

AN INTERESTING INTERVIEW.

Chat about the Delsarte System of Culture.

Senora de Ovies, the well-known lecturer on the Delsarte system of culture, is staying in Montreal.

The Senora is a handsome lady with remarkable grace of gesture and a singular sweetness of voice; these attractive qualities she believes she owes to the system of culture of which she is such an enthusiastic exponent.

Senora de Ovies is an American lady, wife of Senor de Ovies, a Spaniard, who is well-known as a litterateur and lecturer on psychology and other subjects.

When visited at her hotel by a TRUE WITNESS representative, and requested to give a few particulars of Delsarte system of culture, Senora de Ovies began by explaining that according to Delsarte man was divided into three parts, the intellectual, the moral and the animal, and that the colors blue, yellow and red, signified respectively the mental, moral and animal characteristics of man. The body, in the first place, was divided, the head for intellectual, the torso for moral, and the lower body and nether limbs for animal; then again the arms and even the fingers were subdivided into three parts. The colors blue, yellow and red, when used in the decoration of the Catholic churches, was always symbolical of these three characteristics spoken of by Delsarte—blue, intellect; yellow, soul or moral feelings, and red, animal or vital.

The Senora, when speaking of the infallible signs which signify particular emotions, said that when a picture or statue of the Crucifixion represents Our Blessed Lord with his thumbs extended it is wrong, for a dying person invariably contracts the thumb, then also a person telling an untruth will never fully extend the thumbs, but will keep them close to the hand; the extended thumb when a person is speaking is a sign of candour and sincerity. A traitor invariably covers his face with his left hand, not with his right hand; a person telling an untruth and in fear of being discovered experiences a twitching of the lower lip, and a nervous movement of the fingers of the left hand. The Senora gave many other conclusive illustrations of the manner in which different emotions are expressed by the actions.

"For centuries before Delsarte," said the Senora, "these things had been noted by thinking men; but it was left to Delsarte, the pious philosophical Frenchman, to analyze them and master the natural rules which it is necessary to follow to express any emotion correctly." Delsarte believed that by certain exercises, both mental and physical, persons who were angular and awkward, or whose voices were sharp and rasping, could be made robust and graceful, and could also be taught to sing as sweetly as others naturally endowed.

That Delsarte's theories were much believed in by the most eminent learned men of France speaks for their efficacy.

Little is generally known about Delsarte; therefore the following particulars may be of interest:

Delsarte was born in the town of Solesmes, in France, in 1811, and he died in the year 1875. He was the son of a physician, but, at an early age, his mother, in despair at the intemperance of her husband, ran away with him to Paris, where for some years they lived in extreme poverty. Then for a time they enjoyed a gleam of prosperity, for Delsarte had been discovered to be the finest singer in Paris; for three years he sang, but at last his voice failed him, and it was then that he founded his school of expression.

Before Delsarte placed his theories before the world he had spent long months in study; he had mastered the works of Aristotle, St. Thomas Aquinas and other learned writers; equipped with this knowledge, therefore, he was prepared to battle against the taunts of sceptics and critics, whom he knew would besiege him.

Delsarte's system of exercise embraces the whole faculties; there is singing, recitations, movements for the arms, head, hands and face, and all these are gone through according to rules previously laid down. These rules are so comprehensive that even the way in which a student should open his or her mouth to sing is laid down.

Speaking of some little girls who had improved wonderfully under the Delsarte system, Senora de Ovies said the finest little tragedienne in America to-

day is a little Irish girl, 8 years old, named Mamie Gallagher, of Cohoes, N.Y. This little damsel will recite nothing but pieces of the most blood and thunder order, and the expression she gives to her words is wonderful.

Senora de Ovies says that the Delsarte system of culture has been introduced into many convents and schools in the States with the most satisfactory results, and she believes that before many years are passed the splendid rules laid down by the pious Delsarte for the physical and moral benefit of his fellow creatures will become universal.

(CONTINUED.)

NOTES ON THE LIFE OF DE MAISONNEUVE.

THE FOUNDATION OF VILLE MARIE.

According to the self-interested plans of the "Hundred Associates" (of Quebec) there were in New France, in 1641, only two hundred Europeans. Quebec was merely a commercial post and, with the exception of one or two families, no one cared to cultivate the soil.

When De Maisonneuve arrived with his little band of valiant soldiers, skilled artisans, and robust laborers, every inducement was held out to him to make him abandon what was termed a foolish enterprise. He was shown how foolhardy it would be to settle on an island lost, as it were, in the midst of a barbarous country and open to the ferocious attacks of the Iroquois. M. de Montmagny went so far as to offer the Island of Orleans, near Quebec, where he could concentrate the strength of the colony to combat the common enemy. To all this M. de Maisonneuve made the noble reply: "What you propose would be right, had I been sent to select a post, but the company that sent me having decided that I should go to Montreal, I am, in honor, bound to do so; I shall, therefore, go up and begin a colony, though every tree on the island should be changed into an Indian."

