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**EDITORIAL NOTES.**

RECENTLY Mr. Dana of the New York Sun delivered an address, at Ithica, N. Y., on journalism. Mr. Dana being regarded as one of the leading American editors, a great deal of attention was given to his statements. However his defense of detailed reports of obnoxious things, on the plea that if a paper did not print such things people would not buy it, was unworthy of a man holding such an important place in the journalistic world. It shows clearly that bright as the New York Sun is there are still very many specs upon its disc.

PREPARATIONS are being made in Rome to celebrate, in April, the third centenary of Torquato Tasso, the great epic poet of Italy. To-day his works are as highly appreciated as they were three hundred years ago. *La Gerusalemme Liberata* (Jerusalem Delivered) is a classic work that has passed into almost every language spoken by civilized man. His ashes repose in the convent of St. Onofrio, near the Vatican, and on the banks of the historic Tiber. In two lines Tasso condensed the whole of his master piece of composition:

"Canto l'armi pletose, e il Capitano,  
Che il gran Sepolcro liberto di Christo."

THERE is a loneliness that wealth and rank cannot destroy; in fact, they often combine to render it more intense. A couple of weeks ago Wm. Waldorf Astor strewed white roses and pink orchids upon the coffin of his young wife; and he followed her, alone in his carriage, to her grave. And while the lone man, the only mourner, the solitary millionaire, was performing this sad duty, John Jacob Astor and his wife were dancing at a ball in Philadelphia. Even the founder of the Astors and their millions would have had more heart. How many will mourn, and how many will refrain from dancing when the other Astors are carried to the tomb?

"LIKE FATHER, LIKE SON," is an old adage; "like father, like daughter" may often find an application as well. For some time past a writer signing "Jane Smiley" has been contributing some very bright and interesting tales in the *Catholic World* and in *Harper's Young People*. According to all critics these stories "betray a delicacy of touch and fine play of fancy that indicate the possession of a born genius for story telling." It has leaked out that "Jane Smiley" is the eldest daughter of the late John Boyle O'Reilly. The *nom de plume* is the writer's grandmother's name. It is suggested that since the secret is out she should in future sign her full name, Mary Boyle O'Reilly.

VERY few people have an idea of the extent of the famous Roman catacombs. The generality of people imagine that they consist of a few miles of winding, subterranean corridors under the city and portion of the surrounding suburbs. At present there are great portions of

the catacombs that have been filled up and are not penetrable. But there are still sufficient of them explored to reveal a wonderful story of their extent. There are five hundred and eighty miles of passages in that labyrinth of the dead. It is estimated that at the lowest figure six millions and at the highest fifteen millions of dead are therein interred. Just try to imagine the underground Rome that may be said to form part of the Eternal City.

IT was a struggle between Rev. Mr. Madill and Mr. Essery for the Presidency of the P.P.A. Some say that Mr. Madill's old friends opposed him; others have it that the reverend gentleman had become sick of the business, that he was mad with his former friends and ill from the worry his position brought upon him. In fact it has been reported that he is disgusted with the P.P.A. No matter; he will needs use a goodly amount of water before he can remove the stains that his connection with the unsavory society has left upon his name.

REV. HALL HARRISON, an Episcopal clergyman, speaking at Ellicott city, Maryland, the other day, paid the following tribute to Cardinal Gibbons:

"The words of the Cardinal anticipate the spirit of the words of the Pope for the re-union of Christendom. The hour has come for all who believe in the divinity of Christ to see wherein they agree and to find out wherein it is possible for them to still further agree. The era of heated controversy is closed. The time of widening breaches and emphasizing differences has gone by. More attention is to be paid to the prayer of Christ that all His followers should be one, even as He and the Father were one."

THERE is a rumor that the German Government may soon make advances to the centre on the Jesuit question. A few days ago Count Frederic Waldburg Wolfegg said his first Mass in the private chapel of his ancestral castle. As soon as the Mass was over he was obliged to leave Germany, on account of being a member of the Jesuit Order. During several generations the Wolfegg family has given the Church one cardinal, eight bishops, twenty-seven canons, and five cloistered monks. It is a good evidence of the degree of intolerance to which religion can be carried when the son of such a family is obliged to expatriate himself on account of his vocation. And yet Protestants talk of Catholic persecution.

MR. JUSTIN MCCARTHY has sent forth an address to all Irishmen. He reviews the present situation and he asks for funds to enable the Irish members to attend constantly to their Parliamentary duties during the coming session. He says that the depression in America and Australia excludes all hope of assistance from abroad. He states that this session will be one of extreme importance as, in some way, the fate of the Home Rule movement must be decided. There is not the slightest doubt that the coming session will be one of great mo-

ment for the Irish party. The different sections should close up their ranks and prepare to fight the battle in a united phalanx.

THE Ottawa Carnival has been a great success. It appears, from all reports, that Friday's display, and the storming of the ice-palace that night, surpassed anything, of a similar nature, heretofore witnessed in Canada. No city in America is more splendidly situated than Ottawa; its surroundings are most picturesque, and its site imposing; it is exactly the place for such an exhibition of Carnival attractions.

A CORRESPONDENT has twice asked us to publish a sketch of the St. Patrick's Hall, of Montreal, as it was in 1868, with a description of the same, and the names of its promoters. If our correspondent will furnish us with the sketch we will gladly publish it. But we were to attempt the writing out and publication of the scores of similar subjects, that individual readers are constantly asking to have given in our columns, we would soon have to abandon all idea of writing on any other subjects—there are only seven days in a week, and we would certainly have to double the number of our pages, which would cost more than double the present subscription price of THE TRUE WITNESS could meet.

IN THIS ISSUE we give the full text of a most interesting and instructive address delivered last week, by Professor Leitch, of the Commercial Academy, on the important subject of "The teacher's relations to his pupils, the community and himself as a man." In these times, when educational matters are taking the lead in public attention, and when so many false theories are abroad, it is with great satisfaction that we meet with genuine and logical theories on that almost all-embarassing subject. Our readers, who are interested in the great questions that concern education, will peruse with pleasure the remarks of a practical teacher—one who adds experience to theory.

WHILE some people are striving to persuade us that the annexation of Canada to the United States would benefit our country, Newfoundland is seriously thinking of saving itself from ruin by uniting with our Dominion and becoming a member of this Confederation. More than that, hundreds of families are preparing to leave the United States and return to Canada. Last week Rev. Father Paradis came back from the Western States with the news that a whole settlement—a complete townful of people—were making arrangements to return to the land of their nativity or of their fathers. If there was ever an exodus of Canadians there is certainly a repatriation of the same people about to take place. We all know of the famous "Flight of the Tartar Tribe," when hundreds of thousands abandoned their villages on the Volga and fled back over

the Steppes that their fathers had crossed a generation before. In the past, when the United States was pictured as the *Eldorado* for Canadians, there was a wonderful *Anabasis*; now that they have found "all that glitters not to be gold," the *Katabasis* is about to commence.

A CLERGYMAN, in Edinburgh, recently stated that efforts should be made to convert Roman Catholics, because "the Roman Catholics had no Saviour, no Bible, no Heaven." The Protestant Bishop of Edinburgh demanded an explanation. The clergyman attempted to justify his words, but the Bishop refused to argue the question, and contented himself by saying: "Simply as your Bishop, I severely censure the employment of such language, and I express my sorrow that you could have allowed yourself to be betrayed into making a public charge so baseless and so offensive." The Bishop has earned the gratitude of all right-minded people by his vigorous protest.

THE story told of the abominable sect called the "Flying Roll," now established in Detroit, is a sad evidence of the ungovernable immorality of those who cut themselves loose from the principles of Catholicity. A Mr. Dawson, who joined this sect with his family, objected when, according to its rules, his two daughters were to be "paired" with two young men for a time. His opposition has brought the sect and its abominable practices under the eye of the authorities. The police have been instructed by the State to make every effort to suppress the colony, but the difficulty will be in finding specific charges. Such abominations, practiced even to a more disgusting and unmentionable degree, by the Albigenses and other similar sects, caused the first Inquisition to be established for the protection of the State against these moral vultures. And it is this very fact that the opponents of Catholicity ignore, when they try to saddle the Church with the responsibility for a tribunal set up by the State to destroy immorality.

IN THIS ISSUE we publish the magnificent address recently delivered by Mgr. Satolli, on the subject of education. We invite our readers to carefully peruse it, for in its glowing paragraphs may be found the true aims of the Catholic Church on the subject. A number of extremists, all over the United States, have been attacking Mgr. Satolli on the ground that he is in America upon a special mission to undermine the constitution. The *New York Globe*, which publishes a report of the address we give in this issue, editorially points out the folly and unreasonableness of such attacks. It argues that if to insist upon morality being the basis of education can be construed into an attack upon the constitution and institutions, then there is no knowing what endless harm may not be done by the bigoted enemies of the Apostolic Delegate. It is a wonder that these people cannot see that they are actually making themselves a laughing stock before the world.

SATOLLI ON SCHOOLS.

HEART AND MIND MUST BE EDUCATED.

THREE IMPORTANT PROPOSITIONS—A TRUE RELIGIOUS SPIRIT MUST BE INCULCATED—ADDRESS DELIVERED AT A RECEPTION BY DE LA SALLE INSTITUTE AND MANHATTAN COLLEGE.

In an admirable address delivered last week by Mgr. Satolli, the Apostolic Delegate, at Manhattan College, he expressed some ideas and laid down some principles that affect us in Canada, as well as the Catholics the world over. After pointing out many reasons why the youth of the generation should be educated, he proceeded to define education and to indicate the requirements for a true, honest and Christian education as follows:—

WHAT EDUCATION IS.

"The school for the instruction and education of youth in every land is of no less importance than are the tribunals of justice or the provisions for military defense. The end and object of all is the same—the public peace and welfare. The method of obtaining it alone differs.

"Education of the young is as important a safeguard of the nation as are courts and armies. It is of great moment, then, that we should understand in what true education must consist.

"Some one has said that education is that training of men which makes them free. We accept willingly such a definition. True education makes men truly free. True freedom is the power of choosing and selecting at all times that which is best and most profitable. To possess this power one must know what is best and then tend towards that alone, leaving all that is less good, however enticing; that is, his intellect must be trained to know the best and his will must be trained to choose it. Such training is true education; such training makes men indeed free.

"If man is a microcosm, a little universe in himself, it is evident that true education must extend itself until it provides for all the capability of the human spirit with all its aptitudes and natural inclinations.

"Man is made to the image and likeness of God. In him shine forth the perfections of the Divinity, and true education will bring out as much as possible all the manifestations of that Divinity. In God are all the perfections of Being, Truth, Goodness and Beauty; and perfect human knowledge is to be acquired only by the study of Him as He manifests himself through these perfections in the created universe.

"The sciences study the manifestations of His being; metaphysics search out the traces of immutable truth and the relation of created things to the all-creating intellect; the moral sciences regard the participation of God's goodness in creation, and, finally, aesthetics contemplate His beauty as found in His works.

"Besides, in the human mind exists the faculty of investigation, by which it proceeds from the clear knowledge of great first principles to that of consequences more or less remote. To guide this process and preserve it from falling into error we need the science of logic.

"But still other faculties and capabilities of human nature need training that the education of the whole man may be complete. When we have come to know the perfections of God in the created universe we naturally desire to describe them with our words and even to imitate them in the works of our own hands; and hence the study of letters and arts.

"Finally there remains the practical direction of man's life, private and social, which is accomplished by the political and economic sciences.

"From the outset, therefore, he who is going to assume the task of instructing and educating the young must have clearly before his mind this vast field which is presented to humanity, and labor to prepare from afar and draw near step by step the minds and hearts of his charges.

BEGINNING AND END.

"Everything stands between the point from which it started and the end towards which it tends. For man, however, the

source from which he has derived all his nature and all his faculties, as well as the one last end towards which he is moving, can be nothing else than the Supreme Intelligence, the Highest Intelligible, since in that alone can he hope to reach the fulness of being, of truth, of good, of beauty, which he finds but in scattered particles in created nature.

"Here, then, I would reflect that in this consideration is to be found the strongest argument against atheism and agnosticism on the one hand, and on the other against that system which would attempt the education of youth without illuminating it with the knowledge of the countless relations which man has with God as his beginning and end. And from this same consideration we can easily form a just and wise criterion for judging and deciding on the programme and method of study best adapted and most advantageous—that which promises most for public and private welfare.

"And if the Catholic schools of this country differ from the public schools simply in that besides what is taught in the latter they give the youth a sound moral training and instruct them in the Catholic religion, who will dare to complain of that or call it a defect?

"Surely the State desires that its youth should not only be instructed in that which it ought to know, but should also be educated in that which it ought to perform; and the State is worthy of all praise in doing all it can to bring about such a result.

RELIGIOUS IN SPIRIT.

"But youth and in general mankind have greater and higher needs which cannot be satisfied without a moral and religious education, which cannot be had without the aid of those institutions which care especially for moral and religious training. In brief, just as instruction separated from moral education turns out vain and often disastrous, so a moral education without the spirit of religion is a work which makes a man exteriorly moral but not altogether and thoroughly honest.

"I would conclude these reflections by remarking:

"First, that for these reasons the instruction and education of the young is a work of the highest importance;

"Second, that the young should be educated both in mind and heart, according to the Constitution of the State, according to the great principles of morality and according to a true religious spirit;

"Third, that all good men should cooperate in this great work, so that the American people from generation to generation may remain always safe in its political and social institutions, sincerely honest and faithfully religious.

"One who cannot see or would venture to deny the justice of these considerations would merit no attention from reasonable and well-thinking men.

THE POPE'S SOLICITUDE.

"I have been most happy to accept this reception, and it has given pleasure to the superiors of the institution to offer it to me, since in my unworthiness I have the honor of representing the Holy Father as his delegate. In the midst of the cares of his spiritual government, which extends itself to all the nations of the earth, for the safety and profit of the institutions proper to every one of them, he has no dearer object nor greater joy than in promoting in every possible way the education of the young.

"That is the work which he has most warmly recommended to the bishops, and to participate in that work is the greatest and surest title to his esteem. One might well put into the mouth of the Holy Father the words of St. John:

Majorem gratiam non habeo quam ut audiam filios meos in veritate ambulare. (I have no greater grace than this, to hear that my children walk in the truth.)

"I will add that it is well that young men should have from their earliest days a just idea of what the Pope is, how lofty his dignity, how great his authority, how beneficial his actions. His dignity and his power come directly from Christ, and the exercise of this power can only be for the benefit, religious and social, intellectual and moral, temporal and eternal, of humanity.

SUCH IS LEO XIII.

"Such is the political and social character of a Pope, and such a Pope, if ever one existed, is Leo XIII.

"In his name, then, and in my own, I thank you for this reception to night. I thank the Most Reverend Archbishops,

the Right Reverend Bishops, the reverend clergy and the gentlemen of the laity for their kindness in showing this respect for my person. I beg the Brothers of the Christian schools and their pupils to accept my sincerest congratulations and best wishes, and I pray for them the choicest blessings, and in imploring this blessing for the youth of this renowned institution I ask it for the pupils of all schools of the country under the care of the Brothers, and so feel that I am asking it for the rising hope of the next generation of Americans.

THE POPE TO THE EDITORS.

HE REPLIES TO AN ADDRESS FORWARDED TO HIM ABOUT A YEAR AGO.

The editors of Catholic magazines and newspapers in the United States about a year ago sent to Pope Leo XIII. an address in which their loyalty to the Holy See and to its representatives in this country were distinctly avowed. The Pope has replied, through Monsignor Satolli, in the following letter:

LEO XIII., POPE.

TO THE MOST REV. FRANCIS ARCHBISHOP SATOLLI APOSTOLIC DELEGATE:

Venerable Brother, Health and Apostolic Benediction.

It has ever been our ardent desire that in these days of such unbridled literary license, when the world is flooded with hurtful publications, men of marked sagacity should labor for the public welfare by the diffusion of wholesome literature. That this great work was being most zealously prosecuted by our faithful children in North America we were already aware, while an address which many of them had signed and caused to be transmitted to us confirms our convictions of their zeal.

Assuredly since it is the spirit of the times that people of nearly every condition and rank in life seek the pleasure that comes from reading, nothing could be more desirable than that such writings should be published and scattered broadcast among the people as would not only be read without harm, but would even bear the choicest fruitage.

Hence, to all those who labor in a cause at once so honorable and fruitful we are moved to extend our hearty congratulations and to accord to them the tribute of well earned praise, exhorting them at the same time to defend the rights of the Church, as well as whatever is true, whatever just, with becoming harmony and prudence. But we hope to treat of this matter at another time, and soon.

In the meantime you will give expression to our grateful and kindly sentiments in their behalf, and will announce the apostolic benediction, which we lovingly impart to each of them, as also to yourself, as a token of the heavenly regard.

Given in Rome, at St. Peter's, the 12th day of December, 1894, in the 17th year of our pontificate.

LEO PP. XIII.

Upon the receipt and transmission of the letter from Mgr. Satolli, Father Doyle had copies printed for transmission to the signers of the original address, and to the clergy generally.

A NEW VICARIATE.

ALASKA SEPARATED FROM THE BRITISH AMERICAN DIOCESE OF VANCOUVER'S.

The territory of Alaska, hitherto a part of the British American diocese of Vancouver's Island, has been separated from that episcopate and erected into a vicariate-apostolic. The first incumbent of the new district is the Rt. Rev. Mgr. Tosi, S.J., who, for a number of years back, has been at the head of the Jesuit missions in the territory, and who will probably return to this country as soon as possible for his consecration. His vicariate, according to the latest statistics, has nine regular priests, all Jesuits; one secular clergyman, eight churches and seven stations. The sisters of St. Ann are also represented there.

The first Catholic priest to enter Alaska, and take up his residence there, arrived in the summer of 1878, when his arrival was thus spoken of by one of the Protestant missionaries in the territory: "To add to all our other discomforts, a Catholic priest has just come on the steamer. No person knows what he is going to do, but the indications are that he has come to stay. I would not be surprised to see him at once commence the erection of a church." A year before

that time, however, the indefatigable and lamented Abb. Seghers, went to Alaska, by way of Yukon, and the visit which he made then led to the sending thither of the priest who followed him twelve months later, and from whose arrival dates the permanency of the Catholic missions in the territory.

Abb. Seghers went there again in the summer of 1887, being accompanied then by Fathers Tosi, the vicar-apostolic-elect, and Robaut, also a Jesuit, and by Fuller, who shot the good prelate the following fall. The object of his visit there was to establish the Jesuit missions, which have done so much good in the territory since.

Among the Alaskan Jesuits who are well known in this country are Fathers Barnum and Judge, both formerly of the American province, who have frequently written very interesting descriptions home of their experiences in that far-away land. Father Alhall, the one secular priest in the vicariate, who is at Juneau City, has been there longer than any of the other missionaries. The Jesuit headquarters, and the present residence of Bishop-elect Tosi, are at Kossaroffsky—Catholic Columbian.

THE WORLD AROUND.

Baron Bffy has formed a cabinet for Hungary in which he will act as premier only.

Hereafter shingles and pulpwood from the United States will enter Canada free of customs duty.

In Aylmer there are 120 widows and spinsters entitled to exercise their franchise at municipal elections.

Isaac F. Abbott, cashier of the Dover (N. H.) National Bank, robbed the bank of \$80,000 and committed suicide.

London is now one of the best lighted cities in the Dominion, 547 electric lamps of 2,000 candle power each doing duty.

After worrying him a lot, the Republican Legislature allowed the Democratic Budd to be sworn in as Governor of California.

The weather throughout Europe was intensely cold last week. Many deaths are reported, consequent upon the severe weather.

An organized gang of forgers is believed to be at work in Chicago. A number of banks have been victimized by cleverly raised checks.

According to the current issue of the New York Financial Chronicle the shrinkage in railroad gross earnings was fully \$130,000,000 in 1894.

The German Government was questioned in the Reichstag this week concerning the alleged inadequate protection given Germans abroad.

Col. Coit, who ordered the troops to fire on the mob at Washington Court House, Ohio, last September, has been indicted by the grand jury.

During the past seven days ending Friday there were 420 business failures throughout the United States, against 474 the corresponding week last year.

The Noxon Brothers' manufacturing works at Ingersoll, giving employment to over 150 men, opened on Jan. 8, after a shut-down of over five months.

The Japanese excesses in cruelty at Port Arthur are admitted, and Japan is ashamed that they occurred, but promises to redeem herself by future actions.

Two masked men entered the express car of a Burlington train at Council Bluffs, Iowa, Saturday evening, and after tying the hands of the occupants robbed the safe of about \$8,000.

Ireland is threatened with famine, great distress is already prevailing in County Galway. It is said that the potato supply is already exhausted in the whole Connemara district.

At the meeting of the directors of the Guelph & Ontario Investment and Savings Society, Guelph, held last week, Mr. Wm. Ross, who has been manager for six years, handed in his resignation.

The Novoe Vremya, in an article on the far Eastern question, says that if Russia's peaceful and friendly overtures shall be ignored she will be compelled to support by arms her claims in Corea.

