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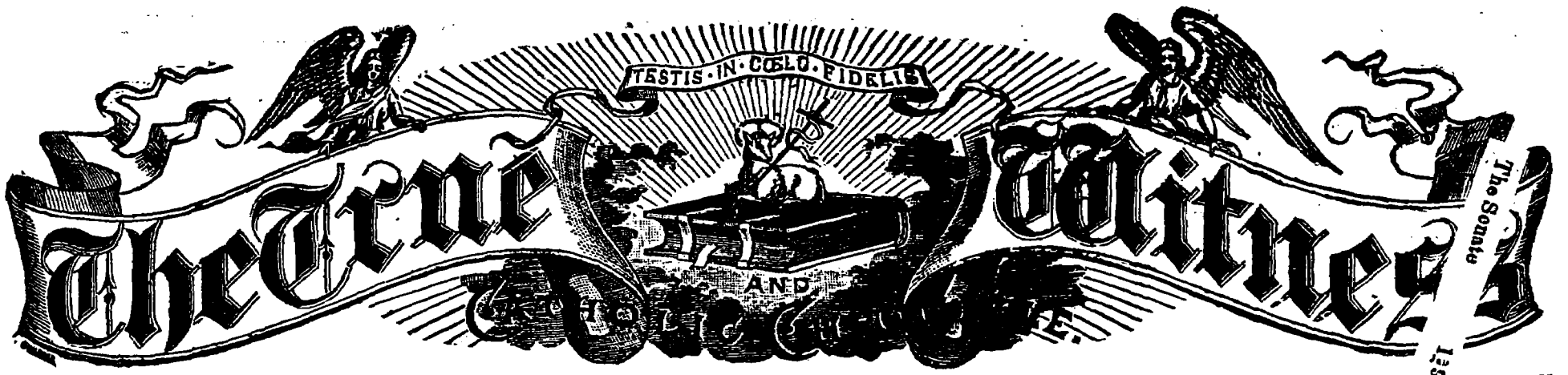
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MONTREAL, WEDNESDAY, APRIL 24, 1895.

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TO SUBSCRIBERS.

We would like to remind those of our subscribers who have allowed themselves, through thoughtlessness, to get in arrears, of the rhyme about the little drops of water, little grains of sand, etc. Many little arrears of subscriptions make the running of a first class newspaper an impossibility, and your dollar, and your dollar, and your dollar, would make a mighty difference to us.

Remember the address: TRUE WITNESS Printing and Publishing Co., Ltd., P. O. Box 1138, Montreal, P. Q.

EDITORIAL NOTES.

AN American exchange says: "Alleged 'ex' monk Jobin is abusing Catholicity in Paducah, Ky. He is not a monk or priest. He is a tramp from Montreal." As a rule when a tramp tries the ex-priest game he gets out of Montreal and seeks for greener pastures where he is more likely to succeed in gulling the public. We are glad to learn that the said Jobin is not what he represents himself to be; perhaps his claims on Montreal are just as bogus as his assertions regarding his former life.

We learn that the Katherines of the United Kingdom and of America have placed a handsome slab of Irish grey fossil marble over the grave of Katherine of Aragon, in Peterboro chapel. The inscription and coat-of-arms are beautifully carved. This is a new movement and one most commendable. The example might be followed by others in the future. It would be a beautiful sight to see the tombs of great saints adorned by the men, or women of the world who bear the names of these holy patrons. What an elaborate monument might not the Marys raise to the Blessed Virgin!

ON the occasion of the funeral of the late Bishop Manogue, of Sacramento, it is said that one of the most handsome floral wreaths placed upon the bier was from the members of a Jewish Synagogue. Whatever in Christianity attracts the attention, admiration or respect of the Jews, is to be found in Catholicity. We remember of a dispute regarding religion that once took place between a Catholic, a Protestant and a Jew. They finally agreed to let a fourth party decide which faith was right. The umpire said: "if Christ was the Messiah, the Catholic is right; if He was not the Messiah, the Jew is right; but, Messiah or no Messiah, the Protestant is wrong."

It is with great pleasure that we learn that, on Easter Sunday, the former pastor of Notre Dame, Rev. Father Sentenne, assisted at all the services in the Church over which he presided so long. His long and painful illness, which was supposed to be fatal, necessitated the appointment of the late lamented Abbe Deguire as parish priest. Such the un-

certainty of life; the new pastor has gone to his long home, and the former pastor is rapidly regaining his usual strength and health. We wish the Rev. M. Sentenne many years of life to continue the good works he has commenced and so faithfully carried on.

