

THE TRUE WITNESS

AND CATHOLIC CHRONICLE

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WEDNESDAY.....OCTOBER 8, 1890

CALENDAR FOR THE WEEK.

WEDNESDAY, Oct. 8, St. Bridget of Sweden, Widow.
THURSDAY, Oct. 9, St. Louis Bertrand, Confessor.
FRIDAY, Oct. 10, St. Francis Borgia, Confessor.
SATURDAY, Oct. 11, St. Tarachus and Companions, Martyrs.
SUNDAY, Oct. 12, (twentieth Sunday after Pentecost), St. Wilfred, Bishop and Confessor.
MONDAY, Oct. 13, St. Edward, King and Confessor.
TUESDAY, Oct. 14, St. Callistus, Pope and Martyr.

The reputation of Montreal rowdies appears to have travelled. The London *Univers*, a devoted Irish Home Rule journal, says, in reference to the absurd story telegraphed abroad with reference to Prince George of Wales:—"We know Montreal; its people are courteous and hospitable; but its roughs are exceptionally tough blackguards, and we almost think four of them would not run away from the biggest of *Princes*." The *Univers* is about right, and evidently has had some experience in connection with the Montreal headlines.

Former residents of Newfoundland now in the Dominion will be pained to hear that Sister Martha, of the Presentation Convent of St. John's, N. F., is no more. She calmly passed away to her everlasting reward, simply through age, after a long and useful life of 76 years. Sister Martha Healy, was a native of County Kilkenny, Ireland, and came to Newfoundland, over forty years ago. Thirty-seven years ago she entered the Presentation Order, where she had, till the time of her death, led a pious and exemplary life. She was not only endeared to the Sisterhood, but to all visitors of the Convent, with whom she was acquainted.—R.I.P.

The Chicago *Herald*, alluding to the recent disturbances in Goa, says: "It is not improbable that the uprising has been instigated by English incendiaries for the purpose of giving the British a pretext for interference designed to effect possession." This would be on the same principle as the attempts made by certain persons on the other side of the line to raise an annexation cry in Canada. If the alleged efforts of "the British" in Goa are not more successful than those of the enemies of this country foreign and domestic in this direction there seems little probability of Portuguese India changing its political status for an indefinite period.

It is somewhat strange that the death and funeral of the late Bishop Farand should have passed with such little notice in the public press. A more devoted and earnest missionary never adorned the Church, and his clerical life has been given to the cause of Christianity in one of the least attractive fields of labor. It is a singular fact that, saving Archbishop Taché, the late Bishop was the oldest missionary in the North-West regions. A native of France by birth, he entered the priesthood in 1847, being ordained in the Cathedral at Ottawa. He was elected to the Episcopal office in 1862 as Bishop of Anse-au-loup in *pars inf.* The field in which the deceased was called upon to minister extends into the Arctic circle, and the late prelate has been called "the Bishop of the North Pole." He has done a great work among the Indians in the North and North-West.

The London *Daily Chronicle* says in a recent issue: "We regret very much that the Liberal Unionist leader has not seized the opportunity to treat the great question pending between Great Britain and Ireland in a more conciliatory and statesmanlike manner. The time has come when the leaders of parties should lay aside party feeling on the question of Home Rule. In some form or other local government is inevitable; and if the question is taken up in a conciliatory spirit we believe it can be settled in a way that would satisfy all reasonable aspirations while maintaining the integrity of the United Kingdom. Mr. Gladstone's Bill is admittedly impossible. Its author has himself publicly renounced one of its most important provisions. Instead of wrangling over the grave of the departed we ought to be busy with the celebration of a new birth of reconciliation between two sister nations." If the question was approached in such a spirit the problem, which at present is more vexatious than difficult, would easily be solved.