The death occurred at Halifax, N.S., on Jan. 7, of H. F. L. Shannon, Judge of the Probate. He was 88 years of age. He represented Halifax in the Nova Scotia Legislature from 1859 to 1867, and was for part of that time a member of the Government.



**A BANQUET.**

**St. Ann's Young Men Wind Up Their Celebration in a Sumptuous Manner—Leading Irishmen Guests at Their Banquet.**

The members of St. Ann's Young Men's Society brought the celebration of their tenth anniversary to a fitting close with a sumptuous banquet, given in their hall on Wednesday last.

The hall had been festooned and tastefully decorated for the occasion, and large crayon portraits of the Rev. director, Father Strubbe, and of Father Catulle occupied a place on the wall.

Two large tables with a smaller one across one end found accommodation for the large number of guests.

The chair was occupied by the President of the Society, Mr. Michael O'Brien. Among the distinguished guests present were: The Hon. J. J. Curran, Solicitor-General; Hon. Judge Doherty, Hon. James McShane, Aid. Nolan, M. J. F. Quinn, Q.C., and representatives of the various Irish societies. Among the clergy were the Rev. Father Strubbe, Father O'Meara, of St. Gabriel's, Fathers Schelfaut and McPail.

The tables presented a beautiful appearance, and, as the Hon. J. J. Curran, said in the course of his speech, "the scene, properly represented, would have made a picture fitted to embellish the pages of any illustrated paper in the country." After the excellent dinner had been partaken of the President of the Society rose and delivered an address of welcome that was eloquent and most interesting. He briefly outlined the progress of the society since its foundation, and at the close of his remarks proposed the health of the Rev. Father Strubbe and Father Catulle. When Father Strubbe rose to respond he was greeted with a great burst of applause. On behalf of himself and Father Catulle, who was unable to be present, he said it was just ten years ago since Father Catulle came to him one day and said we must have a young men's society. These words announced the inception of the present society. Continuing, he said he had always loved the young men, and he was pleased to say that they appreciated and reciprocated this love.

The Hon. J. J. Curran, when called upon to respond to the toast of the Solicitor-General made a forcible and eloquent oration, at the close of which he spoke of the value and instruction to be derived from reading. He said that the Scotch were reviving the reading of Sir Walter Scott's works and the Irish should take similar means to revive the interest in the works of Gerald Griffin, Carleton, Banum, and the many other Irish writers who had made a name by their genius. He said that in years to come the excellent works of Mrs. J. Sudler would be re-read and would be appreciated at their true value.

Among the other speakers were the Hon. Judge Doherty and the Hon. James McShane. Judge Doherty made a very humorous speech, in the course of which he propounded a conundrum that no one wished to answer; he then went on to telling anecdotes and was otherwise as delightful as he alone knows how to be.

Mr. James McShane made a good speech and showed that he possessed more oratorical ability than he is generally credited with. At the suggestion of the Hon. J. J. Curran the speech making was interspersed with musical selections; this novelty had an excellent effect and entirely eliminated the monotony that usually attends a continuous succession of after dinner speeches.

Among the toasts were, Mr. Philip Sheridan, who answered with a clever speech; Father O'Meara; The Press, answered by Mr. Laurence Clarke; the President of the society; Alderman Nolan and others.

The music both during and after the supper was excellent, the Irish airs arranged for the orchestra by Professor Shea being quite operatic in their tunefulness. Songs by Mr. Emblem and Mr. M. J. F. Quinn were excellent. The Hon. J. J. Curran also sang a most laughable song which was greeted with almost unbounded enthusiasm. After spending a very enjoyable evening the assemblage broke up at about 12 o'clock with the playing of "God Save Ireland."

A devotion that is spreading with unexampled rapidity in France is that to St. Anthony of Padua as the friend of

the indigent. Each city, each parish is erecting a statue of St. Anthony; and what is known as l'Œuvre du Pain (the society for providing bread for the poor) is effecting great good among those whom the distress of recent years has reduced to a state of actual misery.

**THE CARDINAL MEETS THE NEW WOMAN.**

The New Woman has visited Cardinal Gibbons, says the N. Y. World, and he gave her permission to print what passed between them. She explains to him who and what the New Woman is, and the glory of her achievements, but she only draws from his conservative eminence the statement that: "The church exalts womanhood in the veneration it accords the Mother of Jesus Christ, but in exalting womanhood, it still has regard for the special nature of her mission in the world, which is equal to man's though not identical with it."

And the query: "Fatal as is the indifference to eternal truths resulting among men from a rejection of this principle, if the women, the mothers of our country, are to divorce religion from their reason, and gauge their excellence by the standard of a secular education, what can we expect of their children?"

Whereupon it is explained to him that in the life of the New Woman children need not be taken into account:

"Wrong, wrong, all wrong, and the greatest menace to our American liberty is the growing disregard of this country for the little child," answered the Cardinal. "Religion reveres and glorifies the little child. It is as a little child that the Second Person of the Blessed Trinity is born into the world. It was the little children that without reserve Christ bade come unto Him, and it was little children He set up as a type of spiritual excellence, by which men attain the kingdom of heaven."

"The human race depends for its existence on the intercourse of the sexes, which Christ Himself has dignified, blessed and made holy in the Church through the Sacrament of Matrimony. The union of man and woman in marriage is natural and noble. It is unnatural and ignoble if such union contemplates the avoidance of the responsibility of its fruits. In this connection, as in every other relation of her life, a woman finds divine light to guide her in the life of the mother of Jesus Christ—'Behold the handmaid of the Lord: be it done unto me according to Thy Word.'"

"The woman who makes her marriage vows with any reservation concerning the will of God in the number of her children is a worshipper not of God, but of mammon, and is unworthy the love and protection of an honest man."

And asked with what advice he would still the restless discontent of the New Woman, he gently answers: "I would tell her that the cardinal virtues of a woman are chastity and humility. The one attracts God, and through the other God is born into the world. I would tell the New Woman that to be happy she must purify her heart by prayer and humble herself by self denial, remembering that self-denial is actually the denying of one's self, and that herself being the vanity of intellect, she must subject reason to faith, as St. Paul says, and her whole being to religion. For what doth it profit a woman if she gain the whole world and lose her own soul."—Catholic Columbian.

**THE ECCLESIASTICAL REVIEW.**

The American Ecclesiastical Review for January opens with a paper by the Rev. Thomas Hughes, S.J., on "The Library of a Priest," a topic upon which the writer offers many suggestions quite as valuable to the laity as to the clergy. In a foot-note is a bit of information interesting to Catholics, to whose children Dumas, senior, and Mr. Alexander Dumas are offered as authors to be read in the public school course: "It would be a service to priests in their capacity of directing others and answering questions, if these lists were drawn up, both of authors who are to be universally shunned and of particular books in vogue which ought not to be read. While I was writing the above, a religious teacher inquired whether Dumas should be approved of among the day-schools of the convent?—Dumas, whom the Index pillories with this universal condemnation: 'Dumas (Alexander, pater et filius), Scripta omnia romanensia quae sub utriusque nomine in lucem

edita circumferantur quocunque idioma.' Such a work has just been done in a popular book for the French laity by P. H. Fayolle, de la C. de J., L'Apostolat de la Presse, 1892." M. Fayolle's book should be translated if it have hitherto escaped the vigilance of American Catholic publishers. It would be within bounds to say that not one Catholic in ten knows of the prohibition of the works of MM. Dumas. "The Physiological and Moral Aspect of Hypnotism," by the Rev. R. J. H. Laid, S.J., opens an interesting series of papers, and "The Catholic Clergy in Politics" vigorously attacks a subject on which the American Catholic is condemned to listen to much "that hain't so" from his Protestant fellow citizens. Next month the Review will be devoted chiefly to the discussion of testamentary matters, and the March number will contain many papers on various methods of advocating temperance among Catholics. (Philadelphia, Penn.)

**ACERIS LACHRYMAE.**

The following tribute to the memory of the late Premier is from the pen of Canada's popular poet, Dr. Thomas O'Hagan:—

I.  
But yesterday its heart was joyed,  
It whispered love to brook and tree,  
And felt in every root and limb  
The genial sun so strong and free.

Its pulse was tuned to English oak,  
Its heart was true to Northern Star;  
It grew in wealth of loyal care  
Cheered by a gift of love afar.

It felt no gale that swept the land,  
For truth had girt its roots around  
And clasped it to a nation's heart,  
Deep set within each rood of ground.

Now in its strength of power and love  
It feels the wound, it feels the cross,  
The grief that bows our Mother Queen,  
The sorrow of a Nation's loss.

From out that regal home where dwell  
The virtues that make England great  
There came a message dark in word  
That smote as with the edge of fate.

A message that a Nation's hope  
Had fallen from life's throbbing sky,  
That he who held a people's trust  
Fell softly in God's arms on high.

II.  
O maple, dowered with life and joy,  
O bleeding tree of bitter pain;  
Our chiefest son—our pilot-guide  
Falls dead upon the deck in main.

He loved the sunshine of your heart,  
A gift from England's queenly rose;  
He wrought two nations lasting good,  
His soul so great loved even foes.

He built not on the shifting sands  
Of plaudits gained in dubious way;  
He faced the right, achieved his plan,  
In clearest light in fullest day.

The storms that passions rolled on high  
Found in his heart no anxious heed;  
Within the compass of his love  
He knew no tongue nor race nor creed.

The magnet of his noble mind  
Found swiftly duty's firm decree;  
He served his God in all his works  
And loyal to Him was ever free.

His deeds are stars to light our path,  
His fame a glory born of heaven;  
His life an arc of rounded toll  
To God and country freely given.

III.  
O maple clad with Christmas cheer,  
How sad your dream of life to-morrow,  
When Hope had kindled bright her fire,  
'Tis quenched by Death's dark plume of sorrow

And thro' our blinding tears is seen  
A ship that bears across the deep  
The sacred clay of him we loved,  
For whom two nations mourn and weep.

O, cruiser dark with shadowy wings,  
Whose lips are tuned to battle's dirge,  
Bear gently to our mournful shore  
Our honored dead through wind and surge.

May every star that crowns the night,  
Drop beads of light upon his bier  
And angels weave a rosary bright  
From grief's dark pall and sorrow's tear.

And O, ye bells whose requiem toll  
Speaks to the heart of life and death,  
Whose pulsing throbs and deepest tones  
Are but a type of human breath,

Ring o'er his bier a chime of prayer,  
Strong as a nation's grief and love,  
That he who won a wreath below,  
May win the greater crown above.

IV.  
O, maple, robed in shades of night,  
I come from out your shadowy pall;  
And leave behind the gift of pain  
And break the bonds of sorrow's thrall.

The greater life of him who died  
Is vital in our hearts to-day;  
For deeds have power and soul to plan,  
To shape our lives, to mould our clay.

Whatever things are done for God  
Have root in soil beyond our years;  
And bud and bloom in beauteous form  
Devoid of earthly hope and fears.

This life is but the vestibule,  
The altar stairs that lead to heaven;  
Around whose feet the nations kneel  
And pray that peace and light be given.

And looking through the mists of years,  
I see as in a dream a land,  
Fashion'd and formed in toil and prayer,  
A gift of God divinely planned.

Where 'neath the light of northern star,  
With truth and honor for a wall,  
A nation dwells secure in peace  
With God our Father guiding all?

THOMAS O'HAGAN.

**Irish News.**

Bryan O'Donnell was on Jan. 1 installed Mayor of Limerick for the third year.

District-Inspector Leonard has been transferred from Derrygonnelly to Castle Island, County Kerry.

The Rev. Bernard McKenna, pastor of Drumaroad, Castlewelan, died on Jan. 1. He was in his forty-ninth year.

William Lyman, of Clonmel, an ex-policeman, while eating his dinner on Christmas Day, was choked by a piece of meat sticking in his throat.

On Jan. 1 the Galway and Clifden Railway was opened by the Midland Great Western Company for goods and passenger traffic between Galway and Oughterard, a distance of seventeen miles.

The chairman of the Letterkenny Board of Guardians, William H. Boyd, J. L., of Ballymacool, generously placed at the disposal of the master of the workhouse a sufficient amount of money to provide for a l the inmates a supper on the night of the New Year.

The death is announced of the venerable Archdeacon Ryan, P. P., D. D., at his residence, the Presbytery, Fethard. He had been in delicate health for the past year or so, but of late was forced to take to his bed. He passed peacefully away on December 20, fortified by the last rites of Holy Church. The sad intelligence was everywhere received with the deepest sorrow. Springing from a fine old stock, the deceased cleric was intensely Irish, and he always took a prominent and a practical part in the National movement.

A great demonstration was held on Sunday, December 30, at Newport, County Mayo, which was addressed by Dr. Robert Ambrose, the member for West Mayo; Mr. Wm. O'Brien, M.P.; Mr. David Sheehy, M.P., and other gentlemen. All those gentlemen in the course of their speeches dealt with Mayo landlordism, and the gloomy outlook for the small farmers. The day was cold, with occasional showers of hail, and the mountain slopes, whitened with snow, which were visible from the place of meeting, sent forcible corroboration to the forecasts of probable suffering through the severity of the winter. The Very Rev. Canon Grealy, P.P., V.F., of Newport, was the presiding officer.

On December 31, an address and testimonial was presented to Alderman Roche, ex-mayor of Cork, by his admirers in the city, on the termination of his two years of office. The address, which was read by Mr. William Murphy, solicitor, averred that during the present generation the office of mayor had never been filled with greater success than by Alderman Roche. It alluded to the mayor's mission to Rome on the occasion of the golden jubilee of Leo XIII., his service with the Trans-Atlantic mail traffic, his co-operation with the Countess of Aberdeen in the Irish Industries movement, the annual summer excursion and Christmas dinner for poor children, and other projects. The address was accompanied by a presentation of silver plate, the centre-piece of solid silver weighing three hundred ounces. The mayor, in returning thanks, said the presentation was one he should value as the dearest thing in his possession. That he had been successful in many ways he attributed to the magnificent support he had received from citizens of all classes—a support which on all occasions far exceeded his expectations. He would try in every future act of his public life to prove that he was worthy of the confidence which the best citizens of Cork placed in him that day.

**C. M. B. A. INVITATION.**

The members of Branches 182 and 160, Halifax, N.S., beg to intimate to the members of the C.M.B.A., throughout Canada, that any member visiting Halifax will find a welcome in their rooms, Anderson's building, corner Duke and Barrington streets. 27 3

**West-End**

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St. Cuneogonde.

EDITORIAL NOTES.

Continued from 14th page.

If "H. J. R." will kindly read the sixteenth chapter of St. Paul's first epistle to the Corinthians, he will find what he wants. It is surprising to us that a good Protestant like "H. J. R." should come to a Roman Catholic editor for information concerning the Bible. He must not be of those who think that Catholics never read the Bible.

It is wonderful how well preserved is some of the needle-work that has been buried for centuries and recently disinterred. Not long since, in Canterbury Cathedral, the tomb of Hubert Walter was opened. He was Archbishop of Canterbury when he died in 1105. Only his bones remained, but the vestments in which he was buried, almost seven hundred years ago, were fairly preserved. The linen was decayed, but the amber-colored silk on which rich embroidery is worked, was found intact. The work consists of angels, the evangelists, and other sacred figures arranged in roundlets. There is something surprising in this; the perfection of the work can be readily understood when it has resisted seven centuries of decay.

The P.P.A. fellows are ready to give counsel and aid to Manitoba. Not bad! At a meeting, held in Toronto, on the 24th instant, the following resolution was proposed by the Ontario members and unanimously passed. It is rich, especially when we consider its source and its purport:

"That the Grand Council for Canada on behalf of its delegates and of all the members of the order in this Dominion hereby declares its sympathy with the people of Manitoba in their struggle for the maintenance of national schools, and urges them in the name of liberty to stand firm, and pledges the honor of its members and of all the order that if Manitoba need counsel and aid, then be the cost what it may, counsel and aid shall not be withheld."

The anti-Catholic element of Manitoba is now safe, it can rely upon advice and cash—more of the former, however, than of the latter.

We refer editorially, this week, to the A. P. Aist, or P. P. Aist, comments of the Daily Witness upon the Requiem Mass celebrated last week in Notre Dame Church for the repose of the soul of the late Sir John Thompson. History repeats itself in many ways. When the notorious Benedict Arnold became a traitor—and one of the blackest in history—he issued a proclamation to the officers and soldiers under his command, in which appears the following passage:

"And should the parent nation (England) cease her exertions to deliver you what securities remain to you, even for the enjoyment of the consolations of that religion for which your fathers braved the ocean, the heathen and the wilderness? Do you know that the eye which guides this pen lately saw your mean and profligate congress at Mass for the soul of a Roman Catholic in purgatory, and participating in the rites of a church against whose anti-Christian corruptions your pious ancestors would have witnessed with their blood?"

How faithfully the Daily Witness copies Arnold's sentiments! So at the very dawn of its nationhood the United States—a most thoroughly Protestant Republic—beheld its Congress assist at a Requiem Mass! And this is one of the excuses given by Benedict Arnold for selling his country.

ST. ANTHONY'S YOUNG MEN.—St. Anthony's Catholic Young Men's Society held their regular meeting last Sunday afternoon, in their hall, on St. Antoine street. There was a large attendance.

President P. J. Gordon occupied the chair. A large amount of business was transacted, and for the first time since the society has been organized honorary members were elected. The following were the gentlemen thus honored: Messrs. J. D. Davis, Thomas Bowes, M. Stewart and F. B. McNamee.

THE LATE PREMIER.

Lord and Lady Aberdeen Attend a Requiem at Notre Dame Church for the Repose of His Soul.

The solemn Requiem chanted in Notre Dame on Tuesday last for the repose of the soul of the late Right Honorable Sir John S. D. Thompson was one of the most impressive ceremonies that has ever taken place in Montreal. The church was heavily and handsomely draped in black and yellow. On the galleries had been placed the arms of the Dominion, those of the various provinces and of the city of Montreal. An immense catafalque had been erected in the church. It was surrounded by hundreds of lights, trophies and British and Dominion flags, covered with crepe. Above the catafalque was suspended a large crown from which fell draperies which reached the pillars of the edifice.

ARCHBISHOP FABRE

officiated pontifically, assisted by Rev. Abbe Colin, Superior of the Seminary, as assistant priest, Rev. Canons Trepanier and Savaria as deacons of honor, and Rev. Fathers Donnelly, of St. Anthony, and O'Donnell of St. Mary's as deacons of office. There were over one hundred clergymen in the sanctuary. Lord and Lady Aberdeen, attended by Captain Urquhart, A. D. C., and Mr. Munro Ferguson, A. D. C., arrived promptly at half-past ten o'clock and were escorted by Lieut.-Col. Prevost, A. D. C., to the sanctuary railings, where Prie Dieu had been provided for Their Excellencies. Both Lord and Lady Aberdeen knelt and made a profound obeisance. They were provided with prayer books and followed the service closely throughout. Both were in mourning. To their right were seated Mayor Villeneuve, Hon. John Costigan, Minister of Marine and Fisheries, Hon. J. A. Ouimet, Minister of Public Works, Sir A. Laocoste, Chief Justice of the Court of Queen's Bench, Hon. Wilfred Laurier, leader of the Liberal party, and Judge Baby, and on their left Sir A. P. Caron, Postmaster General, Senator Misson, ex-Lieut. Governor of Quebec, Hon. J. J. Curran, Solicitor General, Hon. Senator Murphy, Dr. Hingston, James O'Brien, B. Tansey, and many other prominent Catholics. The choir, which numbered nearly a hundred voices, chanted the Abbe Borduas' "Messe" with the "Kyrie" by Gluck, "Pie Jesu" by A. Dufort, and "Domini Jesu Christi" by O. Parisot. At the "Sanctus" the sanctuary was brilliantly illuminated by electric lights and remained so throughout the remainder of the service. The Requiem lasted nearly two hours, but, in accord with the rule of the Sulpician Order, there was no oration.

ST. MARY'S YOUNG MEN.—St. Mary's Young Men's Society held their usual meeting on Friday evening last. Mr. H. J. Codd, president of the society, occupied the chair. There was a good attendance. Among other business the final arrangements were made for the eucharistic party, which is to be held on Friday next, February 1st. Invitations for this party have been sent to representatives of the sister societies of the city, and a most enjoyable evening is expected. One of the subjects of discussion during the evening was the central club for young men. This subject is one that is receiving much attention of late from the American Catholics, and is being widely agitated in the press. Catholics are beginning to awaken to the necessity of some central association for Catholic young men which will supply the educational requirements of young men who now join the Y.M.C.A. The energy of the discussion showed the interest taken in the matter by the young men themselves.

