give up my parish; but I matters of interpretation "-all, I claim, are would do nothing rush: a variety of circumstances, which I need not here mention, in part shaped my conduct; for we are under God's guldance, and each event of life, to hasten us or to hinder, to bid us go on or stay, is a part of the ordering of his providence: a month ago my growing conviction became overpowering. and I did one of the hardest things I over did-I sent you my letter of resignation. I presume some of you may say it ought to have been sent in long ago, but others will say I have been ed in common with many others I have asked precipitate even now; and that, if I had kept on a while longer, I might have been given some solution of my difficulties which would have permitted my remaining.

My reply to both these classes of people is, I have tried to take in all the phases of a great question; I would give myself time enough for this; I would not be hurried into taking a step which I could not recall; I would not give up my spiritual care of others without being as sure as prayer and study and carnest inquiry of men of the highest authority on both sides could make me: I would not rush upon the greatest crises of my life after a month's or a year's thinking; I would keep my own teaching, in the pulpit or otherwise, within safe lines and I claim that I have: I would preach nothing that I did not believe; and until the whole subject was so far settled as that I should Newton's books upon the Bible and the creed, have reached some clear approach to results in which are so recent and well known that I my conviction, I consider that it was not only acid not characterize them here. Utterances, my duty to continue in the exercise of my marcover, of eminent men in sermons and ministry, but that it would be base and cowardectures, and often on marked occasions, have by to give it up; and so I can only say that, in remaining your rector for so little time or so

long, I have tried to do what was right. The question will also be asked me: What right had I to go into this investigation at all? Perhaps I had not the right; perhaps it was not my duty; but I considered it was. I think now it was. I wanted to learn what Catholicism really is. I knew that much of its teaching was true, and by all Christians so admittled; I believed and had long believed much else of its teaching; I knew that this was permitted in the comprehensiveness of the Episcopal church, and that hese opinions were held and taught by all consistent high churchmen, though they might not always be as willing to tell the source of their theology. I was sure that the Roman church was

A Genuine Church of Christ, again the view held by all high churchmen; a genuine church, however regarded by us as corrupt. I was looking, in my alarm, for guards to the Orthodox faith, such as I had not found among us, but which it was reasonable to presume God must have given somewhere. What has be revealed! What is the truth? was my first and last question. I knew it was a sincere search, and, as it was sincere, it must be deep and earnest, even if it brought me much distress; there would be times of light and darkness, there would be alternations of thought for or against the claims presented. much weighing and balancing and mental confliet, but I have tried to "keep God always before me," and I believe he has guided me. With my continual prayer for light and knowledge and grace (you remember that petition in the prayer book, "granting us in this world knowledge of thy truth"-what meaning it has had for me!), I do not believe God is suffering me to follow a delusion. He says, "seek and ye shall find," and if he grants us time sufficient, I cannot think he will not also grant us our heart's desire, to find him, even in this life, as fully as he has made himself known.

Otherwise, why is he in the world, in his church? And if his church in the world represents himself-is himself-can it be that the church does not have the truth, or that the truth is not to be found in this life by every honest seeker for It ?

And one thing further as to my right to inves tigate. In these days of freedom of investigation on all subjects, when Christian people do not hesitate to read and study books of wildest sceptical philosophy and would resent any interference with this freedom, is a Christian to be criticised if he look into the claims of any part of the Christian church? He isn't running the risk of unbelief; he is moving in the

direction of greater faith. Yet, I am sorry to say, with some people so

There can be utmost liberty granted in the direction of denial of God's truth-that is charity; but none in the direction of holding I know, unheeded. And to-day it is just as it fast-that is narrow bigotry. Let a man obey his conscience, I would say, as to whother placency of respectable religion, which says: he shall make such investigation as I have

nay And which may overturn old associations it is dread of the possible conclusion that one must change his religion. Yes, have we not often heard, as another puts it, that "All investigation must be wrong which results in a change of religion?" that "it is a mere absurdity to give up the religion of our birth, the home of our affections, the seat of our influ-

ence, the wellspring of our maintenance "" 3. I own, then, that, with the desire to know God's truth, I have been investigating the claim of the Roman Catholic church, and it is right that you should hear something about the method and the results of this investigation, that you may better understand

Why I Cannot Longer Remain

with you; while it is simple justice to myself to tell you, that so I may be saved from misjudgment as to method or results, however little you may agree with either.