ONE of our contemporaries informs its readers that "Mr. Langevin, the new Archbishop of St. Boniface, Man," is on a visit to this Province. On the 30th April, his former class-mates, in the Montreal College, will give His Grace a reception at the Mount St. Louis Institute. The pupils are preparing a grand musical and literary entertainment for the occasion. We suppose that the absence of a "g"—a typographical error—caused the peculiar mistake that reduced the title of an Archbishop to a mere "Mr." We trust that the entertainment will be a grand success.

ON the second of March last a long letter was read from Lord Clarina, at a meeting of the Limerick Rural Sanitary Board. In the course of his characteristic epistle his lordship said that he will never again employ a laborer residing in a laborer's cottage, and that he objected to have the laborers independent of him. Clarina is certainly a sample of frankness. He is animated with the true spirit of Irish landlordism; but he is honest enough to avow his motives. Probably he will not be thanked by the other men of his class for so innocently "letting the cat out of the bag." We always felt sure that the object of the landlords was to crush all independence out of the people and to reduce them to slavery, but we never heard of it being openly avowed until this gentleman saw fit to tell the truth regarding his methods. Clarina deserves great credit for frankness; but he has put himself between two fires—the peasants he wants to crush, and the landlords, whose secret he has given away.

VICTOR HUGO's grand-daughter was married five years ago by the strictly "civil" ceremony, to Leon Daudet. This was insisted upon by the poet, and he was obeyed. When the marriage took place, M. Alphonse Daudet, father of the bridegroom, foretold unhappiness from the absence of Christ in his son's wedding. Daudet, senior, belonged to Provence, the land of faith and believers. His predictions have come true. Hugo was a clever man, a genius in his way; but he was not sufficiently intelligent to recognize his own errors. His works may immortalize his name for all time; but they cannot mortalize his soul for all eternity.

THE death of Cardinal Benavides of Navarrete, which recently took place at Saragossa, recalls the fact that he was one of the few surviving members of the Sacred College who were created by Pius IX. He was made Archbishop in 1872 and Cardinal in 1877, the last year of

Pius the Ninth's pontificate. At the same consistory Monsignors Parocchi and Ledochowaki were created Cardinals. The deceased was a man of great piety, and his death will be felt very deeply throughout ecclesiastical Spain. He was a Spanish representative in the College of Cardinals.

PRINTER'S INK says that "the facts regarding a newspaper's circulation are often more interesting than its figures." Like the Catholic Times, we can apply this observation to THE TRUE WITNESS. For every subscriber we have an average of half a dozen readers. The husband, wife, child, servant-man and a few of the neighbors have to peruse its contents.

SOME people attribute to Lafayette an assertion derogatory to the Catholic priesthood. They may be surprised to know that when Lafayette was arrested, in 1795, he sent his son—Washington Lafayette—to the first President of the United States, together with the boy's tutor, who was a Catholic priest. Washington received the priest and pupil, and invited both to reside with himself; they remained members of his household for two years. Washington had never heard of the A.P.A.

OTTAWA is now in possession of a new organ; it is called The Post. The name was once familiar in Montreal when the only English Catholic daily flourished. The Ottawa Post is a weekly, and appears upon Saturday. Its third number did the Editor of the TRUE WITNESS the honor of a two-column editorial criticism of a little essay written some ten or eleven years ago, when we were rambling through the woods of the north. The critic is lavish in his praise and his censure. Thanks for the attention! We trust that The Post will be a success and that its editor may never have to write his effusions upon scraps of paper and birch bark; but that he may always have a full library at his elbow, and that each of his productions may live to be criticised a decade after its birth. Such would be the best test of its merit. We will always be glad to hear of our contemporary's prosperity.

THERE is considerable talk about a letter from His Holiness on the subject of the Manitoba schools. It is stated that the purport of the letter is the condemnation of the frequenting of Protestant or neutral schools by the Catholics of Manitoba. Whether such a letter is in existence or not we cannot yet say; whether, if not in existence, it is in contemplation or not we ignore; but we do know that regarding the utterances of Rome upon such subjects there is considerable misunderstanding. Our non-Catholic friends jump at the conclusion that because Rome raises her voice the whole matter, as far as Catholics are concerned, is settled. This is an error arising from ignorance of the functions

of Rome and the prerogatives of local ecclesiastical authorities. We, therefore, invite our readers—especially our many non-Catholic readers—to carefully peruse our editorial this week entitled "Theory and Practice."

THE vice-president and general manager of a large shoe house in St. Louis, Mo., asks every applicant for work or position if he is a Catholic. If he is, he is told to call again. That worthy gentleman need not be surprised if, when it becomes his turn to ask admission into a very desirable abode and to seek a place in an unending position of happiness, the first Vicar of Christ on earth, and first Head of the Catholic Church—St. Peter—should inform him that he might "call again." "It is a long lane that has no turn!" and it is very unpleasant to wind up life's journey in a *coul de sac*.