ST. ANN'S T. A. AND B. SOCIETY.—The annual meeting of the St. Ann's T. A. and B. Society was held on Sunday, 27th January, at 3 p.m., in their Hall, corner Young and Ottawa streets. The Rev. Director occupied the chair. The annual reports of the secretary-treasurer and auditors were read and adopted. The

treasurer's report showed the society to be in a good financial standing, with a balance to the credit of the society of over \$5,000. During the proceedings of the meeting there was a very lively discussion on a proposed change in the by-laws, taken part in by Messrs. Ald. P. Kennedy, J. D. Quinn, Kilfeather, Shanaghan and others. The motion was lost. After considerable routine business had been disposed of, it was moved by Ald. P. Kennedy, seconded by Mr. M. Crowe, that a hearty vote of thanks be passed to the Rev. Father Buncart, who is now leaving St. Ann's Parish, for his great kindness and courtesy in helping the Temperance Society, since the time he became Parish Priest, and that a copy of the resolution be sent to the Rev. Father; carried by acclamation. After which the Rev. Chairman made a neat little speech promising the society his entire support. The business being concluded, the meeting closed with prayer.

CLERICAL CHANGES.—Rev. Abbe J. O. Desrosiers who for some time past has been connected with the Sorel College, has just been transferred from this diocese to that of New Hampshire, where he will henceforth fill the duties of parish priest at Suncook. Rev. Abbe Desrosiers was for many years Curate at Greenville. Rev. Abbe Desrosiers will succeed at Suncook, N. H., the Rev. Abbe Davignon, who is transferred to another locality. The parish of Suncook has about 500 Canadian families and about 35 English speaking families. Suncook has a very fine convent under the control of the Sisters of the Holy Cross which is attended by about 600 students.

CATHOLIC ORDER OF FORESTERS.—As announced last week, Mr. Thos. Cannon and Mr. Theo. B. Thiele will arrive in this city from Chicago to-day; in the afternoon they will be taken for a drive through the city, on Thursday they will be at the St. Lawrence Hall to confer with the members of the order, in the evening they will be tendered a banquet by the combined courts of the city, and it is expected to be a grand affair. On Friday morning they leave for Toronto. Tickets for the banquet can be had at the Richelieu Hotel.

A CANADIAN HONORED.—The many friends of Bishop Emard, now of Valleyfield, but formerly of Montreal, will be pleased to hear that His Grace has just been named by His Lordship Monseigneur de Cabrieres an honorary bishop of the Cathedral of Montpelier. His Grace Mgr. Emard is well pleased at the honor conferred upon him. Mgr. Emard will arrive this evening on his way to Quebec, where he will pay his respects to His Eminence Cardinal Taschereau.

AT THE HOTEL DIEU.—In the presence of His Grace Archbishop Fabre and a large number of clergymen, the Sisters of the Hotel Dieu have solemnly made the renovation of their vows. The ceremony took place in the chapel of the institution and was very imposing. Mass was said by His Grace Archbishop Fabre, who also paid a subsequent visit to the various wards of the institution, and addressed some paternal words to each patient actually under treatment.

MINSTREL SHOW.—The members of St. Ann's Young Men's Society, who happen to possess marked vocal or histrionic ability, are now preparing to give a comical minstrel entertainment. The entertainment will take place on Shrove Monday and Tuesday, and will be under the direction of Mr. Sues, who is already working with his usual energy to bring about a successful performance.

ANNUAL FESTIVAL.—The annual religious festival of the Hotel Dieu occurred on Sunday, and was observed with customary solemnity. Rev. Abbe Bedard officiated at high Mass, assisted by Rev. Abbes Lafontaine and Tranchemontagne, as deacon and sub-deacon. Rev. Father Seguin, S. J., preached the sermon.

ANOTHER CONVERT.—Miss Maria Lilia Davis of Paquetteville, P.Q., has renounced Protestantism to become a Catholic, and has been baptized by the Rev. Abbe J. H. Roy, Superior of the Sherbrooke Seminary.

A NEW PASTOR FOR ST. ANN'S PARISH.—The Rev. Father Philippe Schelphaut,

who for 7 years has been Superior in St. Thomas, West Indies, has been appointed parish priest of St. Ann's of Montreal.

RESOLUTIONS OF CONDOLENCE.

C. M. B. A.—ST. ANTHONY'S BRANCH, NO. 10. At a regular meeting, held 23rd January, the following resolutions were adopted:

Whereas.—It has pleased Almighty God, in His infinite wisdom, to call unto Himself the father of our esteemed Parish Priest, Rev. J. E. Donnelly,

Resolved.—That in this act of Providence the Branch recognizes the hand of the Great Father of the Universe, and bows in humble submission to His mandate.

Resolved.—That the heartfelt sympathy of this Branch be extended to he who has been a most kind father to us all, in this hour of bereavement.

Resolved.—That these resolutions be entered on the record of this Branch, and a copy be presented to the Reverend Father.

C. M. B. A., BRANCH 50.

At a special meeting of Branch No. 50, of the Catholic Mutual Benefit Association, the following resolutions of condolence were passed:

Moved by Bro. F. McCabe, and seconded by Bro. W. Smith.—That, whereas it has pleased the Almighty to call to eternal rest Charles Donnelly, the father of our Spiritual Director, we, the members of Branch No. 50, of the Catholic Mutual Benefit Association, wishing to express our sympathy for the Rev. Father Donnelly and other members of the family, as well as our esteem and respect for the late Charles Donnelly, desire that it be resolved that we extend to our Reverend Director and other members of the family our sympathy in this, their hour of grief.

Moved by Bro. P. Kehoe, and seconded by Bro. T. Styles.—That a deputation be appointed to convey to the Rev. Father Donnelly the resolutions of condolence passed by this Branch.

Moved by Chancellor P. Doyle, and seconded by 1st Vice-President T. Langan.—That a copy of these resolutions be sent to the press for publication, and that the same be entered on the minutes of this Branch.

At a regular meeting of the Church Wardens of St. Mary's Parish, held in their hall, 22d January, 1895, the following Resolutions of Condolence were proposed by Thomas Phelan and seconded by Thomas Heffernan:—

That we, the Church Wardens of St. Mary's Parish, resolve,—

Whereas.—Almighty God, in His Divine Providence has seen fit to take unto Himself the mother of our esteemed Pastor, Rev. P. F. O'Donnell, P.P., of St. Mary's, Our Lady of Good Counsel Parish, be it therefore

Resolved.—That we extend to the Rev. P. F. O'Donnell, P.P., and his family, in this hour of their sad bereavement, our heartfelt sympathy;

Resolved.—That a copy of these Resolutions be spread upon the minutes of this meeting and published in the TRUE WITNESS and St. Mary's Calendar

Signed on behalf of the Church Wardens of St. Mary's Parish.

THOS. PHELAN,  
THOS. HEFFERNAN,  
HY. BUTLER,  
JAS. MORLEY,  
Committee.

THE MANITOBA PETITIONS.

The petition in connection with the Manitoba school case which is to be forwarded by Father Allard, O.M.I., of the Archdiocese of St. Boniface, to the Governor-General-in-Council, was read from nearly all the Catholic pulpits in the city on Sunday. This petition is a dual appeal and protest of the Roman Catholics of Canada against the abolition of the separate school system in Manitoba, and the priests requested their parishioners to allow no political considerations to interfere with their duty to the Church. The petition lists are open for signatures and are now being largely signed.

Between this and next Sunday many thousand signatures should be added to those already on the lists. It is not necessary to wait until Sunday to sign; in passing the church, each parishioner should call through the week, upon the priest or whosoever has the list, for his parish, in charge, and to put his name on the petition.

THE THOMPSON FUND.

The following letter and list of contributions to the fund patriotically started on behalf of the bereaved family of the late Premier, Sir John Thompson, have been received by THE TRUE WITNESS, and the amount has been handed over to the Bank of Montreal, to be placed to the credit of the fund:—

HELENA, QUE., Jan. 21, 1895.—The subscribers feeling a keen sympathy with the family of the late Premier in their and our country's irreparable loss, desire to offer their mite as a slight acknowledgment of the debt owed by Canada and Great Britain for his successful statesmanship and high example of probity and conviction of duty in public life.—John McCaffrey, \$5; Ed. J. Massam, 1; Peter Brady, 1; J. H. Brady, 1; E. J. Donnelly, 1; Thomas McGarvey, 1; James Welsh, 1; Henry Massam, 1; James A. Moore, 1.

To the Editor of THE TRUE WITNESS:

DEAR SIR,—It was with feelings of regret that I read the article in the last issue of your valuable paper, showing the relative positions of the Catholic and the non-Catholic young men who may come to our city as strangers. It is too true, indeed, that we Catholics have no organized system of extending a welcome and looking after the temporal welfare of such young men. This should not be; it is the Catholic who should act the part of the Good Samaritan, and come to the rescue of the stranger. I am sure, Mr. Editor, there are numbers amongst us who would give both moral and financial aid to such an organization, provided it were established on the basis of true Christian charity.

CATHOLIC YOUNG MAN.  
St. Gabriel's, Jan. 26, 1895.



GIBBONS ON INGERSOLL.

THE CARDINAL SCORES THE AG-  
NOSTIC.

DOUBTS DO NOT DESTROY FACTS—CLOUDS DO NOT BLOT OUT THE SUN AND 'TIS EASY FOR A GLIB MAN TO ASK QUESTIONS HARD TO ANSWER.

Cardinal Gibbons, on Sunday, Jan. 6, preached a sermon in the Baltimore Cathedral, which is believed by those who heard it to have been aimed at Col. Robert Ingersoll, though His Eminence did not mention the name of the eloquent agnostic. It was Epiphany Sunday, and the knowledge that the Cardinal would preach caused the Cathedral to be crowded. The text was the first verse of the sixteenth chapter of the prophecy of Isaiah: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." In part the Cardinal said: "It is fashionable, as well as profitable, to cast odium as well as ridicule on Christianity and the Sacred Scriptures, which are the basis of the Christian religion. A man of limited capacity, but of fluency of speech and shafts of wit, can propose objections and difficulties in a half hour which may take a learned man a month to answer.

"I would ask you, my brethren, to have three answers ready in your mind when you are confronted by any difficulties against Christianity:

"First—Ten thousand difficulties do not make a single doubt, and ten thousand doubts do not destroy a single fact of Revelation; ten thousand layers of fog and cloud do not blot out the sun in the heavens nor diminish its splendor.

"Second—The Christian religion has been in possession for two thousand years, and has been cherished by the wisest and best of men in every age and country, and it is stronger to-day than it was ever before.

"Third—All the civilizations of the past and all existing civilizations to-day worthy of the name have been based on the doctrinal and moral principles of the Bible.

"It is time enough to surrender our Christianity when some better system is brought forward to supplant it.

"Let us transport ourselves in spirit to the dawn of the Christian era, and let us stand in imagination on one of pagan Rome's seven hills. We see at our feet that immense city teeming with a population of about three million inhabitants. We observe that city dotted here and there with idolatrous temples, and niches to false gods are erected at the corners of the streets. In the words of the apostle of the Gentiles, 'they changed the glory of the incorruptible God into the image and likeness of corruptible man and of birds and beasts and creeping things, and they worship the creature instead of the Creator, who is blessed for evermore.'

"Such was the condition of society when our Lord appeared on the theatre of public life. He called around Him twelve insignificant men—men without wealth, men without human learning, men without the prestige of fame, men without any of those elements which are considered essential for the success of any great enterprise. He commands them to effect the most mighty moral revolution which has ever taken place in the history of the world. He commands them to uproot idolatry from the face of the earth and to establish instead of this the worship of the one true and living God and to dispel the most cherished and inveterate passions from the heart of man, and to plant in their stead the peaceful reign of Jesus Christ.

"No thoughtful man can fail to admire the wisdom of God in employing such inadequate means (humanly speaking) in the propagation of the Gospel. For if he had appeared as a temporal sovereign with all the pomp and majesty of royalty, if he had used the influence of the Cæsars and if he had impressed into his service the imperial armies they would justly exclaim: 'There is no miracle here, for it is not by the finger of God but by the arm of the flesh that Christianity was propagated.' For, if the Gospel had been advocated by the orators, philosophers, statesmen and poets of ancient Rome, the world would again cry out: 'There is no miracle here, for Christianity was developed not by the folly of the cross but by the persuasive words of human wisdom.' For, if men were induced to embrace the church by bribes and emoluments, the world would justly

say: 'There is no miracle here, for men were drawn to the church not by the pearl of great price, but by the gold that glitters;' but when they contrasted the weakness of the instruments with the marvelous work performed they were forced to exclaim: 'The finger of God is here.'

"It may be interesting and instructive to us to consider some of the principal causes which (under the irresistible influence of God's grace) operated so powerfully in the rapid diffusion of the Christian religion.

"First, the Christian religion gave the Pagan world a rational idea of God. It proclaimed a God essentially one and self-existing, of a God existing from eternity unto eternity. It spoke of a God who created all things by His wisdom, and whose superintending providence watches over the affairs of nations as well as of men. It spoke of a God infinitely just and merciful, infinitely holy, infinitely wise.

Second, the Christian religion not only gave man a sublime idea of his Creator, but gave him also a rational idea about himself. Hitherto man was a mystery and a riddle to himself. He knew not whence he came or whither he was going. The Christian religion gave not only life to his understanding but peace as well to his heart. It brought him that peace of God which passeth all understanding and which springs from a conscious possession of the truth. It brought him a triple peace—peace with God, by teaching him to keep the commandments; peace with his neighbor, by enjoying the virtues of justice and charity; peace with himself, by instructing him to keep his passions subject to reason, and reason subject to the law of God.

"But it will profit us nothing to be enrolled in the army of the Lord, in the church militant, unless we are personally clothed in the panoply of Christian righteousness. The only victories to be put to our credit are those that we personally achieve.

"All the works of God have one striking characteristic, they all bear the divine stamp of individuality. There are no two stars alike in magnitude and splendor; there are no two leaves of the forest alike; there are no two grains of sand absolutely identical; there are no two human faces alike. In this vast congregation before me there are no two dispositions in all respects identical. Every one of you is a world in yourself.

"God loves each one of you personally. He does not contemplate the human family in the mass as we regard a heap of sand. He has loved each of you with an eternal love. I always admire the remarkable utterance of St. Paul: 'Christ loved me and delivered Himself up for me.' He does not say Christ loved us, but me, as if to remind us that Christ's love for Paul himself was as strong as it concentrated on himself and not upon the whole human race. And as God's love is centred on us so should we centre our love on God. We know where Christ is to be found. Let us ask Him to come and reign over our souls—intellect, will, memory."—*Catholic Union and Times.*

OBITUARY.

MRS. SARAH ANN GREATA.

On January 16th, Mrs. Greata, a lady of no common antecedents and talents, expired this life at the Hotel Dieu. Born in London, Eng., of Protestant parents, she became a convert to our holy faith during her residence in France, a period that covered twenty years. For nearly three years she has been an invalid in the Hotel Dieu, and the intervals of peace that she enjoyed in the midst of her intense sufferings were employed in spreading the seeds of happiness in her immediate and remote surroundings. A poetess of excellent taste and choice diction she limited herself in her contributions to the columns of The Orphans' Bouquet, of Boston, the readers of which little magazine are quite familiar with her name and her writings. Sustained by her fervent faith and fortified by the sacraments her charitable life on earth was ended peacefully and calmly, surrounded by the good sisters of the Hotel Dieu, whose tender attentions had won her most sincere attachment.

Forty missionaries of the order of Dom Bosco have left the sanctuary of Maria Ausiliatrice at Turin for foreign missions. The sermon of adieu, which elicited copious tears from the congregation, was preached by D. Domenico Tomatis, who has returned from America after nineteen years of apostolic fatigue.

Mayor Strong has returned Superintendent Byrnes' resignation and asked him to remain at the head of the New York police department.

Archduke Albrecht, an uncle of Emperor Francis Joseph, is said to be dying.

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Keiller's Black Currant Jam  
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Keiller's Plum Jam..... In 4 lb. jars.. 70c  
Keiller's Apricot Jam..... In 4 lb. jars.. 70c  
Keiller's Strawberry Jam..... In 4 lb. jars.. 80c  
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Keiller's Marmalade, 7 lb. tins, 90 cents each.  
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THEY REPRESENT THE NATION.

LORD ROSEBURY AND THE IRISH MEMBERS.

"WHAT I DO LAY GREAT STRESS UPON IS THAT THE IRISH PARTY REPRESENT, NOT EIGHTY-SIX MEMBERS, BUT THE IRISH NATION."

LONDON, Dec. 21, 1894.—To-night the Earl of Rosebery went down to the East End at the invitation of the West Ham North Liberal and Radical Association for the purpose of addressing a meeting in the Stratford Town Hall.

Lord Rosebery, who was received with cheers, said: "It would be affectation for me to disguise the knowledge that many of those deeply and earnestly interested in the cause of labor think that the best way of promoting the cause of labor will be by holding aloof from either of the great political parties. After all, in organization and in legislation, as I pointed out at Devonport, but very briefly, the Liberal Government, short a time as it has lived, has been able to do something for the workers of the country. (Hear, hear.) And I doubt if it would be wise, I doubt if it would be expedient—I doubt if it would be grateful, even adopting that cynical definition of gratitude which consists in a lively expectation of favors to come—I doubt from any point of view if it would be wise for those who have profited by the present Liberal Government to cast it aside as a worn-out implement at the present juncture. (Cheers.) As to the idea of

HOLDING ALOOF FROM ANY POLITICAL ORGANIZATION.

I doubt whether that will be found in the long run a very practical way of advancing your objects. (Hear, hear.) In the first place, if you do not identify yourselves with any political party no political party will identify itself with you (cheers), and there will be found a considerable preliminary difficulty in getting into Parliament without the aid of either party organization, which must in practice be surmounted. But, gentlemen, I know it is said, 'Take the success of the Irish party. There is the Irish which has adopted the very course which you say is inexpedient and which yet has been able to carry one of the greatest parties with them almost, as is said, against the will of that party.' (Cheers.) I deny that it was against the will of that party (renewed cheering), but I will suggest two considerations in connection with the Irish success, one of which is a cynical consideration on which I do not lay so much stress, and the other of which is a lofty consideration, on which I do lay considerable stress. The cynical consideration is this, that the Irish party numbers 85 or 86 members, and is, therefore, able to play the game, if I may so express it, that I have described, and has been able to do so with very formidable effect. But I do not lay great stress upon that. What I do lay great stress upon is that the Irish party represent not 86 members, but the Irish nation. (Prolonged cheering.)

If a party wishes to have the success of the Irish party let it represent a nation, too. (Cheers.) Not a section, not a class, not a caste, but the sympathies of a nation, which will be freely given to it if it can express

THE ASPIRATIONS OF A NATION.

(Cheers.) And I hope that it is not at this time, when there is a greater sense of citizenship in the country than has ever been known before, which you owe to the present Government, and which you are so soon to put into operation—when there is not only a greater sense of citizenship than has ever been known before, but, I venture to say, a greater sense of fellowship between man and man—I hope it is not at this moment, when there is that sense of citizenship and fellowship throbbing and heaving through the country that any one section of the nation will cut itself off from that fellowship and that citizenship, and attempt to achieve aims apart from either of the great parties which, in my opinion, will be far more effectually furthered by following either of the great organizations that exist with which it finds itself in sympathy, reserving those questions on which it conscientiously feels it cannot coalesce, but gladly acting in common on those workingmen questions with which you have placarded your wall, and which this Government, as well as

yourself, are in the main, if you give them strength to do it, as determined as you are to carry into effect." (Loud and continued cheers.)

THE CIRCULATION OF CATHOLIC LITERATURE.

To the Editor of THE TRUE WITNESS:

DEAR SIR,—If I may be permitted to express my views in your paper, I would like to call your attention to an important matter with regard to Catholic publications.

Have you ever considered the fact that our best Catholic journals are not read by Protestants as much as they should be? Our Catholic newspaper should not be supported merely for the sake of entertaining Catholic readers, but it should be an organ read by most Protestants. How could this be accomplished? By organizing societies in every Catholic parish in the length and breadth of the land, which would have for its object the distribution of special copies of our best Catholic periodicals or newspapers among those not of our Faith. Here would be an opportunity to help Father Elliot and other brave missionary priests in making known to our Protestant brethren the truth regarding the doctrine of the Catholic Church.

The Ave Maria, in writing about "Missionary work among our Separated Brethren," gives the following, well worth quoting here: "The number of inquiring non-Catholics is large—men and women earnestly searching after Christian truth. There are thousands and thousands of people belonging to the various sects who lead virtuous lives, and are disposed to make any sacrifice for the salvation of their souls. It ought to be easy to bring such persons into the one true fold, they are already so near the kingdom of God." (The Ave Maria for Oct. 27, '94, vol. xxxix., page 466.)

It is all very well to say let Catholics show good example to Protestants, and, in that way, the latter will learn to appreciate the value of the Catholic religion. But we must not forget also that Catholic literature has done a great deal to enlighten Protestants with regard to the doctrine of the Catholic Church. The good that the two hundred and fifty thousand copies of "The Faith of Our Fathers" have done already, both in Europe and in America, is simply marvellous. Rev. John Talbot Smith, in an excellent article on "Eminent American Prelates," writing about this great work of Cardinal Gibbons, says: "It is the happiest explanation of Catholic belief and practice that has been printed in the English language. Born in the missionary field of Carolina, it rejoices in every quality that can recommend a book to those for whom it is intended. No other man could write it, and it is doubtful if the author will ever repeat it; simply because it is the sum and substance, the heart, brain, soul and devotion of the missionary who tramped his way over the Southern country, with earnest purpose, deeply in love with his work, loving the people he sought, thinking of nothing but the one way to bring the truth home to them."—Donahoe's Magazine for Jan., '95, vol. xxxii., pages 20, 21.