Le *Courrier du Canada* notes the official report of the seventeenth Convention of French-Canadians in the United States, held last year at Nahant, which gives a table

showing the occupation, education, &c., of the French in that country. According to the report in question the French population in the States is divided as follows:—Connecticut, 14,247; Rhode Island, 41,864; Maine, 39,725; Vermont, 6,525; New Hampshire, 18,035; Massachusetts, 166,836; New York, 31,307; Minnesota, 25,40; Michigan, 15,990; Wisconsin, 6,240; Illinois, 14,079; Kansas, 4,811; Ohio, 1,472. Total, 377,623. The *Courrier* points out that this statement is a rude blow for those who are in the habit of proclaiming that there are "a million French Canadians in the U.S." as an argument to add them to their favorite and discredited task of belittling their own country. But the arguments of Canadian radicals are not, as a rule, capable of being maintained, and their contentions are merely the results of an oblique and bad moral nature. Examination speedily proves their falsity as in the present case, where it is found the million exiles dwindle down considerably.

The Irish Famine.

The movement set on foot by the TRUE WITNESS and other papers in Canada, has been taken up vigorously by the people of New York, and the Sun of that city will act as treasurer of the fund to be raised by our American cousins. An appeal has been issued and a committee, of which we give the membership, formed to carry out the project. The appeal says: "Our brothers and sisters of the human race in Ireland will taste the bitterness of death unless we speedily send them aid. There have been famines in Ireland and the golden stream of American generosity has always alleviated human suffering, but always, too unfortunately, the noble charity of America has reached its destination too late to save many precious human lives, and awful suffering has been endured by the waiting people. To prevent the terrible consequence of delay the American committee appeals for assistance. The Irish leaders pledged themselves and their people in 1880 never again to appeal to America for aid in time of famine. If their tongues and pens are silent now it is only because they recognize the sanctity of pledges then given, not because their need is not great. But the privilege of giving is more the less ours, and the duty of aiding our starving brethren is none the less ours."

The frightful scenes of former famines are then recited, and the appeal thus sums up its prayer: "Shall these things happen again? Shall a starving people be left to rot in the depths of awful woe? If not, there must be no delay in extending aid. It will not do to wait until the Irish people have proved the existence of famine by dying by scores for lack of food. Shall men fall dead upon the public highways because Americans have said: 'We will give relief next month, but not now?' Shall children die, wailing with hunger, and skeleton babies sink in vain at the breasts of mothers dead or dying of starvation, because Americans have said, 'We will give by and by? It is too soon now to give.' The American committee appeals to every one—to every man, woman and child—irrespective of race, religious belief, and political affiliation. Let those in happy homes where plenty reigns remember the Irish households where the grim spectre of famine is a constant dweller. Let those who have never known the extremity of hunger remember those who starve. The Irish people need aid now. The American committee appeals for immediate contributions of money, provisions and clothing. Contributions of money may be remitted direct to the New York Sun (the committee's treasurer), or through any reputable bank, banking house or trust company. Contributions of provisions and clothing will be cared for if contribution is given to Mr. Arthur Dudley Vinton, the committee's secretary, care of the New York Press."

The meeting at which the organization for the relief of the sufferers in Ireland was completed was largely attended, and the greatest enthusiasm manifested, and the importance of the movement may be gathered from the personnel of the committee formed, which is as follows:—

Chairman—Gen. James Grant Wilson.
Honorary chairman—Rutherford B. Hayes, Grover Cleveland.
Vice-chairmen—James Redpath, Geo. E. H. Elliot, F. Shepard, James Phillips, Jr.
The following gentlemen will be, or will be asked to be, honorary vice-chairmen—F. P. Olcott, Chauncey M. Depew, William P. St. John, Henry Rocher, T. S. Bullock, Beverly Cleve, Cyrus W. Field, Maurice K. Jessup, E. B. T. Gerry, John Jay, Maj. William S. Beebe, Robert Bonner, Charles P. Daly.
Treasurer—New York Sun.
Secretary—Arthur Dudley Vinton.
Executive committee—Gen. James Grant Wilson, W. W. Luffan, James Redpath, Geo. E. H. Elliot, Arthur Dudley Vinton.