WE expect that the Chinese authorities must have neglected sending us any official account of their exhibition. Probably they have something of more immediate interest to look after. However, we can await with good grace the pleasure of the celestials, for the kindly attentions of the Emperor during the past year compensate fully for any apparent neglect at present. Perhaps the foregoing note may stimulate the Emperor of China to be as good as his Japanese neighbor—that is when he reads it.

WE have received from Japan a copy of Mr. F. Brinkley's most interesting work, entitled "The Kyoto Industrial Exhibition of 1885, held in celebration of the eleven hundredth anniversary of the city's existence." This report, or rather historical review, has been written at the request of the Kyoto city government. It consists of one hundred and twenty pages, printed in large clear type and upon that peculiarly fine paper that belongs to the Oriental countries. The same mail brought us the document concerning the leper missions, published on another page of this issue. With the letter came a photograph of three Japanese lepers—one female and two males—showing the fearful deformities and consequent sufferings of these poor people. We would beg the special attention of our readers to the story of misery that the contribution tells.

THE spirit of the "Commune" still lurks in and around Paris. Recently the pastor of the Church of Notre Dame de Clignancourt invited his parishioners to attend the Lenten sermons to be preached by Abbe Garnier. The revolutionists of the locality went to the church, and one of their number wanted to reply to the priest, while the crowd of blasphemers cried out "Vive la Commune." Is it not wonderful that these people do not see themselves in their true colors? They are simply, in words and actions, low blackguards and a disgrace to the country. In fact, there is a great affinity between infidelity and blackguardism.

A MEMORABLE SPEECH.

MR. N. F. DAVIN, M.P., ON THE JESUITS.

UNWORTHY METHODS OF AGITATION EXPOSED—HOW THE JESUITS CAME TO BE EXPELLED FROM VARIOUS COUNTRIES—WORDS APPLICABLE TO DAY.

In view of the constant reiteration of the accusation—that because the Jesuits had been expelled from certain countries they are a dangerous body—we reproduce portion of the speech delivered, in the House of Commons, in 1890, by Mr. Nicholas Flood Davin, M.P., a learned litterateur and a staunch Protestant:

In the course of the debate on Mr. Charlton's motion, in the House of Commons of Canada, April 30th, 1890, Mr. Davin said: I do not intend to occupy the time of the House at any length, but there is an aspect of this question to which, with great diffidence, I would crave the attention of hon. members. The hon. member for North Norfolk has given us a reason why he has once again wantonly thrown this apple of discord on the table of the House, and his reason is the taunts of people outside these doors. Why, is it to be supposed for one moment, that any hon. member in the exercise of his duties in this House is to listen to every gobe mouche outside these doors, and direct his course according to what any gabler at a street corner may say? In considering this resolution, I hold it is impossible to take the view of the hon. member for West Durham (Mr. Blake), that it is a very innocuous resolution which hardly amounts to a censure of the Government. He seemed to think that it was a very mild affair, but to my mind, looking at the wording of the resolution, there is over it the taint of hypocrisy, and, if my hon. friend the member for North Norfolk (Mr. Charlton) did not carry on his brow the stamp of ingenuousness, I could not fail to conclude that he also was tainted with hypocrisy. He tells us that the reason why he brought forward this resolution is the dissatisfaction which has been excited in the public mind. Who has excited the dissatisfaction in the public mind, and in what manner has it been stimulated? (Hear, hear.) It is a bad thing to have the public mind excited, especially if it is excited on the basis of senseless passions, but it is still worse when the stimulants applied to it are ignorant and perhaps malicious. I will call the attention of the House for a moment to the position taken by the hon. member for North Norfolk (Mr. Charlton), and place before you

MR. CHARLTON'S HISTORY.

He appeared before us to-day as a historian. He quoted a pamphlet written by Mr. Hughes, and asked us why were the Jesuits expelled from France in 1804, from Naples in 1810, from Belgium in 1818, from Russia in 1820, from Spain in 1826, from France in 1845, from Bavaria in 1848, from Naples in 1848, from the Papal States in 1848, from the Austrian Empire in 1848, from Galicia in 1848, from Sicily in 1818, from Paraguay in 1848, from the Italian States in 1859, and from Sicily in 1860. Nothing is more instructive than to bring the illumination of history to bear on the events of the present time. I remember that Lord Bolingbroke says that if a man desires to be a good statesman, he should give his days and nights to the study of history. The great Arnold of Rugby says that a man who aspires to guide the destinies of his country or even be useful in her councils should be a careful student of history; and, reading the other day some statements in regard to Bismarck, I learned that that great man, one of the greatest men who ever appeared on the stage of time, has found his favorite study in history. Thus we need not be surprised that an hon. gentleman who hopes to take a high position, who aspires to put his hand upon the rudder, and, perhaps, to guide the Ship of State, like my hon. friend (Mr. Charlton), appears also in the light of an historian. But those great men, my Lord Bolingbroke and Dr. Arnold, say that the way to make history useful is to find out the crises in history which would correspond with the crises in your own country, and that you must note the measures which were successful at a given time and under