I have no sympathy with carelessness and haste in such an investigation. To be carried away by some impulse or imagination about doctrine or worship or morals; to give up one's own communion from some personal discontent, or because of grave faults in its workings. and then to rush into another, with no clear notion of what it teaches or stands for, is a folly which might be expected to be followed by bitter repentance. I would not limit the action of the grace of God upon our hearts: "His spirit breatheth where he willeth;" he works in his own time; but certainly most careful deliberation ought to mark our steps ofgreatest responsibility. So I have tried to be as thorough in my investigation as ability and opportunity would allow.

I have read and studied a great many books of history, and theology, and morals, and devotions; writings of the fathers, and lives of the saints: I have examined the chief controversial questions and weighed the opinions of both sides: I have tooked as much as I could into the moral and social aspects of Catholicism and Protestantism; all along I have accompanied my other reading with that of holy scripture, and I must say just here that the Church which is so often supposed by Protestants to care little for God's word is both most full of scripture in the witings of its representative men, and is, I think, to-day showing itself the true guardian of God's word against the subtle attacks of modern scepticism.

The writer of the ancient world whose work have most strongly influenced me is St. Augustine; and I am thankful for the study of him which I was obliged to make a few years ago and of the modern world-John Henry Newman-and this I gladly acknowledge, for what some would call the strength and others the weakness of my position. I have not found him a sophist, as certain malicious detractors have tried to make out, but a saint; and as Dr. Briggs said a few days ago: If it be heresy to take such a man at his word. then I glory in such heresy." The deep spiritual power of Newman's writings made me has disciple, and prepared me to admit his controversial strength.

Beside the influence of books. I will own to that of many men whom I have met, or whose opinions on various points I have asked in letters. I have found intelligence, learning, earnest spirituality. I have not been solicited by any one; no inducements of any sort have been held out to me. There has been no attempt at proselytizing; I have rather been kept back many times; I have received help way of books or counsel or explanation when I have asked it; but the chief thing, the thing I have been bidden continually to do. to bring myself to a decision in this great matter. has been to pray-pray for knowledge of God's will and for the guidance of the Holy Spirit.

No! I Have Not Been Sought. but I have myself sought; and have been impressed with the naturalness, candor, fairness, gentleness, large heartedness, charity of those fleient variety, of so many different people, in different places, in different walks of life, of occupations sacred and secular, to enable me to reach an intelligent conclusion, and to believe that the manifestation of such virtues as I have just named has not been, as narrowminded enemies sometimes say, the working of any craft or policy, to gain me, but of sincertty and truth; and as such I bear witness to

4. The result of my investigations (which have been, as you have learned, somewhat practical as well as theoretical) has been astead-ily strengthening persuasion of the validity of that this "liberty" may thus lead to the freethe claims of the Roman Catholic church. Instead of being set back by what I have seen and heard and read, I have been more and more carried forward. And the validity of is found in the church of Christ. those claims means the weakness and insufficiency of all conflicting claims. I may be mistaken; if so, may God further enlighten me; but the Roman Catholic church increasingly appears to me to be the true church of Christ, one, holy, eatholic, apostolic; the verit able body of Christ's appointing in faith, organization and discipline; going back to antiquity, living in the present; so shown to all who have sufficient means of knowledge and do not shut their minds and refuse to submit their wills by scripture, and tradition, and history, and theology, and morals, and practical adaptation to the deepest needs of men. Not by any one of these methods of proof is the Roman Catholic church to be fairly judged, but by all taken together; e.g.: Scripture alone might say very little of certain distinctive claims, though there could be nothing contrary to scripture, but scripture and tradition, or scripture, tradition and history might make a powerful plea.