The London *Times* and other co-orientalist papers in England are in a towering rage over the movement in Canada and the United States to forward relief to Ireland. They feel it should bring the blush of shame to the cheeks of the co-orientalists, and they therefore denounce the men who assume Christian feelings for suffering Ireland. We appeal again in the strongest terms to our readers all over the country to send in their subscriptions without delay. Let the friends of Ireland in Canada show that their generosity is not on the decline, but that they are still alive to the claims that the dear old land has upon them.

Forceful Testimony.

Mr. Morley, on his return to England from his Irish tour, delivered a powerful address to his constituents, in which he arraigned the Salisbury Government for their dealings with Ireland. The subject of his address was the arrest of O'Brien and Dillon and the conduct of the magistrate and constabulary on that occasion. The high character of the speaker and the calm and lucid exposition furnished by him of the unprecedented manner in which justice is mocked in the Irish courts,

has produced a most profound impression. The papers most favorable to the Co-orientalist government are all in accord that the recent arrests have done Balfour & Co. the greatest injury, and that the government has been weakened thereby to an alarming extent. Mr. Morley has supplemented his speech by the declaration that he is willing to go into court and testify to what he saw. He wound up his terrible indictment by stating "that it was no wonder the Irish people did not respect the law. No wonder they hated a government which inspired such an abuse of executive force." When an English statesman of the prominence of Mr. Morley makes such a statement there is hope of early redress of justice to Ireland in the near future, and of an era of peace, prosperity and concord between two peoples that have been estranged for centuries.

Mr. Humbug Wiman.

Mr. Erasmus Wiman, the leading spirit in the Unrestricted Republic and Commercial Union movement, and the gentleman whom *La Patrie* designated as a fit and proper person to assume the position of leader of the Canadian Reform party, has been making himself notorious in another sphere. His most recent achievement was an attack on the Irish people in a speech delivered before the Sons of St. George. Mr. Wiman is a humbug pure and simple, and when he stated before the Sons of St. George, that the Irish "were unable to govern themselves," he gave expression to the utterance of an ignorant, who undertook to speak of a people of whose history he evidently does not know the first page. Mr. Wiman is fond of applause. No doubt he got it from the Sons of St. George when he insulted the Irish race. In this world, however, it is truly said, that even "every dog has his day," and, perhaps, Mr. Wiman's day of retribution may not be so very far off. He has announced that it is his intention to visit the Dominion of Canada and make a series of speeches, in which he will inform our benighted fellow-Canadians what policy they should adopt in regard to the government of their country. In the audiences which will assemble to listen to Mr. Wiman's profound philosophy on our trade questions there will certainly be some Irishmen or sons of Irishmen, who will ask the self-constituted teacher of our people to kindly explain his little speech before the Sons of St. George, and let our people know whether he has changed his mind regarding the capacity of the Irish to govern themselves. The Liberal party had better fight shy of Mr. Erasmus Wiman.

A Public Danger.

The Boston *Republic* complains of the action of a number of societies in the neighborhood of the city which it denounces as "know nothing" associations. Certainly there seem plenty of them and the Boston paper specially names the "Loyal Women of American Liberty," the "Loyal Orange Association," the "United Order of American Mechanics" and the "British American Association," as having banded together and determined to "pool their issues" in future. What those issues will be referred to below. We must, however, note that the journal which we quote adds that "with the exception of the United Order of American Mechanics these organizations are almost exclusively British in their constitution and membership. This order is the oldest of the amalgamated societies. It has flourished here in Boston for a quarter of a century and found usually its chief support among the Boston police and fire departments. For years the police force was honeycombed with the dark-lantern methods and practices of the U. O. A. M. Captains, lieutenants, sergeants and patrolmen were members. And if by chance an Irish-American Catholic got appointed, secret orders were issued from the head-quarters of the order to follow him day and night until a case could be secured against him and until his removal could be accomplished. No Irish-American could be promoted or advanced in the service. The secret order prevailed over the city authority and managed, absolutely, the police force." It further tells us that the Loyal Women of America and kindred fanatical bodies sprang out of a comparatively recent anti-Catholic crusade, which fanned into existence a wave of bigotry and unreasoning intolerance, bringing in its evil train all that those bad elements love to behold, and producing "a genuine revival of the scenes and events that preceded the burning of the Catholic convent at Somerville in 1834, and the sacking of the bishop's residence in Boston about the same time." We further learn that—