given circumstances, and, if the circumstances in your own country are alike, you have a lesson by which to be guided. But how does the hon. gentleman deal out history to us? He flings us barren dates. I might ask him a few questions about his dates. Does he know—and I will pause for a reply—does he know the circumstances existing at the time in any one of these countries from which the Jesuits were expelled? I will ask the attention of the hon. member for North Norfolk (Mr. Charlton), if he can tear himself away from the dulcet tones of the hon. member for North Victoria (Mr. Barron). He has mentioned to us the cases of about a dozen countries whence the Jesuits were expelled. Does he know the conditions under which they were expelled? Does he know whether, where there was an insurrection, it was the insurrectionary Government or the Government which the people rose against that expelled them? Has he examined the question? Does he know anything about it? (Cheers.) I have no objection to sit down for a moment if the hon. member will tell us the circumstances.

Mr. Charlton—Will the hon. gentleman be kind enough to explain to us the circumstances under which they were expelled? I venture to say that the hon. gentleman knows nothing about the matter himself. (Derisive laughter.)

Mr. Davin—That would not be any answer. I did not bring forward these cases. I may be a very ignorant person, and I would be willing to learn from a superior man such as my hon. friend; but I will go over the circumstances, and I will say that it is very extraordinary that, in many of these cases set out in this pamphlet the Jesuits were expelled for meddling with such tyrants as have rarely existed in the history of the human race.

Mr. Charlton—What particular cases?

Mr. Davin—I think the hon. gentleman might keep quiet after he has declined to give the house the information I asked for. I will, with the sufferance of the House, go over the cases referred to by him for his information, and it may not be uninteresting. He says the Jesuits were expelled from France in 1804. By whom were they expelled? Does the hon. gentleman know? They were expelled by Napoleon, who had destroyed the liberties of France, and who was at that time the Apollyon of Europe. A year before he had wantonly declared war against England, and, if the Jesuits were his enemies and were expelled by and were opposed to him, with whom were they associated? They were associated with some of the best men the world ever saw; they were associated with the Connaught Rangers, who came from the North of Ireland; they were associated with the sons and the fathers of Orangemen who went into battle to the tune of the "Protestant Boys." (Cheers.) So, if the Jesuits were expelled from France, they were in company with those whom my hon. friend, in his zeal for Protestantism, in his desire to destroy everything which is not in accord with his own cult, has associated himself with, and therefore he should not be angry with those Jesuits whom the enemy of the younger Pitt, of Madame de Stael, of whatever was free in Europe, or independent in France, expelled. In 1810 the Jesuits were expelled from Naples. Does the hon. gentleman know who expelled the Jesuits from Naples in 1810? They were expelled by a usurper. They were expelled by Murat, and it was very natural, if they were Neapolitans, that they, and many others with them, should show themselves hostile to the Government, and for reasons which, if the hon. gentleman enquired into them, he might approve. He speaks of their having been expelled from Naples in 1848. But who was on the throne at the time? It was Ferdinand, a tyrant so base and so cruel that even misfortune could not soften his disposition. Does the hon. gentleman know, in his zeal against the Jesuits, that he is drawing himself shoulder to shoulder with King Bomba? (Laughter.) I think henceforth we must call him the King Bomba of this House.

Sir John A. Macdonald—The King Bombast. (Laughter and cheers.)

Mr. Davin—The hon. gentleman shows us that he has an epic knowledge of history, and therefore he must be aware that the state of the people in the prisons of Naples at that time wrung tears from all Europe. In that very year he butchered his own people in the streets of Naples, and that city, surrounded by all

that is beautiful in sky, and sea, and air, he made—to use the language of an historian of Italy—a very earthly hell by his crimes against liberty and toleration, eye—and against Protestants as well as Jesuits. In 1820, who ruled in Russia?—because he tells us that in 1820 the Jesuits were expelled from Russia. I think they must have done something dreadfully wrong. Had Alexander I. good reasons for sending the nobles and burghers into exile in Siberia? If the Jesuits were expelled in 1820 from Russia, they were expelled in the company of the noblest men that ever Russia produced. Then the hon. gentleman comes to Spain, in 1826. My hon. friend's soul is stirred that the Jesuits were expelled from Spain in 1826. The fact that they were expelled proves, of course, that Ferdinand VII. had good reason to expel them? They must have done something very wrong. The despotism of Ferdinand VII. became a byword. * * * * * The Bible was proscribed by Ferdinand VII.—my hon. friend professes to love the Bible—so that if the Jesuits were proscribed they were proscribed in company with the Bible. To read it was dangerous, to preach it was death, and the Jesuits were happy in being only expelled and not slaughtered. Then take the Papal States. It is a curious thing, it shows what charming inconsistencies there are in human nature—the fact that the Papal States expelled the Jesuits seems to him a terrible thing against them.