Let me not pass over Rev. John McLaughlin's "Is one Religion as Good as Another," nor Most Rev. Patrick Ryan, D.D., Archbishop of Philadelphia's lecture on "What Catholics do not Believe." It is safe to say that these works are immortal; they will live as long as the language in which they are written will exist; or, like Holy Mother the Church, they will continue existing and spreading till the end of time.

Why not make known the excellence of these publications by means of our Catholic newspapers, to every man, woman and child in the length and breadth of the land? The fact is, it would be no easy matter to circulate "The Faith of Our Fathers," by Cardinal Gibbons, among our Protestant friends, as freely as we could a newspaper, for the simple reason that it would be too expensive for most individuals.

A sad and serious drawback to most Catholic publications worthy of large circulation is owing to the fact that the publishers and booksellers take the advantage to overcharge in selling these popular works. The writer mentioned above, in writing about "The Faith of Our Fathers," is justified in stating that "It is entirely the fault of the publishers that a million copies are not at this moment circulated throughout the land." What is written solely for the welfare of

civilization should, at least, be sold at cost, in order to attain the largest circulation possible.

Let every important article bearing on Catholic dogmas, which often appear in some of our best Catholic weeklies, be looked for, and then let every Catholic reader send copies of it to his Protestant friends. In this way much practical charity would be done, and those not of our Faith would not remain so ignorant of Catholic dogmas and ceremonies as they really are. It is not so much what we know than what we do that count in life. The teachings and ceremonies of the Catholic Church told from mouth to mouth among Protestants or by ignorant Catholics to Protestants cannot fail to be misinterpreted.

The following from a recent issue of The Catholic Record, of Canada, in writing about Father Elliot's missionary work among our separated brethren, will be sufficient to prove my assertion here:

"Don't talk to me about Catholics any more," said a good old Protestant lady to her Catholic neighbor. "I was at that meeting last night, and the priest said no Catholic over seven years old is allowed to read the Bible." "Did you hear him say that?" was asked. "No, but I was told it by another lady who did hear him." "Who is she, for the land sake? I was there, and heard just the contrary; who told you that, anyway?" "Well, I am not allowed to tell who she is, but she certainly told me, and I believe it, too." "Such stupidity annoys Catholics," says the Record, "but it also annoys sensible Protestants and helps them to appreciate just what sort of a thing prejudice is."

Let our Protestant neighbors, who are, as Father Elliot says, "an intelligent class of people and good listeners," read for themselves the truth of the Catholic Church. "Reading maketh a full man." When so many ignorant Catholics of little faith become apostates every year through the unfortunate Chiniquy of this city, is it not time that the truth of the Catholic Church be made known among those not of our Faith? If it does some good, at least it will do them no harm.

It may be well for me here to give the cause that has led me to write this article.

For some time past I have been placed in the necessity of earning my college expenses among Protestants. While many of them have done much for me in the cause I am engaged in, i. e. in studying medicine at McGill Medical College, I felt it my duty to show them some marks of gratitude for their help and kindness to me. How I did so was by sending them special copies of our best Catholic periodicals. Many of them have expressed their thanks to me for having sent them what they were glad to read. In this way I found that intelligent Protestants could become more and more acquainted with the teachings of the Catholic Church. The little I have done in this direction has been a source of pleasure to me, and, I believe, if many lay Catholics would co-operate in this cause, much practical charity could be done.

If proper measures were taken in this direction our Catholic publications would prosper, intelligent Protestants would thank us for giving them what is reasonable to believe, and, what is still better, we would feel all the happier for having done at least our duty towards God.

RICHARD E. DELANEY.  
Montreal, Jan. 15th, 1895.

HOW "BEN HUR" WAS WRITTEN.

WHILE ENGAGED IN THE WORK THE AUTHOR BECAME A BELIEVER.

General Lew Wallace, author of "Ben Hur, a Tale of the Christ," "The Princess of India" and other works, gives an interesting explanation of how he came to write the first-named story. He begins by telling how in early childhood he was interested and fascinated by the story of the visit of the Wise Men from the East, led by the wondrous star, to the Babe of Bethlehem. Continuing, he says:

"In 1875, when I was getting over the restlessness caused by the war, I began to write out the story of the Wise Men. I thought it might prove interesting as a serial in a magazine. I was not influenced by religious sentiment in the least. I had no convictions of God or Christ. I neither believed nor disbelieved. Preachers had no influence upon me. I had a perfect indifference to what a French

scientist called 'the to-morrow of death.' But the work was begun reverently and at times was prosecuted with awe, but this was purely natural. My characters became living persons to me, and they would arise, sit, look, talk and behave like living persons. I heard them when they spoke and knew them by their features. They would answer when I called and some would become familiar and call me and I would recognize their voices.

"At first I had no thought of the complete work, and wrote only the first part and laid it aside. In 1876 I heard a discussion of God, heaven, the hereafter and Christ, and as I was trudging along none I felt ashamed because I knew so little of these things, and decided to study the whole matter. I made up my mind to eschew theology and commentaries and to give my attention to the four gospels. How to interest myself and make this a pastime was the question, and I thought of the story which ended with the birth of Christ, and decided to complete it by going on to His death. The subject was dramatic and full of possibilities in the revelation of God in person. But there was a long gap between His boyhood and reappearance as a man with a mission.

"After weeks of reflection I decided to show the social, religious and political conditions of the intervening period. There was no lack of incident and person, and Rome furnished the politics. I had to conceive the religion, and so created the Hur family as types of the Jewish race. In the Christian incidents I set forth the power of a miracle. I had never been to the Holy Land, so I had not only to study its history and geography, but to study the customs and costumes of the various peoples. I sent for everything I could discover bearing upon the land and peoples and wrote with maps and authorities at hand constantly. The greatest difficulty I found was not the invention of incidents and the choice of characters. I knew the Christian world would not have a novel with Christ the hero, but I had to bring Him in, and I had to avoid all sermonizing. To do this I held the reappearance of the Saviour until the last hours, having Him always coming, but not approaching. Then I decided not to have Him an actor in any scene I invented. All His utterances were to be in the words of the Gospels. In the five years given to the work only a small period was given to the writing, but the greater part to the study and research needed. I carried the subject with me on railway journeys, and wrote one chapter on a delayed trip to Indianapolis.

"I wrote most of the book at my home in Crawfordsville, Ind. I have done much under a great beech tree near the house. I wrote the last chapter of 'Ben Hur' at Santa Fe, in the old abode palace. I chose to name Ben Hur because it was Biblical, euphonious and simple. I became a believer in God and Christ long before I ended the work. I had not visited the Holy Land before I had written the work. But afterwards, when United States Minister to Turkey, I paid an official visit to the Holy Land. I found I had made no mistakes, and also that many things I had merely imagined were real. It seemed to me that I had written in the book of things I had seen in some period of existence."

General Wallace says he has frequently been asked what part of the book he thought the best. All he could say was that the part which gave him the greatest satisfaction was that which described the interviews between Ben Hur and the two friends to whom he described his experiences in following the Christ. The writing of it convinced him of the divinity of Christ and the authenticity of the record of His life.

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RELIGIOUS NEWS ITEMS.

The Holy Father has sent to the Sultan a copy of the Apostolic letter on the Eastern Churches, beautifully bound.

Rev. Father Francis Moening, O. S. F., of Memphis, Tenn., who fell into a vat of boiling water last week, is dead. The entire city mourned his death.

Sister Maria Elena Bettini, who founded the Daughters of Divine Providence, died recently in Rome. With great success she presided over that community for some sixty years.

The old Catholics are still declining. A church of which they have held possession for the past twenty years at Messkirch, in Baden, was given up to the Catholics on New Year's Day.

It is said that several Anglican clergymen will accompany Cardinal Vaughan on his coming visit to Rome to prepare the way for the return of the Church of England to the Catholic faith.

In Holland the managers of railroads have decided that their Catholic employes should not be required to work on holidays. This is a practical way to recognize the rights of conscience.

Rev. Matthew Rausch, of Rome, father general and rector major of the Redemptorist Order, is on his way to this country. It is his intention to visit all the Redemptorist houses in this country and Canada.

The French police are in search of a band of men who have stolen no less than sixty of the statues from the facade of the Rouen Cathedral, some of which were situated at a considerable height from the ground.

Of the thirty-seven living members of the French Academy thirty-two are professed Catholics, including Meilbac and Halevy, who are of Jewish descent, three are Protestants (Say, Cherbuliez and Dr. Freycinet), and two are freethinkers, Dumas and Lacour.

Father Butler, the oldest priest of the diocese of Ogdensburg, died at the City Hospital, Ogdensburg, N.Y., last week. He was born in Ireland in 1828, and having studied at Malta and at Rome, was ordained in the Cathedral in Albany by Cardinal, then Bishop McCloskey, in 1858.

A Mr. Snell, one time private secretary to the Rt. Rev. Bishop Keane, and falsely said to have been a professor in the Catholic University of America, who apostatized some two years ago, was received back into the Church, in Chicago, by Archbishop Feehan on last Saturday.

Rev. Thomas A. Hughes, S. J., one of the most learned members of his order and a frequent contributor to Catholic literature, has been called to Rome to work at the examination of the archives of the Vatican library. Father Hughes was attached to the Missouri province of the Jesuits, in which he has held many high offices.

Rev. Dr. E. B. Kilroy, of Ontario, recently celebrated the fortieth anniversary of his ordination and turned the sixty-fourth year of his life. Forty years of active service in the priesthood is a record not frequently met with in Canada. Dr. Kilroy is one of Notre Dame University's oldest graduates.

The Catholic Church in Prussia is more than retaining its vitality. In 1872 there were in the Kingdom 914 conventual establishments, with 8,705 members; three years later, in consequence of the repressive legislation of the "May laws," over a third of the institutions were dissolved, but in 1893 we find 1,215 establishments, with 14,044 monks and nuns.

The midnight Christmas Mass at the English Passonist Church, in the Avenue Hoche, Paris, was marked by the rendering of a new Mass, composed by Mr. W. L. Howland, a young American. There was full orchestral accompaniment. The crib in this church was the last work of Brother Seraphin, the simple and charitable monk who lately passed away. On Christmas Day the Anglo-Parisian branch of the Society of St. Vincent de Paul gave dinner hampers and clothing to the English-speaking poor of the city.

In the conversation that he held with certain members of the Italian nobility the other day, the Pope made it plain that he is extremely desirous of seeing

better relations established between the Holy See and the Italian government, for the advantages of both the one and the other; and he also reaffirmed the policy that there can be no reconciliation effected except on the basis of allowing the church her full rights, and giving the Papacy the independence that is necessary to it for the proper exercise of its jurisdiction. The Holy Father added that he saw in the solicitude wherewith the well-minded officials regarded the situation proof that they, on their part, were also convinced of the necessity of the absolute autonomy of the head of the church.

A VISIT TO THE CLOISTERS.

LORD AND LADY ABERDEEN AT THE GOOD SHEPHERD.

Lord and Lady Aberdeen visited the Community of Our Lady of the Good Shepherd, at their house, on Sherbrooke street, on Thursday last.

Their Excellencies were received by the Mother Provincial St. Alphonse de Ligouri, and the Rev. Father Racicot, Superior of the institution, who conducted them through the building and visiting the various classes of different degrees all wearing ribbons or orders. Those of the Seven Douleurs were in brown with blue edging; of the Sacred Heart, in red; of the Blessed Virgin, blue, and the highest rank of all, the Purple Heart of Mary. The children covet these distinctions and they are of great value in stimulating them to do well. There is the Reform class, a Penitence class, then the Magdalen class, Industrial classes are for children who are either orphans who have bad parents or are deserted. Here they attend class in the morning and learn trades and how to work in the afternoon. Their Excellencies visited each of the class rooms in turn, speaking to the children in French and in each case asking for a holiday. In the infirmaries they talked to the inmates. In one ward a young nun lay dying, and her face, ghastly in its pallor, was illumined with the light of another world and her eyes seemed already to behold its mysteries. To human eyes it was almost an apotheosis.

In the Penitence class room the children sang very sweetly, and then three advanced to within about twelve feet of where their Excellencies sat. The middle girl was small and carried a bouquet which she held carefully. All three bowed low, and one said "Excellencies." And all three bowed again. Then the following address was delivered, first in French on one side and repeated in English on the other. All the time the middle little girl guarded the bouquet, and at each appropriate sentence all three bowed most solemnly. The French address went smoothly from beginning to end, but, alas! the English was more refractory, and the words would get tangled up, but it was wonderfully good considering the child did not know English. After the address there was another profound salutation, then the little maid bravely left her companions and bowing with much grace, presented a bouquet of roses and white hyacinths to Her Excellency, who kissed the pretty child and then took a rose out of her bouquet and gave it to the child to pin in His Excellency's buttonhole. She accomplished her task bravely, and then His Excellency saying he felt much more *comme il faut*, made a short address, speaking words of encouragement and good advice.

In this room were many quite old women who are what are termed "Consecrated." They have chosen to live perpetually within the walls of the only home they have ever known, rather than go out again to face the temptations of the world after their time was up in the reformatory.

One old woman went out on Friday last for the first time

IN FIFTY YEARS.

She found many changes. Next week she is to be given a fete and her golden wedding will be celebrated.

The Magdalens have a religious Order of their own; they are always ruled by three Sisters. Some of them come from the Reformatory, some from the penitents class, and others from the School of Industry. Whilst others again who have led pure lives throw in their lot with the poor women as a form of self-abnegation, and all work together. The rules of their Order are very strict, and very much like the Carmelites, amongst the monks. They wear the brown habit, with

silver cross, black mantles for high festivals, black bandeau and veil, and white gamp. Postulants wear a black gown and cape. Their probation is for three or four months. The novices serve two years, and wear white. Her Excellency spoke at some length, saying how pleased she was with the work done for her in connection with Sir John Thompson's funeral; work not only beautiful but intelligent.

After many little speeches and individual greetings to the old and infirm, a visit was paid to the chapel, where Sister Mary of the Sacred Heart sang an Ave Maria by Crooke. She was assisted by Sister Mary de St. Justine and Sister Mary de St. Lea, a young novice. The voices blended well together and were very sweet. The chapel with the lay nuns, all in white, upstairs kneeling around the gallery, with here and there a choir sister marked by the black veil, and downstairs nuns kneeling, the Vice-Regal party grouped around the organ, all intent and devout-looking, the dim light penetrating the corners, formed a picture to carry away in one's mind. The organist was Sister Mary St. John of the Cross.

THE EARL OF ABERDEEN

OPENS A BAZAAR AT THE PROVIDENCE CONVENT.

On Tuesday afternoon the Governor-General and the Countess of Aberdeen opened the Bazaar at the Sisters of Providence Convent on St. Catherine street. Their Excellencies were received by the members of the institution and the clergy, among whom were Archbishop Fabre and his venerable mother, who is the only one of the foundresses of the asylum now living.

After speeches of congratulation had been made, a visit was made to the different "Salles des pauvres," first down to the old men's asylum, where there are thirty inmates, all looking clean and comfortable. Their Excellencies and Dr. Barclay chatted with them all, and then the old women's quarters upstairs were visited. There are some very old inmates; one old woman, 104 years old, very feeble but quite sensible to talk to; another said she was sixteen years old when the Americans came to take Canada. Another old lady wished Her Excellency "Many happy returns," which was a delicate but rather unexpected way of expressing her wish, apparently, to see Her Excellency soon and often. One old woman lying in bed, whose sands of life are nearly run, said in touching tones that she was now ready to die. Lady Aberdeen spoke in the kindest way to each one, and after visiting seven of these wards, the dispensary and dentistry departments, visited the dining-room, where a table was prettily decorated with white azuleas, primulas and hyacinths, and in addition to cakes, candies and ices some beautiful specimens of spun sugar; a hen and a brood of chickens in a nest was quite realistic, and a canoe made of cream, with paddles and anchor of barley sugar, and resting on a translucent bed of jelly, was sent as a gift to Her Excellency's table. The cook is quite an artist.

Her Excellency remained some little time talking to the Sisters and Lady Patronesses. After the Governor-General had left and when she said good-bye there was quite a crowd at the door and a cheer given as her carriage drove away.

The fair lasts two weeks and there is usually about \$1500 cleared. This year at its close Captain Chartrand will give what is known in French as a "Causerie," a lecture interspersed with good singing and instrumental music.

There were thirty old men in the house and one hundred and fifty old women. In the diocese of Montreal this Association of Dames des Charites have in their special charge 3000 little girls who are principally gratuitous pupils. They care for 651 orphans, 165 infirm old people, 558 inmates old but not infirm, 275 deaf mutes and 1077 imbeciles. This great work was begun by Madame Gamelin, the founder of the Society, a young widow of 27 years of age, who, in 1823, began an asylum for aged women, with one old woman of 102 years old. This small community was started in a house at the corner of St. Lawrence and St. Catharine streets. But the number of her proteges quickly grew until the institution swelled up into the grand and noble home of refuge that it is to-day.



For the Effects of La Grippe.

Chicago, March, 1893. One of our sisters suffered from weakness of the nerves in the head since she had la grippe four years ago. She didn't sleep more than half or one hour, and sometimes not at all at night; she had also difficulty to breathe so that she didn't expect to live; she tried different medicines for about a year without any relief, but after she took Pastor Koenig's Nerve Tonic her health was restored and she enjoys good sleep again. SISTER OF ST. CLARE. 53d and Laflin St.

Chatwa, Miss., March, 1893. We used Pastor Koenig's Nerve Tonic for nervousness, for which it gave great relief and refreshing sleep. SISTERS OF NOTRE DAME.

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PUBLIC NOTICE.

NOTICE is hereby given that the "Alliance Nationale," a body politic and corporate, incorporated by virtue of the Provincial Statute of Quebec, 56 Victoria, chapter 80, will ask the Parliament of the Dominion of Canada, at its next session, for a charter incorporating the same as a Benevolent Society with power to give assistance to its sick members during their sickness and also to pay to their legal heirs, after death, a certain amount in money, and also for other purposes pertaining to the same. Montreal, 19th December, 1894. BEAUDIN, CARDINAL & LORANGER, Attorneys of the Society "L'Alliance Nationale." 24-9



# The True Witness

AND CATHOLIC CHRONICLE.

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WEDNESDAY, ..... JANUARY 30, 1895.

## OUR SOUVENIR NUMBER.

Last week we announced that it was the intention of the directors of THE TRUE WITNESS to issue a special and exceptional Souvenir Number for St. Patrick's Day, 1895. In repeating that announcement we desire to state that this year's souvenir will be distinct from anything heretofore sent forth from this office. We have no hesitation in saying—and facts will soon support our statement—that it is to be a most elaborate, artistic and perfect edition of its class. Many of our readers will recall the splendid Christmas issues of the old Dominion Illustrated; we purpose emulating even the finest of them. And what is better our issue will sell at half the price of any other heretofore similar publication. Arrangements have been made for the illustrations, and no pains, no talent, no artistic ability will be spared to procure a gem that will glitter in the diadem of Canada's choicest journalistic efforts.

We feel that we owe our readers and ever increasing number of friends some token of appreciation for the support they have given us, and we owe our Catholic people some evidence of the deep interest THE TRUE WITNESS takes in their welfare and success. It is true that, week after week, we fight their battles, uphold their cause and assert their rights; but we desire to go beyond even that field and let our fellow countrymen abroad, our co-religionists the world over, as well as strangers to our nationality, have an idea of what can be done by the English-speaking Catholics in general and the Irish-Catholics in particular, in this great Dominion of ours. And in no better way can we attain that end than by placing before them proof positive that in every sphere we are foremost amongst the first—in the journalistic realm as well as in every other domain. In making this announcement

we purposely refrain from saying all that we could easily and with assurance promise. We prefer to agreeably surprise than in any way to disappoint our friends.

In the carrying to a successful issue the well-matured plans which have been decided upon, we can obtain very substantial assistance from hundreds of our well-wishers—an assistance that would be mutual in its effects. Perhaps never in the history of special publications—particularly in the season when spring supplies will be coming in—were better inducements offered to advertisers. It is not in an ordinary issue of a weekly paper that they will be called upon to announce their establishments or business, rather will it be in the St. Patrick's Day Souvenir Number *par excellence*. There is no possibility of now calculating what the circulation of such an issue will be; only when it is seen will the public realize the value and importance of having a corner therein.

For the present we will say no more. We simply trust that this effort, on our part, will meet with a reciprocity of encouragement that it will deserve.

On different occasions we have solicited the encouragement of the Catholic public on behalf of the only organ that they possess in this Province; we are pleased to say that a fair response was made and, thanks to the energy and devotedness of all who saw the necessity of a thorough Catholic organ, THE TRUE WITNESS has made giant strides within the past few months, and has distanced a great number of difficulties and obstacles that thronged its path. This time we do not come to ask assistance, but to offer a souvenir of our gratitude to all who have had faith in our endeavors and who helped, in the past, as we know they will continue to help in the future, through the medium of the press, the cause that is most sacred to them and the interests they most cherish. Look out, then, for this year's St. Patrick's Day Souvenir.