All the other societies and cliques of Know-nothings who had been driven into their dens by the flood of light, began to crawl out again. And in their several spheres and fields of operation they assumed the offensive against the Catholic Church. They began to work through political channels, and they forced the Republican party to drive from the school board every Catholic member save one. And he will be retired when his term expires. Flushed with their victory, they resolved to form a union of all their forces into one compact organization, and to proclaim publicly and openly their purpose. This they have done with much enthusiasm and with a loud flourish of trumpets. At a mass meeting of these fanatical agitators held in Tremont Temple Thursday evening, Sept. 25, the amalgamation was ratified, and the combined societies proclaimed their intention to prevent the erection of a statue or other public memorial in honor of the late John Boyle O'Reilly. They also served notice upon the voters of Boston that no Catholic citizen would ever be permitted to sit on the school board, and no Protestant, even, who was not pledged to the teaching of history in the schools which would teach and malign the Catholic Church, its ministers and its doctrines. In a word, they announced that they would manage and direct the education of Boston's children.

Boston is reasonably asked how it "lives the prospect?" Certainly the prospect, according to the reports, is not a pleasing one. The fruit of such seed as appears to have been sown in the Tremont Hall can only be polioence, and in a national sense des-

dealing. "Never," says a Boston *Herald* reporter, "was such a scene of disorder, passion and bigotry witnessed in his experience." The picture, though not pleasing, is, however, one that must be studied. The truth prevails, and not all the howlings of these fanatics, who, we beg to say, are not all English or Scotch, will alter the fact that the Irish mind is the public mind of Boston, that that Irish intellect rules its municipal councils, that John Boyle O'Reilly's memorial will be set up, and that, though the waters of fanaticism roar as they may, none of the army of truth need fear.

But there is in all this an underlying principle which seems to be at the moment least of all. What are "the issues," which we are told these societies have pooled? Simply the issue of Perpetualism as against Catholicism. Therein lies the public danger. Before the wave of such religious fury nothing will be regarded as sacred, nothing worthy of conservation. In no place on the surface of the earth ought this fact to be appreciated more than in Boston. The glamour cast around the history of the American revolution by spreadeagle writers and, as much as by anything else, by that most absurd document, the "Declaration of Independence," a farago of empty verbiage to which educated Americans are rightly somewhat chary of referring, has hidden the fact that one of the prime causes of that revolution was religious intolerance. Stumps and ties may have been links in the chain, but they were only weak ones and must be ranked as rather insignificant effects of certain major causes. Not the least of these causes was the evil puritanical Protestant spirit which, checked in its persecuting tendencies in Europe, sought a home on the continent of America. "The principles and feelings which contributed to produce the revolution ought to be traced back for two hundred years and sought in the history of the country from the first plantations in America." Thus wrote John Adams. "Running back on the line of colonial history in search of adequate causes not connected with antecedent causes, I find my progress arrested and my historical sense of cause and effect satisfied only by the events and motives which led to the settlement of the Bay (Massachusetts) in 1630. These motives were two: civil and religious liberty. And the greatest of these was religious liberty. It was also the most efficient. The events which occurred between 1765 and 1783 though dramatically complete in themselves yet historically are only the closing act of a drama which opened in 1630 with the coming of Winthrop and his Puritan." Thus recently wrote the Hon. Millen Chamberlain in his masterly analysis of the life of John Adams, a work which we cannot find space to follow as we should like. The spirit which destroyed that "altar" in England, which feebly represented what was once the church in that country, and murdered the King who upheld that shadow of a church, lived in all its malignity on the continent of America until the revolution, and the bursting of that revolution in the hotbed and nest of puritanical bigotry was only the last act in a prolonged game of hostility to Episcopacy, as represented by the Church of England, and as a natural and further consequence, by deadly hostility to Catholicism. That spirit is not dead as the Boston *Republic* shows. It is truly a danger to the United States. We must add that it is a danger to this country also. We too have societies with grotesque titles, and all the elements of secret conspiracy, in the ranks of which this deadly spirit lives. It is to these societies that we owe the anti-Catholic cry raised in Ontario, the specious cry of Equal Rights. It is true from the members of these is heard the muttered word "annexation," which none of influence or position dare to speak openly. In the hope of crushing Catholicism and whelming it in the ocean of discordant and disruptive elements which go to make up the body politic in the United States these evil-minded persons would not scruple to destroy the integrity of their own country. Boston may well fear for its commonwealth if the conspirators it refers to gain the ascendancy. Canada may be warned by the example of intolerance which these secret societies are setting and do her best to have none of them on her own fair soil.