In 1848 there was an insurrection, and the Pope fled. The Jesuits did not like this. What sort of men would they be if they did like it? They were members of his church. Do you suppose they would be worthy the name of men at all if they had not felt disappointed, and angry, and ready to be aggressive, because the Pope had to fly? That they were expelled would not necessarily imply much discredit on their part. Then as to the Austrian Empire in 1848. In March of that year there was an insurrection in Vienna, and, if I remember rightly, in Milan, in Venice and Sardinia. In the summer the Emperor fled to Innsbruck, and the Archduke John took charge. Will the hon. gentleman tell me now, whether the Jesuits were expelled by the Government of the Emperor, or by the Archduke John, or by the insurrectionary Government that was ultimately set up? Because, sir, if the hon. gentleman has come here to-day and taken from a pamphlet these dates and flung them down on the table and asked men who are representing Canada to draw the ignorant inference that he drew from them, that because the Jesuits were expelled by these tyrannical Governments they must have done something dreadfully wrong—if he has done that he is not worthy of attention at any future time in this Parliament. I do not like their methods, but let us be just. Now, he speaks of Galicia. In 1848 the Jesuits were expelled from Galicia. Well, I have a right to know which Galicia. (Cheers.) Will the hon. gentleman tell me which Galicia? (Renewed cheers.) He is like one of the dumb dogs of Jupiter that cannot bark. (Laughter.) There is a Galicia in Spain, and there is a Galicia in Poland. We will suppose, because it is much more likely, that he means Galicia in Poland. Who expelled them? There was only one power that could expel them, in 1848, from Poland, and that was the most tyrannical emperor that ever sat on the throne of St. Petersburg, the tyrant Nicholas. I wish he had not borne that name. (Laughter.) In Sardinia, in 1848, again they were expelled. Now, why were they expelled from Sardinia in 1848? They might not have been very desirable guests at that time, with their audacity and intrigue, but where is the analogy between the condition of that country and ours? This was a critical time for Sardinia. Cavour, one of the greatest journalists and statesmen of Europe, had just started the Revival newspaper. The King had just granted a constitution and definitely espoused the cause of Italian regeneration against Austria, and that great work was commenced which, some years afterwards, was to receive a glorious consummation, when with the sword for his talisman and liberty for his spell-word, Garibaldi was to chase, by the mere magic of his name, everything that darkened over the prospects of Italy. (Cheers.) Now, what analogy was there between that revolutionary state of things and a con-

stitutional country such as ours, with liberty safe guarded, such a country, I believe, for freedom, as does not exist anywhere else in the world? What analogy is there between disturbed states like those, and a country like this? Yet the hon. gentleman comes here and flings down his barren dates. In 1860, again, Garibaldi expelled the Jesuits from Sicily, and why did he expel them? He had made himself dictator; he defeated the royal troops at Calatafimi; he stormed Palermo; he won Melazzo; he gave Sicily a new constitution, and in such a state of things the expulsion of the Jesuits may have been a necessity. It might be necessary under certain circumstances, even to expel the Knights of Labor; it might be necessary to expel all the lawyers; it might be necessary to expel any body of men in certain critical circumstances of the State, who were likely to menace the object that statesmen, having charge of it, had in view. But what analogy can there be between such a state of things in Canada? Now, we were laughing a moment ago, but I think it is a great crime for a man occupying the high position of member of Parliament to go through the country, and, without ever enquiring into the circumstances in which these expulsions took place, to hold events about which he knows nothing, up before the heated fancies of ignorant men—good-hearted men, noble men in their way, but still not having sufficient time to test these things. He goes and reads out that the Jesuits were expelled here; were expelled there; they were expelled elsewhere, and he leads people to infer that they are a danger to every State, whatever its condition, and that they were always in the wrong, whereas in most cases they were expelled by despotic Governments. We know very well that in the history of the world there have been men who would exercise tyrannical power themselves, but would not allow anyone else to be tyrannical to the people; and the Jesuits, as the history of Europe shows, have, animated it may be by ecclesiastical motives, sometimes interfered on the side of popular liberty against the tyrannical conduct of tyrannical men. There are cases in which the Jesuits have been expelled for no other reason than protesting to the King against the number of his mistresses. The hon. gentleman (Mr. Charlton), I hope, does not mean to deceive the people, but I say, if he knows what he is doing, that he is guilty of a very great crime and very great misdemeanor.