I do not forget that I am not here to give the reasons for accepting these claims which apnear to me to be valid. I do not even state any of the arguments for the Roman Catholic position, much less enter upon any reasonings. To do so would be wholly improper in this place, and would cause you to be justly indignant.

But, perhaps, it is not transgressing the bounds of my privilege to remark that one general result of my investigations has been to find out how little I knew about what the teaching of the Roman Catholic church really

Some one has said that Catholics and Protestants live in different worlds, and there is much truth in the saying. They con't know each other; they don't understand each other, and this is to the detriment of both. The systems are based upon opposing first principles: but that in itself is no good ground for the lack of knowledge of one by the other. I have found that much which is ordinarily considered to be the teaching and practice of the Roman church is not so at all; and this statement applies readily to such doctrines as papal infallibility.

Purgatory, Indulgences,

or to such practices as the invocation of saints too, that much which is widely supposed to be binding, as de fide, is only matter of theological speculation or plous opinion.

To go on from this point and say that many ideas which to the Protestant mind seem strange, or even shocking, are, I think, quite explainable and appear reasonable, might be considered infringing, if I developed my menning, so I leave this thought with only the

5. You could not but expect that such investigations as I have made, if reaching favourable my action. Here is the difficulty, as Wilberforce says, "when these things become re-

allties, which demand belief and affect men's lives": yet such difficulty it is not only logical but morally honest to meet, and with however self-sucrifice.

"Time was, I shrank from what was right From fear of what was wrong; I would not leave the sacred fight, Because the foe was strong.

"But now I cast that finer sense And sorer shame aside; Such dread of sin was indolence, Such aim at heaven was pride.

"So, when my Saviour calls, I rise, And calmly do my best; Leaving to him, with silent eyes Of hope and fear, the rest."

And if you say I have not advanced any rea son why one cannot remain in the Episcopa church and hold Catholic views and fight for truth, I reply, I have not wished, out of regard for you, to enter into that question. I will only make the plain statement that, from the position of my mind at present, the Episcopal church appears to me to be but one phase of Protestantism-perhaps its noblest and best denomination ;—still, as a church, a l'rotestant body, I think this is a fair inference from the conclusions of an opposite kind which I have reached.

Naturally, I have studied the Roman Catholic claims with particular relation to the Anglican claims. I think the Anglican church from which the Episcopal church is descended broke from the centre of Catholic unity under Henry VIII.; that at his death, as a recent Church of England historian has written, "a complete revolution had been effected in the position of the church. Instead of the church in England it had become in very truth the Church of England; instead, i.e., of an integral part of that great western province of Christendom, to which it owed its first converion, and with which it had been one ever since—for nearly a thousand years—it had become, for the first time in its history, a separate Christian community;" that so it lost its continuity with the ancient church: that, as the same writer continues, "a full consideration of the actual facts " . . . serves to show that a theory like that which prevails so widely at present, which represents the English church in any other light than that of one (though it may perhaps be admit ed the greatest and most dignified) of the

Many Protestant Churches

which arose in the 16th century, is a novelty"; * * * that "the evidence is simply overwhelming which shows that during the whole period from 1552 on ward the English church was considered, by friends and foes alike, to be for all intents and purposes one with the Swiss churches of Zurich and Feneva.

Now, I am not saying whether this Protest ant separation is right or wrong. But for my-self I cannot be reconciled to the whole notion of the loss of unity. I cannot settle down to the conclusion of Dean Hook that "we must each cling to our own fragment till the time comes, God's good time," for our being reunited. And finding it is so much more satisfactory, believing it is so much more scriptural, to take the ground that the church's organic unity never was broken, never can be broken, to that point I have come, and there I stand.

And, if the Episcopal church is a Protestant body. I can no longer be so surprised and disturbed as I was once at the liberalism in it. It does not disturb me; for I hope I have in mind gone beyond it, and come to a different region. It does not surprise me; for I can but recognize in it a legitimate manifestation of Protestantism.