## "DAILY WITNESS" BIGOTRY.

There are bigots and bigots. There is a bigotry that is deserving of pity, for its source is ignorance; there is a bigotry that only deserves contempt, for it originates in persons who should know better and who cannot fairly plead ignorance as a palliation. In this latter class the Daily Witness, by its editorial of the 22nd inst., on the question of the Requiem Mass at Notre Dame, has most positively ranked itself. We are the more grieved at this course on the part of our *confrere* in as much as that organ has been making almost superhuman efforts, of late, to be more reasonable on subjects of a religious nature. But probably the Witness is like certain corporations composed of members that differ politically, and who seek to escape from any responsibility by shifting it from one shoulder to another. Probably "the only religious daily" keeps a "fighting man," whom it retains in the background as long as the organ is in good tune, but whom it trots out the moment there is any religious fighting to be done. In any case that article alone would suffice to stamp the paper as the most narrowly bigoted in Canada.

The two points that the Witness sought to make were that the Mayor of Montreal had no right to invite the Governor-General and the citizens to the Requiem service for the repose of the soul of the late Sir John Thompson; and that the issuing of such an invitation constituted a direct attack upon the peace of the community, because it was an attempt to establish a State Religion in Canada—which State Religion, through ecclesiastical aggression, was to

be the Roman Catholic. Although the terms we use may be considered "unparliamentary," still we cannot otherwise accurately qualify such contentions than by the terms absurd and foolish. Perhaps the words ridiculous and childish might suit, were it not that there is reason to use the adjectives bigoted and false. We are not going to enter into any arguments concerning the Catholic doctrine of prayers for the dead and efficacy of the Mass; this is neither the time nor the place. But taking the whole question from the extreme non-Catholic standpoint, we hold that the Mayor could not, consistently with his position and the circumstances, have done otherwise, and that instead of thereby seeking to place one religion, or church, above another, in the eyes of the State, he was actually proclaiming the universally advocated principle amongst non-Catholics, that one religion or church was as good as another. We don't mean by this that the Mayor thereby tacitly acknowledged the Catholic Church to be upon a level with the fragments of Christianity called sects, but that he did not consider that the Catholic Church was in any way inferior, before the world and the state, to any or all of them. Let us talk rationally; let us try to consider this matter from an impartial standpoint!

On the broad basis that the State here acknowledges no special form of Christianity, no particular church, as a state church, the Catholic Church has as much right to hold its services, be they for the living or for the dead, as has any other form of Christianity. The late Premier was a Roman Catholic; he died in full communion with that Church; he believed, as he teaches, in the efficacy of prayers for the dead, and particularly in that of the Mass. It, therefore, was his right and privilege to have prayers, either public or private, offered up for the repose of his soul; as it is the right and privilege of the Church to offer up such prayers according to her ritual. Had Sir John been anxious for a monument after his death and the Catholic Church saw fit to comply with that desire, we can see no objection that could possibly be raised to her so doing, nor to her inviting others, equally desirous of honoring and complying with the deceased's wishes, to cooperate. There is no doubt that were Sir John asked to decide between a monument and a requiem Mass, he would have chosen the latter, as, according to his belief, the greater honor and the greater benefit. How, then, could there be anything inconsistent in the Church complying with such a desire and inviting—not obliging—others to take part in the paying of that tribute?

Let us suppose that the Mayor of Montreal was actuated by a narrow spirit, such as the Witness has displayed, and omitted to extend invitations to the Governor, the administrative, executive and legislative representatives, as well as to the citizens in general, what would the Witness think of him? It would be the first to accuse him of ignorance, discourtesy and incapacity. What would the Governor and dignitaries who belong to churches other than the Catholic one think? Naturally they would conclude that the Mayor had a very poor opinion of their liberality of mind, and that he must have considered them so prejudiced that they would not take part, even as observers, in such a tribute, or else so weak in their respective creeds that they could not attend a Catholic requiem service without thereby proclaiming their belief in the doctrine of Purgatory and their distrust in the teachings for which the Witness tells us so many martyrs perished. Were the Mayor to have so acted he would be unworthy of

his position, he would be directly insulting the highest personages in the land, and he would be casting a very mean and prejudiced suspicion upon the sincerity of their different creeds.

How the Witness can torture the presence of the Governor and others at that service into an attempt at establishing a State Church is more than we can imagine. Evidently the writer of that article knows less about the Catholic Church than does the untutored savage of the Congo. The special Requiem Mass at Notre Dame was not an ordinary, but an extraordinary, service of the Church. It was a public act that might be participated in either as a benefit to the dead statesman's soul (by Catholics) or as a tribute to his memory (by Protestants). No Catholic was obliged by the Church to attend that Mass. It was not attended in fulfilment of any precept of the Church. It would be different were it a regular Sunday Mass. The Catholic, unless for valid reasons of exemption, is obliged to attend Mass, at least once, on Sunday. Did ever the Mayor, or any Catholic priest, or layman, send out a circular inviting the Governor, or the Protestant personages of official dignity, to attend the Sunday Mass in the Catholic Church? In that there might be a suspicion of securing a special state recognition for the Catholic Church; and even then it would only be a faint suspicion. We can readily understand that were the authorities, civic or ecclesiastical, to place a pew at the disposal of the Governor, or of any Protestant dignitary, in a Catholic church, and seek, by one means or another, to have that personage attend the regular and ordinary Sunday Mass, there might be reason to suspect an attempt at securing high sanction and official recognition on behalf of the Church. But to extend the ordinary courtesy on such an exceptional occasion is so far from being what the Witness supposes that only a silly child or a frantic bigot—each equally irresponsible—could conceive such an idea.

But horror of horrors! The Protestant gentlemen and ladies, from the Governor and his consort down, actually knelt in the church, and followed the service in the prayer-books handed them. It would be a very poor compliment—and any of these personages would so deem it—to suppose that they would be ignorant and impolite enough to stand up and gape about, as if purposely to show disrespect for the ceremonies. But they knelt down, and thereby took part in prayers for the dead. How does the Witness know that any individual, from first to last, in that temple ever thought of praying for the dead—the non-Catholics we mean? But they followed the service in the books. So do they follow the text of Shakespeare upon the programmes handed around, when "Hamlet," or "Julius Cæsar," is on the boards. That does not mean that they believe in the actuality of what they hear and see. Is there anything more fearful in a person seeking to know the meaning of the ceremonies and the nature of the prayers in a church, than in the same person wishing to thoroughly grasp the significance of each act and the purport of each phrase in a tragedy?

We have taken this subject from a Protestant, not from a Catholic standpoint, in order to show how senseless is the bigot. He generally commits the great mistake of being silent when it would benefit himself to speak and of blazing forth, in uncontrollable vapourings, when no good is to result to either individual or country. We are sorry for the Witness; it is always painful to behold an otherwise sane person making an exhibition of some peculiar eccentricity. If the Witness were our most

deadly enemy we could not wish it a worse fate than to be perpetually seized with the spasms of this anti-Catholic monomania. But, as we often stated, while we differ on fundamental principles of religion there are many important subjects upon which we agree. We would be sorry to see the Witness perpetually under the influence of this peace-destroying opiate; that suicidal policy would shock us greatly. For the sake of the thousands of right-minded, honest-intentioned, liberal-souled Protestants—the men who know how to respect all to whom respect is due—we trust that the Witness will “go forth” to its readers for long years to come, but that it will “sin no more.”

#### THE UNIVERSITY BULLETIN.

We were pleasantly surprised on receiving the first number of The University Bulletin, the official publication of the Catholic University of America, at Washington. It is in every sense a new departure, and it opens out a field heretofore untouched. Nearly all the leading colleges and universities of America and Canada have their special publications, college journals, or university magazines; but none of them enter the domain now taken up by The University Bulletin. On the other hand we have large and important publications, such as the American Catholic Quarterly Review, but, again, The University Bulletin belongs to a different field from these. Rev. Dr. Shahan, the editor, deserves the highest praise for this admirable issue so full of promise for the future. The printers, Messrs. Stormont & Jackson, have done themselves great credit in giving to the reading world a publication printed in such clear type, on such heavy paper, and encased in such an attractive covering.

But to properly appreciate the value of this publication we must look carefully into its contents and study well its ably-written articles. Apart from the leading contributions, any one of which is a masterly essay, there are standing sections devoted to special subjects of interest to all who are concerned in educational progress and University work. There is the “University Chronicle,” which is a condensed statement of facts regarding the work done by professors and students; and the “Analecta,” which contains information of various kinds upon the spreading of the educational work of the University outside its own halls. To analyze any one of the articles in this first issue would require an essay; but we may say that each comes from the pen of an eminent scholar, a person whose name is before the world as a master in some particular branch of study, and all are appropriate to the mission which the University Bulletin has before it.

The age is one of advancement and enlightenment; and in the vanguard is to be seen the Catholic Church, with her immortal head, the great Pontiff Leo XIII. It had been ever so throughout the ages; when paganism hung like a cloud upon the world, the combined light of faith and science was passed, by the Church, from lifted hand to hand, over the heads of the generations. She it was that raised the torch of learning and kept it from being trampled to extinction under the hoof of barbarism; she it was under whose protecting wing the great universities of the world sprang into existence. Spoleto, Padua, Bologna, Paris and Oxford, all can be traced back to the days of the Catholic Church's undisputed sway. And while the tocsin of revolt was ringing over Germany, and the first wave of rebellion, in the form of a so-called Reformation, was dashing

against the Rock of Ages, this new world was sleeping in the arms of nature, and awaiting the time when philosophy might arise in the sky of her literature and glory rekindle at the urns of her great founders and civilizers. The hour came when the Almighty awakened the Western giantess from her slumber of ages, and sent her forth upon a mighty mission to the children of the future. As it was in the Middle Ages so should it be in Modern times; as it was in old Europe so should it be in young America—the great universities, the foci of learning, must receive their impetus from the hand of God, and derive their strength from the Church founded by Divinity. All the implements of modern warfare—in the arena of the intellect—are at her disposal, and in the University Bulletin we behold the Catholic University of America snatching up the greatest engine of contemporary success, and launching forth—fully equipped and properly armed—into the struggle between Light and Darkness. Truth and Error. Needless to add our best wishes for the success of this grand publication.

#### THE MANITOBA SCHOOL.

As we write, probably the Judicial Lords of the Privy Council are delivering judgment in the now famous Manitoba School question. As yet, we can only surmise what that decision is likely to be. If there is any groundwork for the opinions recently expressed in England, the judgment will be favorable to the Catholic contention. How it could be otherwise, from either a legal or a moral standpoint, we fail to understand. We have already, in a series of articles, most clearly proven that the attitude of the Manitoba Legislature regarding the rights and privileges of the Catholics of that Province, is a violation of the natural, the constitutional and the divine laws. It is a violation of nature, as it tends to deprive the parent of the rights which are vested in him, and the child of the claims which he has upon the parent; it is contrary to the constitution, as we have shown by principle and precedent, from the days of Blackstone to the present; it is a repudiation of the law of God, whereby the obligations of parents and children are most positively defined.

We will await the decision of the Privy Council before entering more fully into the question. But we, nevertheless, can refer in a general way to the situation. Rev. Abbe Colin, Superior of the Seminary, in summing up a discussion upon the question of “compulsory education,” at a *seance* given by the Cercle Ville-Marie, while advocating the rights and duty of the State to interest itself in the education of children, made use of the following very striking illustration:

“Limitation is not absorption, I say again. The State has not the right to tax property to the point of confiscation; that is tyranny. Likewise in education, it must not confiscate the rights of the parent and of the Church, and we are bound to oppose oppression in that direction.” This is exactly the oppression that the Manitoba Legislature is attempting to perpetrate upon the Catholics of that Province. It seeks, while exercising the right of the State in matters of education, to confiscate the rights of the parents and of the Church. It will allow the Church to have no say in the important matter of the training of the next generation, and deprives Catholic parents of the freedom guaranteed them by the constitution of following the dictates of conscience and the precepts of the Church to which they belong. This is tyranny pure and simple.

Regarding this matter, Mgr. Satolli, in

a recent address at Manhattan College, laid down the Catholic principle that must underlie every system of education, which has for its aim and can only have for its results, the amelioration of men and the preservation and strength of Society and State. He said: “Everything stands between the point from which it starts, and the end towards which it tends.” Then comes this universally acceptable statement—acceptable in theory to Protestant and Catholic alike, but in practice rejected by the Protestant Legislature of Manitoba:

“For man, however, the source from which he has derived all his nature and faculties, as well as the one last end toward which he is moving, can be nothing else than the Supreme Intelligence, the Highest Intelligence, since in that alone can he reach the fulness of being, of truth, of good, of beauty, which he finds but in scattered particles in created nature. Here, then, I would reflect that in this consideration is to be found the strongest argument against atheism and agnosticism on the one hand, and on the other against that system which would attempt the education of youth without illuminating it with the knowledge of the countless relations which man has with God as his beginning and end. And from this same consideration we can easily form a just and wise criterion for judging and deciding on the programme and method of study best adapted and most advantageous—that which promises most for public and private welfare.”

Whence comes man? From God. Whither does man tend? To God. What road must he follow to attain that end? The road of duty. What guide has he in the world's labyrinth, to direct him? His conscience. Will any Legislature or Civil power dare to tamper with the conscience of any free citizen?

The Roman Catholic follows the dictates of his conscience in adhering to the teachings and dogmas of his faith. He has an inherent right, as a man, as a Christian, as a British subject, as a citizen of Canada, to practise the precepts and follow the instructions of the Church that his conscience tells him is the true one. According to that Church and to his belief the sole road whereby he can attain the end that is marked out for him—namely, God—is that which Catholic teachings indicate. Catholic teachings indicate the education of children in accordance with Catholic practice and dogma. But the Legislature of Manitoba steps in and practically says: “You are a Canadian citizen; you have all the rights of a British subject; one of those rights is freedom of conscience; and your conscience tells you to accept the teachings of the Catholic Church; that Church teaches that you must not send your children to schools that are either Godless, or in which the children may lose their faith; but this Legislature tells you that unless you violate the teachings of that Church, and sacrifice your conscience, and hand your children over to schools wherein your religion has no place, you shall pay the penalty of your act by supporting those same schools.” In other words “stand, Catholic, and deliver—your freedom of conscience, or your money!” Thus do the brigand law makers in the passes of the West place the honest citizen between the loss of his religious liberty and the loss of his money: between, in many cases, virtual apostacy and beggary. And this Legislature has declared its intention to carry out its robber method of strangling with one hand Catholicity and with the other the constitutional rights of Catholic British subjects. It is the same spirit, now animating these legislators, that gave rise to the Penal code in the days of worse than Dioclesian tyranny against Catholics.

An appeal has gone abroad, a petition has been sent out by the Reverend ad-

ministrators of St. Boniface, the Bishops of the country have approved of it, from the pulpits the citizens have been invited to sign it; let no Catholic, who has an opportunity, neglect to place his name upon that petition; let our fair-minded Protestant friends show their appreciation of British freedom by giving the principles therein involved their approval; and thereby the Manitoban “Laws of the Pale” may cease to disgrace our country.

#### THE DECISION.

As we surmised when writing the foregoing editorial, and as our issue of this week is almost on the press, we learn that the Judicial Lords of the Privy Council of England have given their judgment in favor of the Catholic contention and reversing the decision of the Supreme Court of Canada. Shade of St. Boniface's pioneer Archbishop—Mgr. Tache—what a grand vindication of the Constitutional and patriotic course, that in your closing years you so strongly advocated! That the Governor-General-in-Council—that is to say, the Government of this Dominion, has the constitutional right to apply remedial legislation in favor of the oppressed Catholics of Manitoba, has been declared by a voice from which there is no appeal. That decision has practically settled the question as to the rights, claims and privileges of the Catholic subjects of Great Britain. Undoubtedly each Provincial Legislature, in accordance with its autonomy, has the power and right to pass laws for the well being of the inhabitants of that Province; but it has not a *carte blanche* to legislate against the interests of any section of the people. When a Provincial Legislature infringes, by statutory means, upon the rights of any body of subjects, its action thereby becomes an object of remedial legislation. There is no question as to the infringement upon the rights and the interests of the Catholic people of Manitoba by the action of the Legislature in the matter of the Separate Schools. There is no hope of any remedy from the Legislature; rather is it determined to carry on its suicidal policy to the end. There is no doubt now as to the powers of the Dominion Government to do justice to the Catholics of that Province. The question simply remains: Will the Dominion Government do so or not? That the Government will be asked to do so is beyond all question—the petition above referred to has already been signed by thousands. We have calmly awaited the decision of the Privy Council; now we await the action of those who have it in their power to do justice to a most important section of the Canadian population.

We may add that the time is almost at hand for the P.P.A.ists to send in that advice and pecuniary assistance which they so gratuitously offered the legislators of Manitoba.

THE ONE THOUSANDTH NIGHT.—Mgr. Fabre will officiate in the evening of February 10 at the ceremony to be held in Notre Dame Church, to commemorate the one thousandth night taken up by the members of the “Adoration Nocturne,” in adoring the Blessed Sacrament.

CANONS OF THE CATHEDRAL.—Rev. Abbe Cousineau, Vice-Chancellor of the archdiocese; Rev. Abbe Nantel, Superior of the College of Ste. Therese, and Rev. Abbe Leclaire, were installed on Sunday, as Canons of the Cathedral by Mgr. Fabre, with the customary imposing ceremony, at St. James' Cathedral, Rev. Messrs. Dauth, Peron and Cousineau were also appointed Cathedral chaplains. Rev. Mr. Pilon, of the College of Ste. Therese, preached the sermon. The new canons and a number of other clergymen subsequently dined with His Grace.



## AN ABLE ADDRESS.

## "THE RELATIONS AND DUTIES OF A TEACHER TO HIMSELF."

DELIVERED BY PROFESSOR P. J. LEITCH, ON JANUARY 24TH, BEFORE THE ASSOCIATION OF CATHOLIC TEACHERS. AT THE COMMERCIAL ACADEMY, MONTREAL.

Our readers will be pleased to read the following able and highly instructive address, delivered by Professor P. J. Leitch of the Commercial Academy, on the 24th January instant:—

Honorable Superintendent, Rev. Gentlemen, Ladies and Gentlemen,—Since I to-night have the honor of addressing my fellow-teachers and many other gentlemen who, by their very presence on the occasion of this meeting, manifest the great interest they take in the cause of education, it is but natural that I should select for my subject something intimately connected with teaching, and there is nothing more intimately connected with teaching than the teacher himself. I therefore propose to treat the relation which the teacher holds to his pupils, to the community or state, and himself as man, in the briefest manner possible, as to do full justice to the subject would require volumes. But before touching this threefold relation it is necessary that we should come to a clear understanding of what a teacher is: any one who imparts knowledge in regard to any matter—mechanical, scientific, artistic, or whatever it may be, is called by the pupil his teacher. When, however, we speak of a body of teachers the word teacher takes a higher meaning; it becomes identical with educator. And what is education? It is the harmonious development of all inborn faculties, with a view of raising the pupil to that nobility of character that brightness of intellect, that firmness of determination as will not only benefit him for the battle of life, but enable him to be a useful member of and an honor to the commonwealth that claims him as its own.

In former times it was considered sufficient, if the teacher managed to make his pupils familiar with the great R's—Reading, Riting and Rithmetic,—and when a boy could read well, write a good legible hand (which a very high education had to turn into illegible), and knew the multiplication table, the teacher was considered a faithful servant who had conscientiously fulfilled all his duties to his pupil. Today the relation between pupil and teacher is a higher one. I do not mean that in developing the mental faculties of the child the teacher has a more arduous or a more difficult task in being obliged to instruct in geography, grammar, history, natural sciences, and may be many other things. While it is true that by instilling into the youthful mind of the pupil all the different kinds of knowledge, he becomes a greater benefactor of the child than he would be were he to confine himself to the former rudiments, still he is now more than ever a mental trainer; he considers himself bound to develop not only the intellect, it is the whole nature he wants to bring to greater perfection, at least put the child on the path leading to the more exalted position of ideal manhood. It is the heart, it is the will, that claim development in childhood, in youth. The mere mental culture does not make people better. Those who may feel inclined to contradict this statement take too narrow a view of vice and crime. Intellectual advancement may keep people from gross so-called low crimes, since the higher social position in life opened by learning, as a rule, places a natural barrier against what would shock society, and since learning multiplies the means of earning a livelihood. There are, however, crimes that revolt just as much against divine and social order as theft, burglary, drunkenness and the whole category of atrocities naturally connected with the slums of low life. There are refined vices, which in intensity of malice and productiveness of shame and misery are equal to, nay, worse, than the vices of the uncivilized; hence the development of the intellect must be accompanied by a growth of moral sensitiveness and a solidifying of moral principles. The first training of the child's heart belongs to the mother, to her planting of moral principles—but to the teacher falls the responsible lot of developing and strengthening the young

sprouts of the seed sown by a Christian mother's loving words and example. From the time of dawning reason to the verge of young manhood, the boy is left, we may say, the whole day to the teacher's care, and he it is who, to a great extent, forms the child's character; his influence is so great, that we easily judge the polite ways of the teacher, if we get an opportunity of observing and studying the manners of his pupils.