Leo XIII. is a great lover of Dante, and his letter to Professor Giacomo Pioletto, an editor and commentator on the works of the great poet, is well deserving of attention. In his appreciation of Dante, the Pope shows his own great qualities and scholarly attainments.

As Mark Pattison said of Milton, one critic writes, so it is true of Dante, that to master him, comprehend him, love him and know him, is the best reward of consummate scholarship. Scholastic philosophy and theology in their deepest forms; the classical literatures, Aristotle and Virgil; the long history of ancient and mediæval Italy; the intricacies of old science, cosmogony and astronomy; the details of vernacular Italian dialects; the political conceptions, the ecclesiastical traditions of the Roman Church and empire; the obscure facts of Dante's external and internal life—all this must you study, would you know Dante. Yes, and more, too; the significance of St. Francis and of Giotto, of Boccaccio and of Petrarch; the dawn of the Renaissance; the influence of Dante upon Chaucer, upon Milton; the changes in thought, which gave us Faust for our typical poem in place of the divine comedy. And all this is the natural and logical outcome that may be looked for as flowing from an encouragement of Dantesque studies and a popularizing of the works of that marvelous poet.

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A ROMAN LETTER.

MR. JOSEPH W. HECKMAN TELLS OF THE ETERNAL CITY.

SOME MOST INTERESTING DETAILS—ST. PETER'S DESCRIBED—CHRISTMAS IN ROME—CHURCHES—RUINS—ANCIENT AND MODERN SCENES—A MOST INTERESTING SKETCH.

To the Editor of the True Witness:

DEAR SIR,—I had intended, before going to Italy, to have let you have, while there, some brief accounts of a few of the many interesting objects of interest I would have the pleasure of seeing during my anticipated stay of three months, but, as many of your readers are well aware, the intentions of a traveller, previous to his departure, somehow or other, are not carried out to the letter; nevertheless, I will try now, upon my return, to give you a sort of synopsis of parts of parts of this late Italian visit, which, I may here say, had been the great wish of mine for many years past, and now, since I have achieved it, I am sure it will linger fresh in my memory for a long time to come.

To a Catholic, such a visit, of course, far exceeds in interest that of a non-Catholic, for, besides the beautiful works of art, &c., the Church gives him matters of the deepest interest, nowhere to be found outside of Italy, for here is the Church's centre with its principal Head, besides its beautiful buildings, centuries old, of magnificent architecture, having very old and venerable contents dating from the primitive ages of christianity. I will, within this first letter concerning my visit, confine myself entirely to Rome, which I immediately repaired to upon landing in Naples, as I wished to be in the Eternal City for Christmas, so that I might follow the Church's celebrations during that joyous season. Arriving in Rome at night, the first thing the following morning was to hasten to the great basilica, St. Peter's, the first great attraction for the traveller arriving in the Eternal City, which has been so truly designated as "the most glorious structure that has ever been applied to the use of religion." Before referring to this noted basilica, let me quote the oft repeated lines of Byron:

"But thou of temples old, or altars new,
Standest above—with nothing like to thee,
Worthiest of God, the holy and the true.
Since Zion's desolation, when that He
Forsook the former city, what could be
Of earthly structures, in His honor piled
Of a sublimer aspect? Majesty,
Power, glory, strength and beauty, all are
Aided
In this eternal ark of worship undefiled."

St. Peter's is a subject, vast in itself, which would take volumes to describe well. Its history I will not go into save to say its foundation by Constantine, the first Christian Emperor, in 324, which he desired to build over the tomb of the "Fisherman." This grand imperial structure—the admiration of the Christian world—took between eleven and twelve centuries to build. Hearing and reading so much of this colossal building, of course, I imagined a vast deal, which, when I viewed it at first, I was somewhat disappointed, but the oftener I saw it, its vastness grew upon me, and many were the times, during my Roman stay, I went to this magnificent temple and wandered within its beautiful colossal walls, every time seeing something new. It would take volumes, as I said, to describe the splendor, beauty and loveliness of this temple. Its many chapels with their altars, monuments and mosaic art, each magnificent, besides the numerous relics, etc., to be found therein. Indeed, had the Popes done little else, the world would be indebted to them for this, the grandest conception of the mind of man. Also to the architect, may I say, are the objects of interest found in St. Peter's. Italy, the land of marble, gave to St. Peter's the most beautiful and costly production ever found, and finished by noted men. To me, the more I beheld the workmanship of this marble temple, the more convinced I was of the beautiful and costly work of each square foot of its dimensions throughout. Most of the Seven Sundays I was in Rome, besides the many festas in December and January, I always made it a point to be, if possible, for Solemn Mass and Vespers in this basilica. Of course on Christmas day this vast cathedral was tolerably well filled, the celebrant being Cardinal Rampolla, Secretary of State, the music and ceremonies most grand, the former