The advanced state of the season not permitting him to settle in Montreal before the winter, he was forced to wait until the spring. However, he went at once to reconnoitre and take possession of the port.

The Governor, who could not help admiring a man of such character, accompanied him, and on the 15th of October, 1641, he put him in possession of the island, as he had been commissioned to do by the Company of One Hundred Associates, with all the ceremonies, usual on such occasions, and M. de Maisonneuve, in the name of the Society of Notre Dame of Montreal, marked out for the site of the future fort, a place called by Champlain "La Place Royale," situated between the little river and the St. Lawrence, where the new Custom house now stands.

On his return to Quebec, M. de Maisonneuve spent the winter with the new comers, completing preparations, and during this time he gained the esteem and affection of all by his indefatigable activity, his noble candor and the prudent firmness which he displayed under many annoying circumstances.

Meanwhile, the members of the Society of Notre Dame of Montreal, to the number of thirty-five, filled with solicitude for their glorious enterprise and wishing to draw down the blessing of heaven upon it, met in the Church of Our Lady of Paris, on the 2nd June, 1642. M. Olier said Mass at the Blessed Virgin's altar and gave Communion to all who were not priests, while these celebrated at other altars; all together they consecrated the island of Montreal to the Holy Family, (Jesus, Mary and Joseph,) under the special protection of the Blessed Virgin. And they consecrated themselves to this work, in order to labor purely for the glory of God and the salvation of the people of New France. The coat of arms, which they then adopted, may be seen on all their public documents. The statue of the Mother of God, standing on an eminence with the child Jesus in her arms, and this inscription encircling the base: "Notre Dame de Montreal."

The happy day came at last. On the 8th of May, 1642, vessels carrying M. de Montmagny, M. de Maisonneuve, Mlle. Mance, the sailors and the soldiers, left Quebec and sailed up the St. Lawrence.

Two priests had crossed the ocean with the colonists, but they were destined for Quebec. At that time the Jesuits, with the exception of two or

three secular priests, were the only clergy in the country.

They undertook to provide for the spiritual needs of the colony. Father Vimont, the superior of their house in Quebec, had had opportunity of admiring the heroic virtues of this chosen band and their chief, and was very happy to accompany them and to celebrate in person the solid religious rites which were to sanctify the birth of "La Ville Marie."

On the 17th of May, the flotilla greeted the Island of Montreal with transports of joy, and coasted along its fertile shore, but the landing was postponed until the following morning.

(To be Continued.)

CATHOLIC SAILORS' CONCERT.

The Catholic Sailors' concert on Thursday night was the most successful of the season; every seat in the hall was taken and a large number of persons were obliged to stand. Fully 300 sailors were present and the number of ladies and gentlemen citizens was greater than on any former occasion. Among the latter were noticed Father Jones, S.J., Father Foran, S.J., and all the most prominent members of the Truth Society. The following young ladies contributed songs to the programme: Misses Bertram, Dennis, Mandeville and others.

Six young ladies of the congregation of the Gesù Church sang a pathetic song very prettily together. Among the gentlemen who sang were the well known favorites, A. E. Carpenter, G. M. Parks and James Holland; Mr. Nicholson, Mr. Lamarche and others also sang very acceptably.

Mr. Frank Butler, who has a splendid baritone voice, came on and said the Anchor Was Weighed, he omitted to say how much it weighed, but perhaps that is a detail; what he did say, however, so pleased the audience that he was called back and made say it all over again. For a second encore Mr. Butler sang a comic song about a cat. This gave him an opportunity of introducing some really excellent imitations of nocturnal feline warblings.

The concert was brought to a close by a ten minute speech by Mr. F. C. Lawlor on temperance. Mr. Lawlor spoke to the point. After outlining the misery caused by drink, he earnestly exhorted the sailors, who, more than most people, were exposed to temptation to drink, to shun, above all things, the low dives which disgrace the wharf. Mr. Lawlor has the very rare ability of delivering an interesting short speech, and his words were heartily applauded.

A BENEFIT CONCERT.

A benefit concert will be tendered to Mr. George M. Parks on Friday, the 22nd inst., in the Victoria Armory.

Mr. Parks is well-known as the favorite comic singer at the sailors' concerts, and the forthcoming concert for his benefit will no doubt be well attended by his many friends and admirers.

At the Sailors' Concert which will take place to-morrow night there will be a special attraction in the shape of the S.S. Vancouver minstrel troupe; this mirth provoking troupe of comedians is well known and will certainly attract a large crowd.

VILLA MARIA CONVENT.

It is just a year since the Mother house of the Congregation of the Sisters of Notre Dame was totally destroyed by fire. This calamity left the good nuns and their pupils practically houseless. During the interval which has intervened since the fire the sympathizers of the Sisters have done everything in their power to assist in collecting sufficient funds to begin the erection of another convent on the ground of the old one. To this end a committee of friends have decided to hold a bazaar in November, and every hope is entertained that the proceeds of this bazaar will be the means for commencing the erection of the new building. The nuns of Notre Dame, when seen in reference to the rebuilding of their convent, stated that they will not wait until all the funds necessary for the completion of the convent have been collected, but will begin building as soon as possible. The greater part of the ground covered by the old building has been cleared of debris and the remainder will be cleared during the sum-

mer. Altogether, the nuns are very hopeful, and expect in a few years to be installed in a new building in every way equal to the old one.