This would be all that I consider necessary about the relation of the teacher to his pupils, did this intimacy not also necessitate a relation of the pupils to the teacher. Being with him every day; seeing the interest he takes in their welfare, being treated by him kindly and justly, they appreciate and love him, and thus their mutual relation, I say it from actual experience, goes beyond that outlined by duty. The teacher becomes as it were a father to them, and frequently as they grow up remains their adviser, they make him their confidant in their joys and hopes as well as in their sorrows and troubles. When we once have understood the relation between teacher and pupils, when we have realized that the teacher is one of the greatest benefactors of each rising generation, we can readily determine what position to assign him among the promoters of the stability, safety and happiness of the nation. Since the general education is the teacher's work we have but to consider the influence which the intellectual and moral development of the masses has on the welfare of the state, to be convinced that his mission is of such importance that there is none more honorable.

Abstractly speaking, it might appear that general education—civilization—does not assist man in the pursuit of happiness: With civilization our wants increase, wants which cannot all be satisfied, and it is obvious that the more wants remain unsatisfied the lower the degree of happiness must be. It might seem that the instilling of Christian principles, the love of God and our neighbor, the ennobling and endearing prospect of an eternal happiness, which makes passing troubles appear light, might be sufficient, while the natural simplicity of life remained undisturbed of modern progress. I say abstractly speaking. But as the great German poet Goethe says, theory is all grey in contradistinction to the living green of nature. We must then take the real status, the de facto condition of things—the world as it is,—and doing this there is no fear of contradiction to the statement:—that a nation which now neglects the mental and moral development or instruction of the masses is as regards safety and happiness in a perilous condition. In the great struggle of existence, where the fittest survive such a nation must perish.

There is no doubt there have been great nations in which intellectual culture was the boon of a few. We admire the ruins of the works they accomplished and doubt whether we in our age of advanced progress could equal, or, I might say, duplicate them. But what was the happiness of the people under such conditions? They were slaves of the great, bondsmen under inhuman taskmasters. They saw luxury without being able themselves to enjoy any comfort. The empires of which they were the down-trodden subjects have crumbled into oblivion because the masses were ignorant. What was Greece compared to Persia at the time of Xerxes? A handful of people without any great resources. But the Greeks were an educated nation—the freemen all were intellectually developed, while the masses of the Persians were ignorant, and therefore, and only therefore, did Greece flourish on the ruins of the oriental empires. It is education that inspires with love of fatherland. The intelligent soldier is not even in our day, where powder and dynamite and electricity play such a terribly prominent part in warfare, a mere piece of mechanism. Has not China as good men of war, as good torpedo boats, as good cannons and rifles as the Japanese? Are not the armies conducted by men of high military education? Why then is the march of this materially small nation one continual triumph? Because the masses of Japan are educated, they fight, each man, with that spirit of liberty and pride, which is foreign to people kept in ignorance.

When the masses are deprived of education the number of intelligent men must necessarily remain limited. It is only people, who either themselves have enjoyed the benefits of good solid instruction, or who are surrounded by people

that on account of good education prosper better than they do themselves,—it is only such as these that are willing to make any sacrifice to have their children advance in the learning of the day.

What would become of our manufacturing interests, our trade and commerce, if the nations surrounding us were our superiors in the knowledge of the arts and sciences? And yet material prosperity is only an insignificant blessing compared with that enjoyment of life which is made possible only by education; the richness of thought, the abundance of ideas—the noble sentiments. Plenty of food and a comfortable shelter, that is also what the animal wants. In the primitive state of nomadic life there may have been less want of this than in the civilized state. But what else is such a life but vegetating! Man is a spiritual being. Does it not almost sound like profanity to put an enjoyable deal on a level with a new, bright idea! And what incentive would there be for the work of artists, if the people were left in a rude state of thought. Take literature, painting, sculpture, out of life—and what remains?

If then the development of the intellectual faculties and the higher sentiments in the masses is necessary for the safety and the stability of the government and the material, mental and moral prosperity of a country, those men who have no other ambition but to cultivate these faculties and sentiments rank second to nobody as regards both honorable and meritorious service to the nation.

For a task of such paramount importance as we have seen it to be, not every person is qualified. While some teachers succeed, others fail—fail to the almost irreparable detriment of the pupils, and consequently an extensive loss to the community. Success, then, depends, to a great degree, on the person who teaches. It goes without saying that a teacher must understand what he has to teach. We make sure of this by submitting a candidate to an examination. But the conclusion drawn from the result of such examination, is very often erroneous. To say he passed a number one examination, therefore, he is a first-class teacher, is a wrong syllogism; facts prove it. The class of teachers who hold second grade diplomas very often show greater progress in general development than those provided with first-class certificates. There is more required in a teacher than the mere perfect knowledge he has of the branch he teaches. He must, in the first place, possess the faculty of imparting his knowledge to them; this faculty we call his vocation. The faculty of instructing must be born in the person, just as well as a talent for music, sculpture, etc. And if anyone not possessing this faculty under takes to teach, he must fail—he is an intruder. Therefore, it is a pity if teachers born for teaching, having a vocation, resign the profession.

As a rule we will find that people like to do, and that they do well, those things for which they have a natural gift. In teaching, however, we must bear in mind the difficulties of making pupils understand is often great enough to discourage an ordinary will. It, therefore, requires conscience, a keen sense of the great responsibility of the work to brace a man up to try and try again without losing patience.

A teacher must be an ambitious man. It is the pride of the mechanic—more so of the artist—to perfect his work in such manner that not only no fault can be found with it, but that it will elicit sincere praise and admiration. The material that the teacher works on is the intellect, the heart and the will of the pupil. What development will they attain when the teacher's highest ambition is drawing his salary? The development of the intellect can be accomplished by teaching. The formation of the character of the pupils is not accomplished by words only, it requires the example of the teacher. He, therefore, must be a man of strong will, of order, just and charitable, prudent and circumspect. He must be possessed of a thorough knowledge of human nature so as to know when to show kindness and when to be severe.

Teachers possessing these faculties are to be classed amongst the most estimable citizens: It is to be regretted that many who by nature are educators step out of their positions when experience has enhanced their natural fitness. In former times there was an excuse for it, because a talented, clever man could not be satisfied with such a paltry salary as was

formerly paid. In fact, not knowing how to make ends meet, he could not fulfill his duties with that cheerfulness, with that ease of mind, which is absolutely necessary for mental work. A teacher's thoughts must be in his work. Nowadays society—the state, is commencing to realize the true value of education, and we have reason to hope that in the race for perfect education Canada shall not be out-distanced by any nation on earth. Permit me to use the phrase of an American turfman and say in this respect, with all the ardor of soul by which we should be animated: We will take no body's dust. In fact, Canada is already ahead of the public schools of France, of Italy, of the United States and of other countries, by recognizing religion as the only and most powerful factor in solid moral education, that will guard us against all the dangers of socialism, nihilism, anarchy and all the other evils undermining society, which spring from an irreligious system of training.

"May it please Your Grace, Rev. Gentlemen, Ladies and Gentlemen, allow me in connection with this, and in conclusion, to repeat a few lines—part of an address in rhyme, which some time ago I had the honor of presenting to one who, in the same spirit which animates you, has ever most zealously labored for the dissemination of truly Christian principles in teaching. I hardly need mention his name, you already anticipate it—the honored U. E. Archambault, Director-General of the Catholic Schools in this city.

## CHRISTIAN EDUCATION.

'Tis by Christian education  
That the spirit of a nation  
Will develop animation,  
And grow strong;  
Can there be a better vocation,  
Where the law divine is spoken,  
Than to souldom see it broken  
By a wrong?

We note a country's want  
By its lack of moral training,  
While its scoffers are disdainful  
The true God;  
What's the human now sophisticated  
With a doctrine atheistic,  
In the mirror of the mystic,  
But a cloud.

Sure the hand of desolation  
Will impel the subjugation  
Of the sordid population,  
Who proclaim—  
That death is no transition,  
It but ends our lowly mission—  
To no higher acquisition  
Should we aim.

'Tis thus in history's pages,  
Through the current of the ages,  
Lands in brightest stages  
Have declined,  
Their maidens' honor faded,  
Their nations became degraded,  
In depths of vice they waded  
And declined.

The ship of state is stable  
When 'tis moored by heaven's cable,  
And the pilot is thus able  
To repose;  
But reject God's erudition,  
Hunt the pastors from the mission  
What a demon ebullition  
Will disclose!

Carnage, blood and plunder,  
Would tear the world asunder,  
The hosts of Hades could wonder  
At the sight,  
Foul anarchy and treason  
Would usurp the throne of reason,  
And the curse of every season  
Would be light.

Dread chaos and disorder  
Would desecrate each border,  
'Till heaven's great Recorder  
Would let fall  
These plagues of declamation,  
That awaken contemplation,  
By the marks of devastation  
That appal.

Then—the brow of heaven clearing,  
The sun of peace appearing,  
Old earth again is nearing  
Her ally;  
For piety and learning,  
The whole world's praise once earning,  
Her spirit now is yearning  
With a sigh.

Oh, man! Whate'er your station,  
Shun the demon agitation  
For a godless education  
In your age;  
Promote the queen of science,  
Give to her rules compliance,  
She is the true reliance  
Of the sage.

Works recent or classic,  
Either lofty or prosaic,  
Whether taught by priest or laic,  
Are sublime,  
If she guards them with her aegis  
'Gainst the warfare Satan wages  
To obscure her brilliant pages  
With his slime.

True, the Christian educator  
Is a patient mediator,  
And the real emancipator  
Of his race;  
His name shall live in story,  
Be he juvenile or hoary,  
And the kingdom of God's glory  
Is his place.

Among those present were: Archbishop Fabre, Hon. Gedeon Ouimet, Canon Bruchesi, Rev. Fathers Leclerc, Adour, Verreux, Larocque, Lesage and Godin, Dr. Brennan, Dr. Desrocher, U. E. Archambault, Dr. Leprohon, C. J. Maguon, F. A. Boileau, Hon. Joseph Royal, Inspector Stenson, Inspector Laverigne.

**"THE AVENGER OF WYOMING."**

Sketch of the Life and Times of Major-General John Sullivan.

An Interesting Historical Account Prepared for "The True Witness," by Mr. J. Phoenix, of Montreal.

By his attack on the fort of William and Mary, John Sullivan had undoubtedly forfeited both goods and life. The governor of the province, true to British instincts and traditions, issued a proclamation declaring the attack on the fort an act of high treason, and offering a large money reward for the apprehension of "the traitors." Sullivan met the proclamation in a fashion of his own. He called a meeting of the chief inhabitants of Durham at the Adams tavern, and having urged on them the adoption of certain resolutions, to which they agreed, he headed a procession to the open common, where a large bonfire was kindled. There he and his subordinates cast their commissions as officers of militia—signed as they were in the name of King George—and the uniforms those commissions entitled them to wear, into the monster blaze, before the eyes of the assembled townspeople. It was a tearing up, root and branch, of British dominion in that section of the American continent; it was the casting off and repudiation of foreign authority; it was the boldest assertion yet made to the colonials of the principle of home rule—the right of a people to govern themselves in their own way. The lesson which John Sullivan taught his fellows in this emphatic manner was laid to heart and acted on by men who would never have dreamed of it themselves. It was talked of with wonder and admiration wherever in those days of slow transmission of intelligence the news spread; and it went far to put the right spirit into the Continental Congress that met at Philadelphia to confer on the state of affairs, of which Congress, by the way, John Sullivan was himself a member, both before and after his daring exploit at New-castle.

To estimate the strong influence Sullivan's bold deeds had on the after struggle, one must take into account the circumstances of his situation at the moment. A man of wealth, position and preponderating influence in New Hampshire; known far and wide as a lawyer of broad and clear sighted views; a delegate to that Congress which had met to petition King George the Third on the subject of American grievances; he had cut himself off from all hope of reconciliation with the British authorities, had almost alone proceeded to acts of hostility and rebellion against those authorities, and taken upon his own shoulders the whole weight and responsibility of his perilous acts. No wonder that when Congress met again, and Dickinson proposed another "loyal address to the King," John Sullivan's voice should be listened to when, as Adams says, he opposed the humiliating proposition "in a strain of wit, eloquence and fluency unusual even for him." No wonder, either, that Congress should have elected him to a seat on its most important committees, or that it should have voted him into the chairmanship of that which directed the war. This was in the May of 1775; and when, next month, Washington was appointed General-in-chief, John Sullivan was selected as one of the eight brigadiers to command under him.

In this new sphere the ex-lawyer astounded everyone. It was soon found out that, notwithstanding his attention to cases, farms, factories and politics, he had contrived to make himself master of a large amount of military lore; scarcely a famous victory, either of ancient or modern times, the plan of which he had not studied with care, and of which he could not give an intelligible and vivid account. He developed also singular powers as a military engineer, and for a considerable period George Washington entrusted to Sullivan the construction of most of his field-works and batteries.

During the siege of Boston his services were of the most varied and always of the most valuable kind. Now he was engaged in fortifying Winter Hill or Ploughed Hill; now he was sent off to put up works for the defense of the Pis-

cataqua's mouth; anon he was hurrying through New Hampshire on a tour of enlistment, trying to raise men to take the place of those whose service had expired, and who had too little patriotism to continue in the contest. So successful was he in inspiring others with his own ardor, that in ten days he brought 2,000 recruits from New Hampshire to the rapidly dwindling army of Washington; and, having achieved his purpose, we find him hastening back to his brigade without a moment's delay, and resuming his duties in the besieging camp with all his inexhaustible energy.

Amid so many absorbing occupations, it is astounding to discover that he yet found leisure to think over the whole political situation so clearly as to write to some of his friends and former colleagues in Congress, urging on them, in a strain of impassioned reasoning that could not fail to convince, the necessity of throwing off all pretence of allegiance to the British—in short, advising them in the plainest and strongest terms, to adopt that very declaration of independence, the centenary of which the people of the United States have been celebrating lately with so much of joyous enthusiasm.

Thus we see that on every hand the descendant of the Lords of Berehaven, the son of the Kerry man, whom the penal laws of England had driven into exile, proved himself a formidable enemy of the foes of his race. His influence, activity, mental power, and exhaustless energy, were all employed with unflinching steadiness, towards the one great object of driving matters between the crown and the colonies beyond the pale of recognition; his whole soul was bent on inflicting the irreparable damage to Great Britain, of shearing away from her sway the magnificent colonial dominion she had acquired on the vast American continent. Regarding only the facts we have hitherto noted—and there are numerous others of a similar nature—it is no exaggeration to say that American independence owes more, taking both conception and execution into account, to John Sullivan than to any other of the heroic founders of the United States.

After the close of the siege of Boston, St. Patrick's Day, 1776, new work of the most arduous nature was cut out for the Brigadier. The forces which, under our chivalrous countryman Montgomery, had been detailed for the invasion of Canada, having met with decisive repulse at Quebec, where they had the misfortune to lose their gallant leader, were far on the high road to total annihilation when Sullivan came among them. What the General did to save them we may gather from a letter written by an officer who had taken part in the expedition. He says:—

"When General Sullivan arrived in Canada, the army was torn to pieces by sickness and other unaccountable occurrences. A whole regiment was not to be found together. General Sullivan, with his usual activity and alertness, collected together a debilitated, dispirited army; tried the strength of the enemy, who were at least four to one, and performed one of the most remarkable retreats that was ever known. No person who was not present can conceive a tenth part of the difficulties attending it; the enemy at our heels; 3,000 of our men sick with the smallpox; those who were most healthy were like so many walking apparitions. All our baggage, stores, and artillery, to be removed; officers as well as men, all employed in hauling cannon. Our bateaux, loaded, were all moved up the rapids six miles; one hundred of them were towed by our wearied men, up to their armpits in water. This was performed in one day and a half; our sick and baggage all safely landed at St. John's, and from thence at Crown Point, with the loss of only three cannon, which were but poor ones. All this was accomplished through the amazing exertions of General Sullivan, who performed what appeared to be almost impossible to have been done by mortal man." The field officers of the Canada army were so grateful for their preservation—which they attributed entirely to General Sullivan—that when, on the 12th of July, 1776, he was bidding them adieu, to take up, according to orders, another command, they presented him with an address, signed by each and every one, in which they "rendered him homage for his having comforted, supported, and protected the shattered remains of a debilitated army," and for having "landed the public stores of every kind, with the least diminution, safe." They go on to say:

"It is to you we owe our safety;" and they add a number of other assertions, so complimentary not only to the skill of the commander, but to the kindly nature of the man, that the address is one of the proudest testimonials ever a commander received from his subordinates. Presumably for his great services in this Canadian affair, John Sullivan was promoted to the rank of Major-General, early in August, 1776, and sent once more to the aid of Washington, who was then at New York. General Israel Putnam, to whose division the new-made Major-General was attached, disregarded the orders of Washington and the advice of Sullivan as regarded the posting of his forces; and in consequence, on the 27th of August, at the battle of Long Island, Sullivan, who had pushed forward with 400 men to make a reconnaissance, found that his anticipations were but too surely realized—that the whole British army had surrounded his slender force, and that his remaining choice lay between death or capture. He chose the former, and kept up the spirit of his handful of men until the ring of fire demoralized them utterly; and when, after two and a half hours' hard fighting, they broke and dispersed, their courageous chief, sword in hand, rode forward into the ranks of the enemy, to sell his life as dearly as he could. But fate had willed otherwise. The Hessian troop on which he had charged down, believing that in him they should have no valueless prize, flung themselves on him in a body, succeeded in disarming him before he had done much mischief, lifted him from the saddle, and bore him off a captive in triumph to their quarters.

It was perhaps fortunate for John Sullivan that the American troops had a British commander of high rank in their hands, General Prescott, for whom, after about a week's captivity, Sullivan was exchanged. He returned at once to his soldierly duties. During the seven years' war by which the colonists assured their independence, it is a fact that should be noted that they had but few military successes. They wore out the endurance of the British in the end; but it was seldom in their power to give them such thrashings as those of the Yellow Ford and Benburb. Among the few brilliant feats of arms which the Yankees cherish as national traditions must be noted the surprise of Trenton. It was a bold conception, sagaciously planned and ably carried out. The force which held the town for King George was a body of some 1,500 Hessians, under Colonel Ruhl. In fancied security, they had regaled themselves on the Christmas Day of 1776, and went to their beds in merry humor. They knew not that Washington, with 2,400 of his ragged levies, had left his camp at three o'clock on the same day, had marched to McKonk-y's Ferry on the Delaware, had got his force across the river by three in the morning and was speeding down on them through a storm of snow and hail. By two roads which led to either end of the town, the Continentals staggered on through the chilling tempest, in two divisions. One was led by General Greene; the other, some 800 men, followed Sullivan. At eight o'clock the heavy Hessians were startled by the cheers of Sullivan's troops as they drove in the sentries and overwhelmed the guard. Unlike other commanders, the General entered the town at the head of his men, probably with a view to meet eventualities promptly that might arise. The Germans sprang to their arms; their leaders endeavored to make a stand, but the Gael was too quick for the stolid Teuton. The

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bayonets of Sullivan's followers were at work; Ruhl was struck down with a mortal wound; and the Hessians, after some stubborn fighting, flung down their arms, surrendering to the number of nearly a thousand men. It was a surprise as complete as that of Cremona, but with a different ending from that which Mibony's immortal following gave to the affair in which they were engaged.

A little later on, during the night of the 2nd of January, a British force of some magnitude encountered Washington's small army at Princeton. A little fight ensued. The leading officers on both sides had to go into the thick of the fray. Even Washington found himself compelled to risk everything, with his own life, in a charge which repulsed the regiment of Colonel Mawhood. Sullivan rode in front of his line during the firing of the British; and finally, pitting his slender column of 600 against two regiments, the 40th and 55th, he drove them out of the town, pursued them a considerable distance, and captured close on 200 of them.

(To be continued)

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**A WISE WOMAN.**

SHE WAS WEAK, NERVOUS AND DISPIRITED AND FOUND NO BENEFIT FROM DOCTORS' TREATMENT—SHE WAS INDUCED TO GIVE PINK PILLS A TRIAL AND IS AGAIN ENJOYING HEALTH.

From Canadian Evangelist, Hamilton.