by the Papal choir, whose voices seemed celestial, filling one's soul with a melody which I fancied could only be rivalled by the heavenly choir, and to see on this day, as well as on several others, the processions moving through this gorgeous basilica, or to wander about by one's self near the hour of the "Ave," meditating in the dim religious light which emanates from the eighty-nine (89) lamps, ever burning round the Confessio at the Papal altar, in which is a marble descent to the Sarcophagus of St. Peter, closed by doors of gilded bronze, can be better imagined than described. Rome's churches number nearly four hundred, so, even to attempt to describe the principal ones, and they, I can assure you are numerous, would be no easy task, nevertheless I will try to take your readers to some here and there which impressed me greatly. Christmas afternoon, as is the usual custom, immense throngs of people found their way to the beautiful church of *S. Maria Maggiore*, third in rank of the great churches in Rome, to hear Vespers sung and to see the procession with a portion of our Saviour's crib in a superb reliquary borne through the church, was very fine. The church's interior is surpassingly beautiful, consisting of three naves, severed by some forty-four Ionic columns of white marble. In the right and left transepts are the beautiful Sistine and Borghese chapels of inestimable cost. Another of the first grand churches I aimed to see was *St. Paul's* on the Ostian Way, a short distance outside of the walls. This church was begun in 338, the site of a more ancient one, and many times was restored and embellished. I was told, before the great fire of 1823, this was the finest and most interesting church in Rome. The afternoon I viewed the gorgeous decorations of the church was very fine, and, as I stood at the west end of the nave, alone at the time in this church, its grandeur as it met my eye was of unsurpassing beauty. Formerly, it was a Basilica with double aisles and open roof, and the architrave was supported by eighty columns of costly marble. The present state is similar, save the ceiling of the nave, which is richly coffered instead of being open. The fine collection of pictures in mosaic of all the Popes, below the gorgeous ceiling, is most beautiful, and to see this grand superlative reflected in the polished variegated marble pavement is magnificent in the extreme. Here, under the Papal altar, are the mortal remains of the Apostles *Sts. Paul and Timothy*. I can assure you this church captivated me for quite a while. Walking back to the *porto S. Paolo*, I noticed a small chapel, which indicates the spot where *Saints Peter and Paul* took leave of each other on their last journey when about to suffer martyrdom, and the latin inscription seen here, translated, says: "At this place *St. Peter and St. Paul*, on their way to suffer martyrdom, separated; and *Paul* said to *Peter*: May peace be with thee—foundation of the Church and pastor of all the lambs of Christ. And *Peter* said to *Paul*: Go in peace, thou preacher of the good, and guide of the just in the way of Salvation."

The Basilica of *St. John of Lateran* claimed my attention several times. This church, "*omnium urbis et orbis ecclesiarum mater et caput*," was the principal church of Rome after the time of Constantine the Great. This church's two facades, both on the east and south sides, are of the best description found in Rome. The interior, of great length, is beautifully finished, and is flanked by double aisles borne by twelve pillars. In the niches are statues of the twelve Apostles, over these again are the figures of twelve prophets. The gorgeous ceiling is said to have been designed by *Michael Angelo*. The richly inlaid pavement attracted my notice very much. This church contains many relics. I was informed the Chapter of the Lateran still takes precedence of *St. Peter's*. Near this church is the building containing the *Scala Sancta*, which I visited twice while in Rome. It is the flight of twenty-eight marble steps from *Pilate's* palace at Jerusalem, which *Our Saviour* ascended and descended. They were brought to Rome, in 326, by the *Empress Helena*. Here daily can be seen many ascending them on their knees, the only way ever done. The marble is covered with hard wood, in which are niches for the faithful to touch these steps, sanctified by the Sacred feet and stained by the Precious Blood of the World's Redeemer 1862 years ago. At their top I viewed