Railway Wrecking.

Hardly a day passes without its sad story of some railway accident, in one part or the other of the United States, and, occasionally, in Canada, we have our experience of the most painful and even appalling character. Some of those accidents are unaccountable, often, no doubt, arise from want of care and carelessness. Under the most possible circumstances, railway disasters will occur and, decidedly, the chances of mishap are imminent enough, without having superadded to the danger the diabolical mania that seems to be prevalent for deliberately wrecking railway trains. We have published accounts from the other side of the line, regarding cases of this description in the past month, and now we have the subject brought to our own door, in the dastardly attempt to wreck the express train from Halifax to Montreal, N. B., on the 30th of September last. The following account has been telegraphed to the press:—

"A stick of timber found on the track was no doubt placed there by design, as the tracks of the train were seen along the track at the point where the train struck. The timber was as much as two men could shove. The place where the obstruction was placed on the track is only a few yards from the bridge, and if it had been struck by the train soon due from the opposite direction the most calamitous affair in the history of the road would have been recorded, history of the road would have been recorded, as the train must have gone over the bridge with its hundreds of souls, and each passenger train going to and coming out of St. John is now crowded with exhibition visitors, which makes the contemplation of what might have been the more terrible. As it was, had not the engineer noticed the obstruction in time to reverse his engine and put on the brakes, and had

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not the timber been shoved ahead of the engine about a hundred yards before being struck, the track, some lives must have been lost. The escape of the engineer and fireman was most miraculous. The latter was thrown out on one side of the cab. The former was buried beneath the engine, which was embedded in the sand, but escaped unhurt."

Our Government should leave nothing undone to bring the miscreants to justice. There is no room in this country for train wreckers, and it is to be hoped that the perpetrators of the diabolical outrage above described may be overtaken and dealt with in such a manner, as to deter others from similar attempts.

THE CURIOSITY SHOP.

EDITED BY JOHN IVEAUGH.

[We receive a number of questions from subscribers asking for information on various subjects—literary, historical and general. In future they will be classified and submitted to a gentleman who has undertaken the special task of taking them into consideration.]

THE BOOK OF KELLS.

A few weeks ago a correspondent asked for some information as to the "Book of Kells." No better brief explanation can be given than the following which, by the courtesy of the Hon. Edward Murphy, I am permitted to extract from the Catalogue of Irish MSS. and printed books exhibited by that gentleman at the Carlton celebration at Montreal in the year 1877.

The Rev. J. H. Todd, D.D. (Church of England clergyman), in recommending to Sir Henry James the publication of the entire *Book of Kells*, says: "I wish you would consider whether it would be possible to do the entire of the *Book of Kells*; it is, I believe, the most splendid specimen of a Latin Evangelium in the world. It would be of immense importance to Biblical Literature to have such a M.S. in fac-simile."