CORRESPONDENCE.

PRIVATE INTERPRETATION OF HOLY SCRIPTURES.

To the Editor of THE TRUE WITNESS:

SIR,—We always see, in the written attacks made upon the doctrine of the Church by Protestants, they try in some way or another to prove such and such doctrine wrong, using, as they think, the one and only proof, Holy Scriptures.

I will try in a general way to make some few remarks on this mode of argument, but being a subject of vast dimensions, it would be absurd for me to go to any great length in a letter. Having been a Protestant once myself, and knowing well the way they have of holding up the Holy Scriptures and putting their private interpretation on the same, I think I can bring before your readers a few of the many well known facts with regard to the private interpretation of the Holy Scriptures, practised by Protestants in general.

In the first place, their different "professions of faith" surely must be one great proof that Holy Scriptures cannot be the sole foundation of the Faith. This point struck me most forcibly, when a Protestant, thinking at the time, here is the Bible, held up for every one to read, mark and learn, no matter who he be, so that he may be able to determine the points of belief and morals, and to solve the problem of a true religion. Any good practical person, living in this age of enlightenment, must see clearly that this theory of private interpretation, to find out in what the Faith should consist, is absurd, for is it not plainly seen, as years roll on, the sects are increasing? Say this sort of sectarianism commenced on the dawn of Christianity, what, I ask, would the number of its divisions be in this nineteenth century? Surely every Protestant should see that there must be a body who has the sole right of interpreting the Bible, but, as I have so often found by experience plainly as they see it, they will not believe, because they think that principle would be too Catholic and against their own. This assertion of Protestants speaking contrary to their convictions is plainly to be seen every day, not only in points of doctrine, but in many other points. Hence I say this private interpretation of Holy Scriptures will be continued by every one opposed to the Church, the sole interpreter of Holy Scriptures. These same people, who believe they can thoroughly understand the Holy Scriptures in all its entirety without the help of a body like the Catholic Church, must have an intellectual gift far surpassing any of the learned Doctors of the Church, who have said there are numerous mysteries found in Holy Scriptures. For instance, Saint Augustine has said that the passages he does not understand far outnumber the ones he does. What, may I ask, do these Bible Christians say to the text found in 2 Peter iii., 16, showing how the Holy Scriptures are hard to be understood and wrested by many to their own destruction? Again, 2 Peter i., 20, not of private interpretation. I might go on indefinitely quoting texts to prove the point in question, but time and space forbid. Before closing, two other points I would like to mention briefly. Protestants tell us, if we leave the Church to decide teaching, we should have to give up our reason. What can they say to the early Christians who submitted to the teaching of the Apostles and which was authorized by our Lord to be done to the end of time? Again, they say every one has the assistance of the Holy Spirit to interpret rightly the Bible. But, if this were so, they would agree, and not contradict each other, for no passage of the inspired word of God can really, in its right meaning, contradict another passage in matters of faith, of morals and of fact. In vital points they differ, each assuming to prove its doctrine from Holy Scriptures. For on account of these very vital points they thought it their bounden duty to form denunciations of their own. This simply shows these people are not inspired by the Holy Spirit, who, being the spirit of unity and truth, cannot create discord, teach error, suggest a false meaning and contradict himself.

In conclusion, my advice to any Protestant is, if he wishes the joy and pleasure of reading the Holy Scriptures, let him cast aside his cloak of uncharitableness to the Church, and with a good, zealous and earnest preparation be admitted to the Holy, Catholic and Roman Church, and there with the innumerable helps the Church affords him of the ancient Fathers, &c., to study that Holy Book, which he tried to do once and failed, not having an infallible support, and if he does not thank God for that ineffable grace, as well as many, many others never before surmised, I say, what manner of man must he be?

CONVERT.

It would have been well for Emile Zola had he never gone to Lourdes, and still better for him had he never written "Lourdes." Whatever little respect there existed, in the minds of some men, for his talents and works, has been completely and entirely destroyed. Neither the works nor the man can claim any serious attention in the future. In fact the only attention he can command is of the nature of that which people pay to the small-pox or cholera. They fortify themselves against it and establish quarantines around the country. He has gone down into such muddy depths that all the literary scrapers ever invented could not clean his skirts, let alone his body. We once knew an eccentric person who had been told by a doctor that the smell of manure was healthy, and who consequently spent most of his time around barnyards and on dunghills. He imagined that he was inhaling strength. Somewhat of the same nature—morally speaking—is the one who believes that Zola's productions emit a healthy smell; if he follows the advice he will find himself constantly in a social barn-yard and on a moral dunghill.