On your account, not my own, it still troubles ma. You may more and more be affected by it. You must expect its presence, for good or ill, more and more. It is boasted in our day that "dogmatism and Protestantism are inconsistent, and a real union between them whom I have met; and there has been suf- is inconceivable"; and in immediate connection it is claimed that "the principle of Protestantism is the foundation and noblest and fullest life of our times, and against it the attacks have been feeble, and are growing feebler every day .'

There is a good deal of Protestant assumption here; but this much may be admitted to be true, as a recent writer observer. that "for better or for worse the Protestant world is committed to inquiry and to liberty," My comfort is that for individuals and for the world God will overrule this "inquiry" for the dom with which his truth makes free. Our highest liberty here is not in revolt from, but in obedience to God's authority. That liberty

And my comfort in regard to you, my people painful as it is to differ from you, is that God is leading you, it you will only be led by Him. There is but one church of Christ: and all who have been baptized into the name of the Father and of the Son and of the Holy Ghost belong to that church, to its soul, if not to its body, and will be saved, according to His promise, if they lived up to the light which he gives them. The conscience of each one of you is the measure of that light.

So, in taking the step which I now do, I do not judge you. God forbid! Far from it! " To his own master each one standeth or falleth." As I have told you so many times in the past

and as you may now remember, Live up to Your Light,

follow your conscience. It is the voice of God within you. Confuse not conscience, as so many do, with "the right of thinking, speaking and acting according to your Judgment of humor, without any thought of God at all.' Confuse no conscience with " the right of sel will." But, with conscience-as it really isthe light of God shining upon you, the voice of God speaking within you, follow that light, obey that voice, and this revelation of God shall interpret to you all his other revelations and shall bring you to oternal life.

6 Though I have already spoken to you at such length, I should be heartless if I parted from you without touching upon the relations which have existed hetween us as pastor and people. Twelve years is long enough to have made those ties very strong, and the sundering of them very grivous. Certainly it is most grievous to me, and I believe it is to you. You have been continuously good to me, kind, lenient, considerate, true. As a people you have trusted me in my administration of the parish; and in matters of worship and of work have been willing to be guided; and have never shown that spirit of criticism and of independence which is so fatal to any parish's welfare. So, for the 12 years we have lived together in harmony and peace; and though a kind of spiritual indifference may have been a fault with which some of you would now charge yourselves, there have been here, from week to week, and from year to or the worship (?) of images. I have found, year, so many shining examples of faithfulness and devotion, that, as I look back, my whole rectorship is brightened by them.

I cannot think, in this respect, of these many years without lifting up my heart in thanks to God for all that he has enabled me to do. For it has been through you; and without your earnost, and patient, and often compassionate co-operation I could have done nothing; and to you, under God, far more than to me, is due the praise for any good work he has given me the privilege of doing.

May I thank you particularly, in this last conclusions, would have a practical result in farewell, for the abundant expressions of esteem, and tender affection, and deep sympathy. which you have almost unanimously given

me during these trying days since my letter of resignation was read to you. I hope you will not withdraw them, after my speaking so plainly as I have felt it to be my duly to speak to you to-day. But in this, as in all else that concerns our temporal or eternal welfare, I can only say: God's will be done! He is guiding us and keeping us. If to you his revelation is different from what it is to me, he knows how far we are all responding to his monitions and making his will ours. So let my final words be, with slight adaptation, those of another

who says : "Time is short; eternity is long." Put no from you what you have heard to-day : regard it not as mere matter of present controversy set not out resolved to refute it, and looking about for the best way of doing so : seduce not ofyourselves with the imagination that it comes disappointment, or disgust, or restlessness, or wounded feeling, or undue sensibility, or other weakness. Wrap not yourselves round in the associations of years past; nor determine that to be truth which you wish to be so, nor make an idol of cherished anticipations. Time is short. Eternity is long.

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