We are often asked: "Do you think Dr. Williams' Pink Pills are any good? Do you think it is right to publish those glowing accounts of cures said to be effected by the Pink Pills?" Of course, we think the Pink Pills are good, and if we did not think it right to publish the testimonials we would not do it. Perhaps it is not to be wondered at that people ask such questions, when they hear stories of clerks being employed to write up fictitious testimonials to the efficacy of some cheap and nasty patent medicines. The Dr. Williams' Medicine Co. do not follow that dishonest practice as there are few places in the Dominion where the marvellous efficacy of Pink Pills has not been proved. Their method, as our readers may have observed, is to publish interviews which representatives of reputable and well known journals have had with persons who have been benefitted by a course of Pink Pills, thus giving absolute assurance that every case published is genuine. Several such cases have come under the notice of the Canadian Evangelist, the latest being that of Mrs. T. Stephens, of 215 Hunter street west, Hamilton. Mrs. Hunter is quite enthusiastic in her praise of Dr. Williams' Pink Pills, and is very positive that they have done her a great amount of good. Her trouble was indigestion and general debility. For about a year she was under a physician's care, with out deriving any benefit therefrom. About three years ago she was induced by a friend to give Pink Pills a trial. When she began their use, she says, she felt dreadfully tired all the time, was weak and nervous, had a pain in her chest and was very downhearted. Her father told her she looked as though she was going in "a decline." She replied that she felt that way, whether she looked it or not. It was not long after she began to take the Pink Pills before she experienced an improvement in her health and spirits. The tired feeling wore away and her strength returned, the extreme nervousness vanished and her spirits revived. It is now about two years since Mrs. Stephens ceased taking the Pink Pills. She has had no return of her former troubles during all that time. She is now strong, healthy and cheerful, and is very emphatic in declaring that she owes to the Pink Pills her present satisfactory state of health, and has, therefore, no hesitation in recommending them to those afflicted as she was.

**IRISH ROUND TOWERS.**

EXQUISITE EXAMPLES OF IRISH WORKMANSHIP.

In external character all the Irish towers may be said to agree, since there is only one that does not taper, and in that case the tower is cylindrical throughout its entire height. It is nicely faced inside and out with coggle-stones and filled up with cobble. Though all bear to each other the strongest family likeness, there are many striking differences in the mason work and in the minor details. The stones in some are truly chiseled and closely and beautifully laid in fine cement. Some are only coarsely hammered, others merely faced and of various shapes and sizes, but still well fitted to each other. Some towers are built of round coggle stones. In all the mortar is as hard as the imbedded stones.

The above and other little diversities prove that these remarkable structures were erected by various workmen and at divers times, and, as Gualdus Cambenus says: "According to the manner of the country;" but this clearly implies that the era of their erection must have prevailed through a very long period. Their situation on hill and dale are equally variable, nor does any one circumstance respecting their situations seem to be common at all, except their immediate vicinity to a small and very ancient church, though in some instances this ancient building has been replaced by a more modern fabric.

Though most of the round towers were evidently divided into stories, yet Cashel Tower is smooth, and even polished on the inside from top to bottom. That of Ardmore was plastered with a very fine white and durable cement. The divisions are usually formed by projecting ledges for flooring joints, which, however, in some instances were inserted in square holes in the wall, where the ends were still visible not many years ago. On each floor there is one very small window, and immediately below the conical cap four windows may be traced in the greater number of towers, but this is the largest number hitherto observed. In three or four of these buildings no windows appear in the upper story—only one small loop-hole—a convincing proof that they could not have been intended for campaniles. In most of the towers the doors are at a considerable height above the ground, in one even 24 feet; in several 14, and in others 8, 7 or 6 feet, but in none of them are any traces to assist

conjecture as to the mode of reaching these doors, except in those where the door is on the ground, or raised from it by a couple of steps. The height of these towers varies greatly, in one being only 35 feet, while the loftiest is 120 feet, but the common range is between 80 and 100 feet.

Some stand on circular bases, which form one or two steps around the tower. Thus Donoughmore has a two step base each step or plinth being composed of very large blocks of stone. The basement of Kell's Towers is square and the stones are of a very great size. Killybeg and Aghavillier, both in the county of Kilkenny, have circular plinths 14 inches deep projecting 6 inches and resting upon a square base formed of great blocks of stone. The tower of Coudalkin, about five miles from Dublin, stands on massive stone work, and St. Columba's Tower at Londonderry, rises from a vaulted crypt. So, so does that at Oughterard, in the County of Kilkenny.

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Moses: Vat shall I scharge for dis coat, Rebecca? Rebecca: Six tollars. Moses: But it only cost one tollar. Rebecca: Vell, you advertise to sell rekardless of goat, don't you?

Come Forward, Gemini—"What surprises me," said Green the other day, "is not that astronomers have been able to discover so many stars, but that they should know their names."

Wife: Why is young Tomkins called a good fellow by his friends? Husband: Because he is always good-natured and pleasant, can tell a story well, spends his money freely, and shamefully neglects his family.

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**PAPAL ENCYCICAL**

TO THE AMERICAN EPISCOPATE.

The following despatch, dated Rome, January 28th, has been received by the American press:—

The Papal Encyclical addressed to the American Episcopate has been made public. In the document the Pope recalls the facts that he associated himself with the celebration of the fourth centenary of the discovery of America, the evangelization of which country was the first care of Columbus, and which evangelization was realized by the Franciscan and Dominican monks and the Jesuit fathers. After pointing out that the first Catholic Bishop of America was a great friend of George Washington, the Pope shows how the episcopal councils, aided by the breadth of view and the equity of American laws, assured the development of Catholic institutions. It was to contribute still more to this development that the Pope founded the University of Washington, for it was of importance that Catholics should be in the front rank in sciences, even modern sciences, provided they were one in integrity and faith.

To this end His Holiness expects the Bishops to do all in their power to encourage the progress of the University at Washington, as well as the North American College at Rome. With regard to the Apostolic delegation (represented by Mgr. Satolli), the Pope states that it was instituted with a view to drawing closer together the bonds between the Catholics and the Holy See, without in any way curbing the powers of the bishops. His Holiness urges the American episcopate to put an end to strife, to instill the idea of unity and the perpetuity of marriage among the faithful, and to inculcate among the people civil and religious virtues. In particular, the Pope calls upon the bishops to turn aside workmen's associations from law-breaking, to teach journalists respect for religion and truth, to reprove those journals which pass judgment upon episcopal acts and finally to turn Protestants to Catholicism by charity, by instruction in doctrine, and by leading an exemplary life. In conclusion, His Holiness recommends the sending of a mission to the Indians.

Readers will help THE TRUE WITNESS materially by patronizing those who advertise in its columns. The Catholic population of Montreal is numbered by the thousands, and they should patronize those who lend aid in building up the business of their favorite paper.

**Business Cards**

**C. McKiernan,**

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All horses personally attended to. Interfering, Lame and Trotting Horses made a specialty.

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**YOUTHS' DEPARTMENT.**

**TWO HANDS AND GRANNY.**

A NEW YEAR FAIRY STORY.

Once upon a time a little boy lived in the Thuringer Wald alone with his grandmother, and she was very old and very poor. They had a little hut, very brown from the weather, and plenty of wood from the fire in a huge stone chimney. This fire was not to warm them only, though Ulrich, the little boy, used to like to lie on a bear skin before it and thrust his brown, bare feet so near it that they tingled with the heat. The fire was to keep the pot boiling that swung by a hook above the flame. It was a very jolly pot, round and black and shiny, and it did its best to please all the senses of the boy. It always looked kindly at him when he came in cold from gathering fuel in the forest; it tried to sing to him, and succeeded in humming and sputtering and bubbling quite a tune. Sometimes the cover bobbed up and down and kept time to the tune, which seemed to say:

"Heigh-ho! got a good supper—sup, sup—got a good supper!"

And when its song was true it pleased Ulrich's sense of taste as well as that of sight and smell, and many a savory stew it gave him, made of wild rabbits' flesh, and always it bubbled and sputtered and sang:

"Porridge! porridge! there's a little more porridge," even when they had no meat.

But there came a day—it was the last day of the year—when the pot bubbled and scolded and fussed, and Ulrich thought, as he came in wet and hungry, that it was trying to say:

"Something very good! something very good!" when in truth it was sighing, "Nothing very good! nothing very good!" all the while.

Then Ulrich peeped in, and lo! there was nothing at all in the pot but water.

"Is there no meal in the chest, granny?"

"Not a handful, Ulrich."

"Is there no money in the bag, granny?"

"Not a groat, Ulrich. The carpet-weaver did not pay me for the last rug I made."

"I will go down the mountain and ask him," said Ulrich, putting on his sheep-skin coat.

"Not to-night, Ulrich," said his granny. "The storm is too wild; the stream will be a torrent. I should be too anxious about you and you must wait till the morning."

"But you have no supper, granny."

"There is left half a loaf, and there is milk from the goat. It is enough, and if the storm continues the fairies will bring us enough to last till it goes by."

Ulrich laughed as he took off his coat and threw himself before the fire.

"I should like to see the fairies, once, granny. You have always been telling me about them, but I think the only fairies that ever helped us are three, and I know their names."

"What are they?" asked granny, pleased to divert him from his hunger.

"Right Hand, Left Hand and Granny. The third fairy is the best of all," and he smiled up into the kind old face as she went to and fro, laying the cloth as neatly as if they had a feast instead of a bit of bread.

"But the granny would have been a poor enough fairy if it had not been for your own two, young, strong hands. Never mind, boy; some day those two fairies will take care of the old one."

"That they shall," said Ulrich, sipping his goat's milk and leaving most of the bread.

"Eat, boy, eat!" said the old woman, pushing the loaf toward him.

"Not I, granny. Do I need bread to sleep on? To-morrow I go down the mountain, and I shall need it then for strength," and he put more logs upon the fire and lay down upon the hearth to watch the flames and the shadows, as he liked to do before he went to bed.

As he lay there granny went to sleep and began to snore; the fire began to fade and the room to grow dark, when suddenly Ulrich's attention was drawn to the pot, which gently swung above the dying coals. As he gazed he saw the lid gently lifted and two shining eyes peered at him from within. Too frightened to speak, he stared, while the eyes twinkled kindly and the pot lid lifted itself and rose till it rested an inch or two above the rim, when it suddenly

looked no longer like a lid, but like a hat, which made a sort of background for a woman's lovely head—the head to which the shining eyes belonged—and which rose higher and higher, bearing the cover with it into the air. After this head came smooth, white arms, not yellow and wrinkled and scrawny and begrimed with work, like granny's, but beautiful arms, and white hands that took the poker from the corner, and he saw it change under her touch into a silvery wand, with which she pointed to the door of the hut.

So bewildered and delighted was the little mountaineer with the delighted vision that he would not turn his head to see to what she pointed with the wand, but he held his breath and bent his attention to hear what she seemed to be saying, for her rosy lips kept smiling and moving as if in speech.

At last he drew nearer. The round, black pot was now all hidden by the gray, mist-like drapery that wrapped the lovely figure, while golden slippers shone through the gray ashes on the hearth. As he crept near he distinctly heard a sweet voice say:

"I am the queen of the good fairies, and I like the two fairies that you use to keep you on in life. Right Hand and Left Hand are strong, good fairies, and both together they can do wonderful work for me; for all my fairies work to help themselves and then to help others who are in trouble or pain. Will you let your two hands work for me?"

Ulrich, who had never dreamed of anything so lovely in his life as this beautiful figure and face, stretched out both his hands as if to offer them to the service of his queen.

"Remember, then, that the best way to serve me and yourself is never to lose a chance to serve others," and, suddenly lifting her wand and pointing to the door of the hut, she said:

"Open! open the door!"

Springing suddenly to obey, Ulrich awoke with his hand upon the latch. He had been dreaming, but again through his head rang that cry:

"Open! for pity's sake, open the door!"

He threw it back, and there staggered fainting across the threshold the snow-covered figure of a man. Ulrich helped him to the fire, took off his cloak, brushed the snow from his hair, and hurried to bring him the cup of milk and the last morsel of bread. Soon the traveler was sufficiently recovered to explain that pressing business had taken him over the mountain, but that the bridge was destroyed over the swollen torrent, and he had lost himself in the snow. "In trying to find another place to cross I saw the light through your window," he said, "and I made my way to your step, where I should have frozen to death if you had not heard me beg you to open the door. I called a great many times."

"I was dreaming," said Ulrich, "and I heard your voice in my dreams."

"And what were you dreaming?" asked the man, who was now seated, warmed and comfortable before the fire.

"Of the fairies," answered Ulrich, blushing; and then with a little coaxing he told the stranger of his little talk with granny and his dream of the Fairy Queen who hid in the empty pot, and before Ulrich finished the man had guessed the story that he did not tell, how often the pot was empty and how often granny and Ulrich went supperless to bed.

The next morning Ulrich guided the stranger to the ford and went with him down the snowy mountain path, often supporting the weary man by his two strong young hands. Not a word had either said of breakfast, but granny had slipped in Ulrich's pocket the last little crust left the night before, and when he found it there he blushed and offered it to the man.

"No, no, my son!" said the stranger kindly, "when we get to the village we will go to the inn and see what the fairies have provided in the way of a smoking breakfast. I should not wonder if they had left a basket of something there for you to take back to your grandmother."

Thus satisfied about granny, Ulrich went on, his mouth watering at the prospect of something savory and smoking hot.

And while they sat at breakfast, at which the landlord himself waited upon them, as if his guest was a very great man, the stranger said:

"I am a rich merchant, Ulrich, and since my wife and my only boy died I have lived in the city alone. I should like to have a good boy about me, and I

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want the attention and care of two kind fairies, Right and Left Hands. Tell granny that if she will come and keep the house for me, you shall come and help me in my business, and I will teach you how to do all parts of it as I was going to teach my son. Take these pieces of gold to her for your journey. I know the Queen of the Fairies, too," he added, laughing, as Ulrich gazed at him and then at the round gold pieces in wild-eyed wonder; "and she wants your two hands to be used for me."

I have no space to tell you more of Ulrich's life, only you may be pretty sure he went climbing up to his mountain home as glad and happy as ever a boy could be. Of course they gave the goat to a poor woman in the village, and locked the cabin door and went to the great town, only there was one thing that granny would not leave behind, and that was the old porridge-pot that had always fed her boy. And Ulrich was very glad to have it go, too, and when he grew up to be a prosperous and happy young man and had a share in his master's business, he used sometimes to coax his aged grandmother to make him a savory stew in the pot that he always called the pot of the Fairy Queen.—*Home Magazine.*

IN GLASNEVIN.

I idly stand these graves among;  
How sad they speak to me  
Of blighted hopes, and burning wrong,  
To men who would be free.  
Ah, well they fought their tyrant's reign,  
Their lives are sadly broken:  
That men for good may fall in vain  
These graves are but a token.

Of fondest love no man may do  
In life a better part,  
Than he who loves, to love is true,  
And dying gives his heart.  
Their hearts are still beneath the sod,  
Their teachings high are sown.  
They grow; for blessings come from God—  
The harvest is unown.

From grassy graves and broken hearts  
Does history ever err?  
How often coarsen the fiercest darts  
That men have cared to bear.  
The Greek and Roman used their dead  
To spur the living on  
A sermon this: "by all who bled  
At Salamis and Mar'athon."

Were Grecian men, than these more brave?  
Let truth not poetry speak  
They died, as they, a land to save.  
Their strength, 'tis true, was weak.  
Or else to-day a country free  
Would raise a column high,  
And sing their fame from sea to sea;  
Oh, then 'twere sweet to die!

Not all who win should wear the crown,  
The victor has his spoil,  
The easy plaudits of the town.  
The vanquished but his toil,  
A broken heart, a grave obscure;  
But if his cause be just,  
It will live on; it must endure,  
There's power in his dust.

Who nobly dies a lesson teaches  
To all who hold his creed;  
'Tis not the priest alone who preaches,  
In this, death has the lead.  
The highest test that man may show,  
With life to gladly part;  
Then other men may easily know  
His cause is worth his heart.

Their cause was just; who will gainsay  
Their hearts to it were given?  
There's power to-day in their dead clay,  
Their souls long since in Heaven.  
Beyond the sea I felt its might,  
'Twill move my race for'er.  
'Tis coming—Freedom's dawning light,  
'Twill owe to time no wear.

WALTER LEWY.

**CANDLEMAS DAY!**  
Headquarters for Church Candles.  
Pure Bees' Wax Candles.

The manufacturers have, after twenty-eight years experience, succeeded in producing a PERFECTLY PURE MOULDED BEES' WAX CANDLE, which for evenness, finish and extraordinary burning qualities they defy competition. GUARANTEED ABSOLUTELY PURE, being made from SELECTED BEES' WAX—CLEAR AND UNADULTERATED.

The Candles are symmetrical and burn with a bright steady flame, while our Ornamented Candles cannot be excelled for beauty.

Made in sizes 1, 2, 3, 4, 5, 6, and 8 to the lb. . . . . 45c. per lb.  
Neatly packed in 5 lb. paper boxes, and 35 lb. wooden boxes.

Second Quality . . . . . 30c. per lb.

**Wax Tapers.**  
Made in size—6, 8, 10, 12, 15 and 20 to the lb.  
Approved Quality . . . . . 45c. per lb.  
Medium " . . . . . 40c. "  
Common " . . . . . 35c. "  
Strongly made Wax Tapers in 6, 8 and 10 to the lb. . . . . 35c. "

**Stearic Acid Wax Candles.**  
Made of pure Stearic Wax only, and exceed all others in hardness, whiteness, beauty of finish and brilliancy of light.  
Made in 4 and 6 to the lb. . . . . 15c. per lb.

**Paraffine Wax Candles.**  
Six to the lb., 9 inches long . . . . . 14c. per lb.

**Paschal Candles.**  
We would respectfully draw the attention of the Reverend Clergy to the superiority of our Paschal Candles, unequalled for beauty of finish, compactness and great burning qualities.  
2, 3, 4, 5, 6, 8, 10, 12 and 15 lbs. each, plain . . . . . 50c. per lb.  
decorated, . . . . . 80c. per lb.

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# House and Household.

## USEFUL RECIPES.

### FRIED TRIPE.

To prepare tripe for the table you should order it the day before you wish to serve it, scrape it thoroughly, wash it in several waters, then boil in salt and water until it is perfectly tender; let it drain in a dish all night. The day you wish to use it cut in small squares; make batter of four eggs, four tablespoonfuls of flour and one pint of milk. Dip each piece of tripe in the batter twice, lay in frying pan and fry brown. Serve hot.

### EGG SAUCE.

For a pint of this make white sauce, as before directed, using more butter and flour, three-quarters of a pint of milk, or if wished extremely rich, a gill of cream. Boil three eggs until they are quite hard, cut the whites into neat, small strips, and push the yolks through a sieve, taking care that none of it adheres to the under side of the sieve; the white of egg is boiled for two minutes in the sauce, while the grated yolks only need warming—that is, merely stirring into the sauce. Should the egg sauce be wished white do not use yolks of eggs.

### EGGS A LA MIRROR.

Four eggs, parsley, one ounce of butter, one teaspoonful of minced onion, pepper, salt. Butter four cups, sprinkle over some finely chopped parsley and onions, add a little pepper and salt, then break one egg into each cup and steam till set (about five minutes); turn on to rounds of buttered toast, spread with anchovy paste.

### POTATO CROQUETTES.

Season cold smashed potatoes with pepper, salt and nutmeg. Beat to cream, with tablespoonful of melted butter to every cupful of potatoes. Add two or three beaten eggs and some minced parsley. Roll into small balls, dip in beaten egg, then in bread crumbs; fry in hot lard.

### ROLEY JAM PUDDING.

Half pound of flour, quarter pound of suet, a little water, half pot of raspberry jam. Chop the suet finely, mix it with flour, add a pinch of salt, and mix into a paste with a little water; roll it out rather thinly in an oblong shape and spread jam over it; roll it up, pressing the edges well together and roll it firmly in a cloth that has been dipped in hot water and floured; put into boiling water; boil two hours.

### HOUSEHOLD HINTS.

To remove candy from a plush chair very hot water may be used, care being taken not to wet the plush any more than is absolutely necessary.

A clothespin bag, made of bed-ticking or something stout, in the form of a pocket with a slit on the front side, is much easier to get at than a common bag. A bad ticking apron, with a large pocket across the bottom, is better than either.

A fresh inkstain on the carpet may be removed by immediately applying a layer of salt. The ink will be absorbed, and when the salt is black it should be removed and another layer applied, repeating the operation until the ink is removed and the carpet returned to its former appearance.

Coffee stains, even where there is cream in the coffee, can be removed from the most delicate silk, or woollen fabrics, by brushing the spots with pure glycerine; rinse in lukewarm water, and press on the wrong side with a warm iron. The glycerine absorbs both the coloring matter and the grease.

A rubber flesh brush is now the next best thing to a massage. A thorough rubbing of the face and neck twice a day with it is almost equal to a facial massage. It does not irritate the skin as a bristle brush does, and it does exercise every particle of flesh and stimulate the nerves so that the face loses the strained look which one set of tired muscles and another of unexercised ones give.

The Catholic government of Belgium is entering upon a policy of Christian socialism including measures encouraging

the formation of trade unions, workingmen's insurance, protection of the property of married women and other reforms of like nature.

## WHEN NAPOLEON SHAVED.

HOW HE ATTENDED TO THIS IMPORTANT PART OF HIS TOILET.

The Emperor Napoleon used to be shaved by his valets, but he finally learned to shave himself for fear of foul play. It was very rare for a gentleman to shave himself in those days. He was obliged to employ a barber on his hair, so why not on his face? When the Emperor shaved Constant held the basin and the soap, while Roustam, the Marmeluke, held the mirror. The Emperor, in a flannel waistcoat, flooded one side of his face with lather, which he splashed all around him; then he wiped himself, took a razor with a handle of pearl inlaid with gold, which had been previously dipped in hot water, and then began to shave himself.

