

The True Witness.

CATHOLIC CHRONICLE, AND WEEKLY EDITION OF THE "EVENING POST"

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MONTREAL, WEDNESDAY, NOV. 13.

NEW AGENTS.

New Agent.—Mr. J. M. Duff has kindly consented to act as our agent in West Framp-ton and vicinity.

Mr. T. B. LEAHY is authorized to solicit and collect subscriptions for the EVENING POST and TRUE WITNESS.

Mr. THOMAS MALONE is our special and only agent for Kingston and Portsmouth.

Mr. THOMAS SHEEHAN, of Quebec, is our authorized agent in that city for the sale of the EVENING POST and the collection of sub-scriptions for the EVENING POST and TRUE WITNESS.

On account of devoting so much space to the sermon of Father Burke, and the lecture of Father Graham, our editorial matter has been unavoidably crowded out.

STE. ANNE'S ELECTION FRAUDS.

The Ste. Anne's election frauds trial is at an end, and four persons have been found guilty of fraudulently tampering with the ballot papers. There has been no proof that Mr. Lafamme was aware that the fraud was contemplated, but the stain is all upon members of his party.

CORRESPONDENCE.

THE QUARTERLY CATHOLIC REVIEW.

THE LABOR QUESTION, OR FINA NCIAL CRISIS IN THE UNITED STATES.

To the Editor of the True Witness. This question has been frequently discussed; various causes have been assigned; but as yet no real and satisfactory solution has been given.

The committee of direction of the Grand Lottery to aid in the completion of the hospital for the aged and infirm poor of the Grey Nuns of Montreal has now decided that the public drawing of prizes will take place on Thursday, January 16th, next, at Nazareth Asylum, 1085 St. Catherine street, Montreal.

continue long in consequence of the unfortunate war which broke out between the two sections of the country. There was no money in the treasury to carry on the gigantic struggle with the South; hence the Govern-ment had to fall back on its credit and create a paper currency.

On Sunday morning, Oct. 20, Salford Cathedral was filled in every part by a congregation anxious to hear Father Burke, the great Dominican orator, who had been announced as the preacher of one of the annual charity sermons.

The writer on the "labor question" in the Catholic Quarterly Review by no means, Mr. Editor, appears to me to have given a satisfactory solution. Had he given the primary cause of the trouble, and showed the connection of secondary or contingent cause of primary, how the effects were produced by those causes.

The writer speaks of the "grandmothers." Surely, like the "grandmothers" in their apparel, a description of which would be of some interest. It is strange that the writer passes unnoted the great grandmothers, the fops and the extravagant young men of our times.

The Orange Lady.—Last Saturday the female so well known to the public under the above cognomen stopped in front of the Friars' School on Colton street, and began to make use of the vilest of epithets.

SERMON BY FATHER BURKE.

HIS VISIT TO LANCASHIRE.

THE BEAUTY OF CHARITY AND THE CULTIVATION OF THE SOUL.

On Sunday morning, Oct. 20, Salford Cathedral was filled in every part by a congregation anxious to hear Father Burke, the great Dominican orator, who had been announced as the preacher of one of the annual charity sermons.

The rev. preacher said he need scarcely remind them of the especial purpose for which they had met together that day. In addition to the worship and adoration of God by assisting at the adorable sacrifice of the Mass, they had assembled to take part in the education of the children of that district and parish.

The eternal Word of God, Incarnate in the Holy Ghost and the Virgin Mary, and made Man, and coming down from His royal and eternal Throne of Heaven to meet His lowly Bride upon this earth—coming all the way from Heaven to take to Himself our poor human nature and our Mother, the Church, to be His Spouse—to make joyful the Mother of us all.

And all this was involved in the one word, Catholic education. First of all, it was a most necessary, most pressing need of man. For remember what was the nature of man? The whole vast creation of God might be divided into two grand kingdoms—namely, the spiritual and the material.

And now, he asked, what was the first want of man's soul—of his spiritual nature? The first intellectual want of man was education and knowledge. That soul was created to know and was gifted with the power to know. Therefore it craved for knowledge, and if that were denied it, the soul would sink in to almost utter nothingness.

THE ORANGE LADY.—Last Saturday the female so well known to the public under the above cognomen stopped in front of the Friars' School on Colton street, and began to make use of the vilest of epithets.

enemy of law, for he could not understand the meaning of law. He became intensely selfish, for he was out from all intellectual communion with his fellow man, which was the human foundation of divine charity.

He imposed many laws; she laid down precepts; she propounded many doctrines, but every single iota of her teaching and doctrine made appeal to a well trained and educated intellect. Every single observance of her law, every precept and practice which she puts upon her children presupposes a well trained intellect.

He who recalls a painful episode in the life of individuals or nations should have a reason for justifying his course—otherwise he would justly be looked upon as a man either without judgment or feeling, or a mere candidate for the passing applause of a moment.

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society that would outlive him. Then what could he do so fruitful, so grand, and so useful as to be in an especial manner interested, and practice generosity, in the work of Catholic education? It would be of little avail to us if our children were highly qualified with intellectual knowledge unless they had the principles of purity and truthfulness, generosity and unselfishness—unless they had these agencies of life within them to make them faithful servants, honest tradesmen, trustworthy correspondents, faithful and reliable acquaintances? Could they live in a society where they could not trust the heart nor the virtue of their fellow-men? Could they live in a society that had no restraining power, where every man thought most of his own pleasure, sacrificed the honour of his friends, peace of his family, and well-being of his wife and children for his own pleasure?

"IRISH FAMINE"

GREAT LECTURE BY FATHER GRAHAM

Vivid Word-painting of a Terrible Epoch.

ENTHUSIASTIC APPLAUSE

Father Graham's lecture on the "Irish Famine" was a great success every way. An audience representing the wealth, culture, and strength of the Catholic Irish element of Montreal, was present.

M. P. Ryan, Esq., Edward Murphy, Esq., Alderman Kennedy, Esq., O'Neill Russell, Esq., M. Mullin, Esq., &c., &c., were present upon the platform.

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Athens—Burgundy by France—Scotland by England—but Ireland is as distinctly a Celtic nation to-day as she was when Dathi scaled the Alps, or when Brian crushed the Raven on the plains of Clontarf! There is something extraordinary in such a spectacle.

"THE MURDERING ENGLISH LIE."

Look at Australia—look at the United States—look at Canada—France, Spain, Austria! But there remains one illustration of what Irishmen are capable of achieving, which, were there no other argument, would be an overwhelming and triumphant answer to our calculators.

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No matter how seemingly just English legislation may be for Ireland, its interpretation is very different from that of England and Scotland. The most equitable law apparently in the English statute book is perverted by prejudice and hate when applied to Ireland.