There are several hundred figures, letters, &c., copied on 45 folio pages in the book which is the first of a series of three volumes published by order of the British Government. These are splendid examples of pictorial art, as the magnificent illuminations, especially the unique composite and single letters from the *Book of Kells*, show.

Mr. Gilbert, in his report to the Master of the Rolls on these fac-similes, in reference to the *Book of Kells*, which Prof. O'Curry, R.I.A., believed was written in the sixth century, says: "The *Book of Kells* is the chief paleographic and artistic monument which has descended to us from the ages in which Ireland, under the name of 'Scotia,' was renowned for her schools, whence light and letters were carried to various parts of Europe. This must be a copy of the Gospel, and received its present form from having belonged to the Columban Monastery of Kells in Meath. It has been, continues Mr. Gilbert, 'conjectured that the *Book of Kells* is the volume so highly venerated in the twelfth century by Geraldus Cambrensis, as the marvellous book exhibited to him at Kildare, and popularly believed to have been executed under the direction of an Angel.' Of this work, Prof. J. O. Westwood of Oxford, in his important work on the minutiae and ornaments of the Anglo-Saxon and Irish MSS., writes as follows:—

"Ireland may be justly proud of the *Book of Kells*—a volume traditionally asserted to have belonged to St. Columba, and a questionably the most precious of the early MSS. of so early a date now in existence, far exceeding, in the gigantic size of the letters at the commencement of each Gospel, the excessive minuteness of the ornamental details crowded into whole pages, the number of its very peculiar decorations, the fluency of the writing, and the endless variety of its initial capital letters, the famous Gospels of Lindisfarne, in the Cotton Library, and this MSS. is still more valuable on account of the various pictorial representations of different scenes in the life of our Saviour, delineated in the genuine Irish style, of which several of our MSS. of St. Gall, and a very few others, offer analogous examples."

"The text itself is far more extensively decorated than in any other now existing copy of the Gospels."

After describing other wonders of this book, Prof. Westwood continues: "Another artistic peculiarity of the *Book of Kells* arises from the decoration of the initial letters of each of the sentences or verses, so that each page presents us with several of these letters, varying in size and design, as well as from the introduction of colored representations of men, animals, birds, horses, dogs, &c. The introduction of natural foliage in this MSS. is another of its great peculiarities; whilst the intricate interlacing of the branches is eminently characteristic of the Celtic spirit, which compelled even to a man figure to submit to the most impossible contortions."

Again, the characteristics of the Celtic, or early Irish school, Prof. Westwood thus refers to (written on in the same work): "First, in one or more ribbons diagonally but symmetrically interlaced, forming an endless variety of patterns; 2nd, one, two or three slender spiral lines coiling one within another, they meet in the centre of the circle, as well as one with another, and form a series of concentric circles; 3rd, a narrow ribbon, irregularly interlaced; 4th, a series of diagonal lines, forming various kinds of Chinese like patterns. These ornaments are generally introduced into scenes, or paragraphs, a number of which are arranged so as to form large initial letters and borders, or tessellated pages, with which the finest MSS. are decorated."

"Especially deserving of notice," continues Prof. Westwood, "is the extreme delicacy and wonderful precision, united with an extraordinary minuteness of detail, with which many of the ancient MSS. were ornamented. I have examined with a magnifying glass the pages of the Gospel of Lindisfarne and the *Book of Kells*, for hours together, without ever detecting a false line or an irregular interlacement; and when it is considered that many of these details consist of spiral lines, and are so minute as to be impossible to have been executed without a pair of compasses, it really seems a problem not only with what eyes, but also with what instruments they could have been executed. One instance of the minuteness of these details will suffice to give an idea of this peculiarity. I have counted in a small space measuring scarcely three-quarters of an inch, by less than half an inch in width, in the *Book of Armagh*, more than one hundred and fifty-eight (158) interlacings of a slender ribbon pattern, formed of white lines edged by black ones upon a black ground."

THE APPREHENDED FAMINE IN IRELAND.

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