As soon as the Emperor had shaved one side of his face every one turned round. Roustam, with his mirror, passed from right to left or from left to right, following the light, and the operation continued. The Emperor before finishing asked every one if he was well shaved. Cheerful and fond of a joke, he commonly pulled the ears of his valets de chambre if he discovered that a hair had escaped him. His beard was thick, rather hard, and appears to have varied in color; but this is supposition rather than a matter of certainty. Never at any period of his life, except during his very last days in St. Helena, did he miss being shaved. A beard of a week's growth was a phenomenon to him. From the few hairs which we have seen preserved in collections no decision can be formed as to their color.

After he had shaved, the Emperor washed his hands with almond paste and rose of Windsor soap. He washed his face with small and very fine sponges and frequently dipped his head into a silver basin, which from its size might have been taken for a small copper. Such was the washing-stand of fifteen inches diameter which was taken from the Elysee to St. Helena in 1815.

Having washed his face and hands, he picked his teeth very carefully with a

boxwood toothpick and then brushed them for some time with a brush dipped in opiate, went over them again with fine tooth powder and rinsed his mouth with a mixture of brandy and fresh water. Lastly he scraped his tongue with a scraper of silver, of silver gilt or of tortoise shell. It was to these minute precautions that he attributed that perfect preservation of all his teeth, which were beautiful, strong and regular. During the whole of his reign he never appears to have had recourse, except for scaling, to Dubois, his surgeon-dentist, borne on the list for 6,000 francs, and the recipient of a gold traveling case, the instruments in which were for the exclusive use of the Emperor."

# DON'T

Find fault with the cook if the pastry does not exactly suit you. Nor with your wife either—perhaps she is not

# BLAME

It may be the lard she is using for shortening. Lard is indigestible you know. But if you would always have

# YOUR

Cakes, pies, rolls, and bread palatable and perfectly digestible, order the new shortening, "COTTOLENE," for your

# WIFE

Sold in 3 and 5 pound pails, by all grocers.

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**THE N. K. FAIRBANK COMPANY,**  
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Why everybody doesn't use Pearline. Here and there, though, there's a woman who's been left behind. The world has moved along without her. What she needs to know is this—that in washing clothes or cleaning house, Pearline will save half her work, half her time, and do away with the rub, rub, rub, that wears things out—that it costs no more than common soap, and does no more harm.

And if she wants to know it, there are millions of women who can tell her.

Beware of imitations. 315 JAMES PYLE, N.Y.

## TRADE AND COMMERCE.

### FLOUR, GRAIN, Etc.

Flour.—We quote:  
Patent Spring.....\$8.50 @ 8.05  
Winter Patent..... 8.50 @ 8.05  
Manitoba Patents..... 8.50 @ 8.00  
Straight Roller..... 2.90 @ 3.05  
Extra..... 2.80 @ 2.70  
Superfine..... 2.85 @ 2.40  
City Strong Bakers..... 3.65 @ 3.75  
Manitoba Bakers..... 3.40 @ 3.75  
Ontario bags—extra..... 1.80 @ 1.85  
Straight Rollers..... 1.45 @ 1.60  
Oatmeal.—We quote:—Rolled and granulated, \$3.85 to \$3.95; Standard, \$3.00 to \$3.75. In bags, granulated and rolled are quoted at \$1.80 to \$1.85, and standard at \$1.60 to \$1.75. Pot barley \$3.75 in bbls and \$1.75 in bags, and split peas \$3.50 to \$3.60.  
Bran, etc.—Shorts have changed hands in car lots at \$18.50 to \$17.50, and Moullie is quiet at \$20.00 to \$22.00.  
Wheat.—There is a good enquiry from millers for Manitoba No. 1 hard, and cars have been sold at points west of Toronto at 73c. Cars of No. 1 hard at North Bay, for grinding in transit, are quoted at 81c. In Chicago there has been a further drop of 3c since our last report.  
Corn.—Ontario corn, sales of car lots have been made for shipment to points at equal to 58c and 57c on track here.  
Peas.—North and west of Stratford car lots have been sold at 53c and 53c f.o.b. per 60 lbs.

## Veterinary Surgeons.

# M. KANNON,

## Veterinary : Surgeon,

LATE ASSISTANT WITH :

WM. PATTERSON, M. D. M. R. C. V. S.

OFFICE : 106 Colborne Street,  
MONTREAL.

Cell Telephone No. 2687.

21-9

## D. MULLIN,

Veterinary Surgeon and Horse Dentist.

Office: 22 St. URBAIN STREET.

Telephone 2352.

Oats.—Sales of No 2 in car lots at 86c to 88c, holders asking 86c. No. 3 is quoted at 85c to 87c per 34 lbs.

Barley.—It is understood that prices have ranged between 43c and 56c, and one lot of choice is held at 57c. Feed barley is quoted at 47c to 48c.

Rye.—We quote car lots at 52c to 53c.

Malt.—We quote 67c to 78c.

Buckwheat.—The Market is quiet with car lots difficult to sell, and we quote 43c to 44c. One car load was retailed out at 45c to 46c.

Seeds.—The market is quiet but steady for Timothy at \$2.25 to \$2.50. Alsike is easy at \$5.75 to \$6, and red clover \$6 to \$6.25.

### PROVISIONS.

Pork, Lard, &c.—We quote as follows:—

Canadashort cut pork, per bbl..... \$14.50 @ 15.50  
Canada short cut, thin, per bbl..... 13.50 @ 14.00  
Extra plate beef, per bbl..... 10.50 @ 11.00  
Hams, per lb..... 9 @ 10c  
Lard, pure in pails, per lb..... 8 @ 9c  
Lard, com. in pails, per lb..... 6 @ 7c  
Bacon, per lb..... 10 @ 11c  
Shoulders, per lb..... 8 @ 9c

Dressed Hogs.—Sales of car lots have been made on track here at \$3.25 to \$5.30 with the market easy. Smaller lots are quoted at \$3.40 to \$5.50.

### DAIRY PRODUCE.

Butter.—We quote prices as follows:—

Creamery, finest winter..... 20c to 21c  
Creamery, early made..... 16c to 18c  
Eastern Townships dairy..... 16c to 18c  
Western..... 12c to 15c

Cheese.—Sales of underpriced goods at 8c to 9c, with holders of choice Western colored asking 10c to 11c, and do white 10c to 11c. On Tuesday the Liverpool public cable declined 1s to 4s on white and advanced 6s to 5s on colored. A lot of 150 boxes of colored French November sold at 8c.

Colored Butter.—Receipts are liberal, and sales of Western have been made at 14c to 15c, and we quote 14c to 15c as a fair range.

### COUNTRY PRODUCE.

Eggs.—Held fresh quoted at 12c to 14c, and do inferior 9c to 10c.

Game.—Partridge 45c for No. 1 and 20c to 25c for No. 2. Rabbits have arrived in large quantities, and sold at 15c per pair.

Honey.—Extracted old 4c to 5c per lb. New 7c to 8c per lb in tins as to quality. Comb honey 10c to 13c.

Wool.—No. 2 shipping hay is quoted at \$6.50 to \$7.50 in round lots, and No. 1 straight Timothy \$8.50 to \$9.00. At country points \$5.00 to \$6.00 are the ruling rates f.o.b. as to position.

Beans.—Good to choice hand-picked \$1.30 to \$1.45 per bushel, and poor to fair \$1.10 to \$1.20.

Tallow.—Rough tallow is slow sale, and quoted at 5c to 6c.

Hops.—The market is quiet at 6c to 8c as to quality, with very little business reported.

Dressed Poultry.—Prices are steady. Turkeys sold at 8c to 9c for choice, while stock the least discolored has to go at 7c to 7c. Chickens 6c to 7c. Geese 5c to 6c and ducks 7c to 8c.

### FRUITS, Etc.

Apples.—At \$2.00 to \$2.50 per barrel. Dried Apples.—A few small orders are being filled at 5c to 6c.

Oranges.—Valencia oranges are meeting with a moderate demand at steady prices, and we quote: 420s \$4.00, 711s \$5.00. Florida's 120s \$3.00, 150s \$4.75, and 200s \$4.00 to \$4.25.

Le-moss.—Are meeting with a moderate demand at \$2.50 to \$3.50.

Pine Apples.—Pine apples at 15c to 25c.

Pears.—California pears are selling slowly at \$1.75 to \$2 per box.

Cranberries.—We quote Cape Cod berries \$5 per box and \$15 to \$16 per barrel. Frozen Canadian berries \$8 to \$10 per barrel.

Grapes.—Almeria grapes are rather quiet, and we quote \$5 to \$7 per barrel according to quality.

Dates.—Are selling very slowly at 4c to 5c per lb.

Potatoes.—We quote 55c to 58c on track here, and 65c in jobbing lots.

Onions.—Two car loads were sold during the week at \$1.75 per barrel, which are being shipped to the West Indies. Yellow onions are firmer than red onions. We quote \$1.75 to \$2.00 per barrel.

### FISH AND OILS.

Salt Fish.—Dry cod \$4.25 to \$4.50, and green cod \$4.00 to \$4.25. Labrador herring \$1.00 to \$1.25, and shore \$3.50 to \$3.75. Salmon \$10 to \$11 for No. 1 small, in bbls, and \$12.50 to \$13.50 for No. 1 large. British Columbia salmon \$10.

Canned Fish.—We quote:—Lobsters \$3.75 to \$6.00, and Mackerel \$3.25 to \$4.00 per case.

Oils.—Cod oil: Gaspe 82c to 83c, and Newfoundland in round quantities at 84c to 85c. Jobbing lots are 83c to 84c for Gaspe and 85c to 86c for Newfoundland. Steam refined seal oil 84c to 85c in jobbing lots. Cod liver oil 60c to 70c.

Fresh Fish.—Newfoundland frozen herring have sold at 90c to \$1.00 per 100, and New Brunswick at 80c per 100. Tommynoods have sold at 90c to \$1.00 per bbl. Cod and haddock 3c to 4c. Lake fish are selling at 6c to 7c for white fish, and at 5c for pickerel. Fresh salmon 14c.

# JANUARY FURNITURE CHEAP SALE.

We have an immense stock, which we are bound to reduce at once. We will allow a discount of 20 per cent on all cash sales, and even 33 1/2 per cent on some lines of Upholstered goods. ALL GOODS MARKED IN PLAIN FIGURES. Purchasers can depend on getting bargains. Furniture stored FREE till May.

RENAUD, KING & PATTERSON, 652 CRAIG STREET.

**NOURISHMENT.**

THIS WORD EMBRACES MORE THAN ORDINARY SPECIFICS.

Nourishment is the Corner-stone of Health—What Food is Intended to Do—Avoid Secret Mixtures When Trying to Get Well.

The ordinary specific or secret nostrum affords only temporary relief. For instance, you may buy some ordinary specific to cure a cold and find temporary relief in the stimulant or tonic contained in the mixture, but the remedy does nothing to cure the weakness that allowed you to take cold. Consequently when you are subject to another attack you will succumb in the same way with more serious results.

This is what leads to consumption. The same illustration applies to hundreds of other complaints. If you are poorly nourished, you will lose flesh, take cold easily, and gradually grow weaker until your health is seriously impaired.

Nourishment means everything to health. Food is designed to nourish the body, overcome wasting and give to every part of the wonderful human machinery the right substance to keep it in working order. But we all know food frequently falls short of the mark. It may be that the digestive organs are out of order. There may be some increased demand upon nourishment made by some unnatural condition. The most learned physician is frequently puzzled to know the cause of a decline in health, but one of the first things he thinks of is to prescribe a nourishment that will counteract the wasting or other unnatural condition.

In all cases of wasting Scott's Emulsion is the most effective cure. It has many uses because it is both a concentrated food and medicine, but the word "wasting" signifies much that Scott's Emulsion is especially designed to overcome.

All of the stages of the decline of health, even to the early stages of Consumption, are cured by Scott's Emulsion. Loss of flesh and strength are speedily overcome and as a cure for all affections of throat and lungs, like Coughs, Colds, Sore Throat, Weak Lungs and Bronchitis, Scott's Emulsion has no equal.

Babies and children find in Scott's Emulsion the vital elements of food that make sound bones and healthy flesh. Rickets, marasmus, and all wasting tendencies in children are cured also. Babies and children thrive on Scott's Emulsion when all the rest of their food seems to go to waste.

Scott's Emulsion is not a secret mixture. All of its elements can be traced by the chemist. It contains no worthless or harmful drugs. It has been prescribed by physicians for twenty years and has a clean record back of it.

For sale by all druggists, 50 cents and \$1.

**WIT AND HUMOR.**

Good for sick people—Well water. A dealer in antiquities advertises for sale a revolver used by Julius Cæsar. Strange—The more customers he drives away the better the cabman fares.

Noodle: "I find it very hard to collect my thoughts." Maud: "Papa says it's always difficult to recover small amounts."

Doctor: "Is that patient dead yet?" Nurse: "He says he isn't, but he has such a reputation for lying, that I believe he is."

He: "Do you think your father would object to my marrying you?" She: "I don't know. If he's anything like me he would."

He: "But couldn't you learn to love me, Ida?" She: "I don't think I could, George." He (reaching for his hat): "It is as I feared! You are too old to learn!"

Father: "Yes, I admit your lover has a good income, but he has very expensive tastes, very." Daughter: "You amaze me, what does he ever want that is so very expensive?" Father: "Well you, for one thing."

Lydly Ann (indignantly): "She ain't shed a single tear—and him such a nice man, too." Sarah Jane: "Well, now, this is her third—and I guess she's found out how salt water do spot up black."

**COFFEES! COFFEES!**

If you want to Drink the best **COFFEE** possible

BUY ONLY ... ..

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**Canada Coffee and Spice Steam Mills**

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BAKING POWDER,

*"The Cook's Favorite,"*

Use no other, Ladies, and be happy.

Do you cough? Are you troubled with Bronchitis, Hoarseness, Loss of Voice, etc.?

Read what the



**SAY**

And you will know what you should use to cure yourself.

"I certify that I have prescribed the PECTORAL BALSAMIC ELIXIR for affections of the throat and lungs and that I am perfectly satisfied with its use. I recommend it therefore cordially to Physicians for diseases of the respiratory organs."  
V. J. E. BROUILLET, M. D., V. C. M. Kamouraska, June 10th 1885.

"I can recommend PECTORAL BALSAMIC ELIXIR, the composition of which has been made known to me, as an excellent remedy for Pulmonary Catarrh, Bronchitis or Colds with no fever."  
L. J. V. CLAIBOURN, M. D. Montreal, March 27th 1889.

L. ROBERTAILLE, Esq. Chemist. Sir,  
"Having been made acquainted with the composition of PECTORAL BALSAMIC ELIXIR, I think it my duty to recommend it as an

"excellent remedy for Lung Affections in general."  
N. FAFARD, M. D. Prof. of chemistry at Laval University Montreal, March 27th 1889.

"I have used your ELIXIR and find it excellent for BRONCHIA DISEASES. I intend employing it in my practice in preference to all other preparations, because it always gives perfect satisfaction."  
DR. J. ETHIER. L'Epiphanie, February 8th 1889.

"I have used with success the PECTORAL BALSAMIC ELIXIR in the different cases for which it is recommended and it is with pleasure that I recommend it to the public."  
Z. LAROCHE, M. D. Montreal, March 27th 1889

Lack of space obliges us to omit several other flattering testimonies from well known physicians.

For sale everywhere in 25 and 50 cts. bottles.

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SCOTTISH UNION and NATIONAL INSURANCE CO., of EDINBURGH, SCOTLAND. Assets, \$39,109,392.64.

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Fine Custom Boot and Shoe Maker  
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Good Beef, Lamb, Mutton, Veal, Corned Beef and Salt Tongues, go to E. DAURAY, Bonsecours Market, Stalls Nos. 54 and 56, or Telephone No. 3978. G42

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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided for our breakfast and supper a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."  
—Civil Service Gazette

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These famous Pills purify the BLOOD and act most wonderfully, yet soothingly, on the STOMACH, LIVER, KIDNEYS and BOWELS giving tone, energy and vigor to these great MAIN SPRINGS OF LIFE. They are confidently recommended as a never failing remedy in all cases where the constitution, from whatever cause, has become impaired or weakened. They are wonderfully efficacious as to all ailments incidental to females of all ages, and as a GENERAL FAMILY MEDICINE are unsurpassed.

**Holloway's Ointment**

Its Searching and Healing properties are known throughout the world for the cure of

Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers.

This is an infallible remedy. If effectually rubbed on the neck and chest, assa into meat, it cures SORE THROAT, Diphtheria, Bronchitis, Coughs, Colds, and even ASTHMA. For Glandular Swellings, Abscesses, Piles, Fistulas.

**GOUT, RHEUMATISM,**

and every kind of SKIN DISEASE, it has never been known to fail.

The Pills and Ointment are manufactured only at 588 OXFORD STREET, LONDON, and are sold by all vendors of medicine throughout the civilized world, with directions for use in almost every language.

The Trade Marks of these medicines are registered at Ottawa. Hence, anyone throughout the British possessions who may keep the American counterfeits for sale will be prosecuted.

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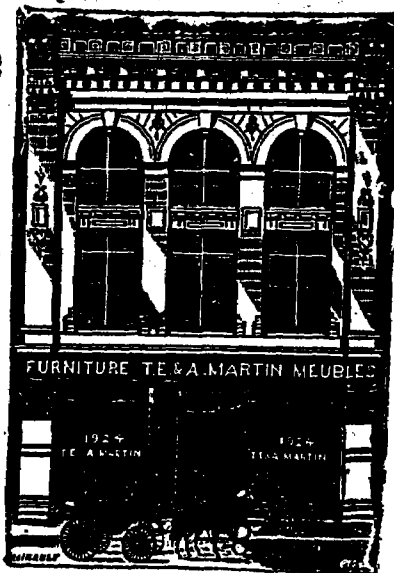
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One price only and the lowest.  
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Best Creamery Butter.....23c per lb.  
Choice Dairy Butter.....20c per lb.

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**CASTOR FLUID** Registered; a delightfully refreshing PREPARATION for the Hair. It should be used daily. Keeps the scalp healthy, prevents dandruff, promotes the growth; a perfect hair dressing for the family. 25 cents per bottle. HENRY B. GRAY, Chemist, 122 St. Lawrence street.

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SPECIAL NOTICES.

The entire stock of Oriental Goods at S. Carsley's are now being offered at extraordinarily low prices.

The Oriental Furniture and ornaments at S. Carsley's are being offered at reduced prices this month.

The old English hand-carved Oak Furniture at S. Carsley's is being sold at reduced prices this month.

## Ladies' Wrappers.

Only a few of those Moleton Flannel Wrappers left. Prices \$1.90 to \$3.88 each.

JERSEY PRICES.

Job lot of Colored Jerseys, ranging in price, from \$2.50 to \$4.50, for 75c each.

Ladies' Black Jerseys, ranging in price from \$3.00 to \$6.00, for \$1.00 each.

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NOT AT ALL BAD.

Our Grey Flannel at 8½c per yard is a good wide width, and the quality is not at all bad.

BUT WE GUARANTEE

our Twill or Plain Grey Flannels at ten and a half cents per yard to be equal in width and quality to what is sold elsewhere at from fifteen to seventeen cents, and our price only 10½c.

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FUR GOODS.

Ladies' Mink Neck Ruffs, from \$2.50  
Ladies' Alaska Sable Neck Ruffs, from \$5.90

Ladies' Fur Capes, from \$7.50  
Ladies' Black Fur Muffs, from 60c  
Ladies' Mink Ruffs, from \$3.50  
Ladies' Sable Muffs, from \$5.00  
Ladies' Baltic Seal Muffs, from \$2.48  
Ladies' Nutria Capes, from \$18.00  
Ladies' Storm Collars, from \$2.40  
Children's Fur Caps, from 50c  
Children's Fur Hoods, from \$1.30  
Children's Fur Coats, from \$5.00  
Children's Fur Boas, from 23c  
Baby Carriage Rugs, from \$2.00

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GREAT REMNANT SALE.

Bargains in Remnants in all departments for the remainder of the month.

Bargains in Carpet Remnants.  
Bargains in Dress Goods Remnants.  
Bargains in Linen Remnants.  
Bargains in Flannel Remnants.  
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Bargains in Tweed Remnants.  
Bargains in Oilcloth Remnants.

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## S. CARSLY'S COLUMN

LADIES' GLOVES.

Ladies' Kid Gloves, 85c pr  
Cashmere Gauntlet Gloves, 18c pr  
Ladies' Cashmere Mitts, 18c pr  
Cashmere Gloves, Kid Tips, 20c pr.  
Kid Lacing Gloves, 50c pr.

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ABOUT CURTAINS.

Curtain Nets from 4½c yd  
Art Muslins from 5c yd  
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Ladies' and Gentleman's Rigby Waterproof Garments in all styles and sizes.

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IS THE BEST and the ONLY GENUINE article. Housekeepers should ask for it and see that they get it. All others are imitations.

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