with awe the *Santa Sanctorum* chapel, formerly the private chapel of the Popes. The last day of the past year I went to the Church of the *Gesu*, visited before, for the *Benediction* service and "*Te Deum*," which is always well filled with worshippers, and upon this occasion crowded with people from the prince to the beggar, each eager to return thanks for the mercies received during the year just ending. This sight was most imposing, myriads of candles lighting this beautiful church, with the high altar in gorgeous hangings and the chant of the "*Te Deum*" taken up by thousands of voices, accompanied by the grand organ and the incense as it ascended, emblematic of the prayers of the people present, struck me, a Catholic, with an awe and feeling never to be forgotten. This church is the principal one of the *Jesuits*, and one of the richest and most gorgeous in Rome, built early in the 16th century. The ceiling painting, "*Triumph of the Name of Jesus*," is very fine. The walls are covered with most valuable marble and the chapels, numbering many, are costly finished. To the left, in the transept, is the altar of *St. Ignatius* with beautiful surroundings, the columns being of *lapis-lazuli* and gilded bronze. The two statues, "*God the Father*" and "*Christ*," both by two of the ablest masters, behind which, encircled by a halo of rays, is the emblematic *Dove*. Very noticeable is the globe of the earth, consisting of a single block of *lapis-lazuli* (said to be the largest in existence.) Beneath the altar is a beautiful sarcophagus containing the remains of the saint. At the sides are groups in marble symbolical of Religion and Faith.

The Pantheon claimed my attention several times. This ancient building seems to be the best preserved of all others, and still, I am told, has its original appearance. It is a rotunda, and its situation is quite near the *Via Corso*, the principal and busiest street in Rome. The history of the Pantheon dates from some thirty years before *Christ*. The interior is lighted by a circular aperture in the roof. The remains of *Raphael* and *King Victor Emmanuel II.* rest here. The portico of this building is very noticeable with its sixteen *Corinthian* columns of granite. Behind this building is the church of *S. Maria Sopra Minerva*, the only Gothic church in Rome, under the control of the *Dominican* order. To the left of the High Altar is seen *Michael Angelo's* "*Christ with the Cross*," besides, this church contains many valuable works of art. Of course, the Roman churches, being so many and so fine, a great deal of time must be given to get a fair idea of their beauty; nevertheless, there are also many signs of old historic interest which I oftentimes interspersed the churches with.

The Coliseum or *Flavian Amphitheatre* was given several visits. This old theatre, the largest ever built, is most imposing, its completion dating about A.D. 80. Its history, doubtless, many of your readers are familiar with. This huge structure is nearly all built with blocks of *travertine*, formerly held together by iron cramps, brick being only used in the interior. Its plan is elliptical, measuring nearly six hundred yards, its dimensions being 170 and 156 feet respectively. Part of the eastern portion is still preserved, four stories adorned with half columns of three different orders of architecture. We are told it had seats for 87,000 spectators. Thoughts of the terrible scenes enacted here make one's blood run cold. Beneath the arena are clearly seen the chambers and dens for the wild beasts. About one third only of this gigantic structure remains, which gives one a stupendous impression what it once was. Here also witnessed the martyrdom of many Christians in the first ages of the Church. Among those who gave their lives for the Faith was the glorious *Bishop of Antioch, St. Ignatius*, who was torn to pieces by lions here. Quite near here, which claimed my attention many times, are the imposing ruins of the *Forum Romanum*. A fair description of this very ancient site would take too long to describe, suffice to say, it is one of the sights of Rome, where are to be seen daily parties of tourists studying these very ancient ruins, all of which are very attractive. The principal buildings, whose remains we see at the present time, were built between the years B.C. 487 and A.D. 526; so one can easily understand a lively interest is taken here, besides, what we do see are well preserved. The *Palatine Hill*, quite near the south side of the *Forum*, proved to me

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most interesting, giving, as it does, much very interesting matter of study, besides from whose high elevation beautiful views of the *Forum* and different other points of the city can be seen, my camera being brought well into play here. The elevated parts of the hill, now the gardens, was once the site of the palace of *Tiberius*, near to which is the house of *Livia*, believed to have been the house of the father of *Tiberius*. This has been covered over for some time so as to preserve the principal wall-paintings, etc., in the rooms below, very interesting to see. There are many other ruins of buildings, consisting of palaces, etc. Here, as in the *Forum*, are seen continually people studying the ruins with guides, and artists sketching particular points.

(To be continued.)

"THE SIGN OF THE CROSS."

WILSON BARRETT'S NEW PLAY ENTHUSIASTICALLY RECEIVED IN ST. LOUIS.

Wilson Barrett produced "*The Sign of the Cross*" at the *Grand Opera House* in *St. Louis*, before an audience which filled the theatre to its limit. The play was received with unbounded enthusiasm. Its theme is unique. It deals with Christianity in conflict with paganism when Rome was toppling from her greatness, and immorality and licentiousness were esteemed the highest virtues.

Marcus, the prefect, has been expressly commissioned to exterminate at any cost the Christians. Like a second *Saul of Tarsus*, he spares none till he falls in love with *Mercia*, one of the despised sect, whose purity of life stays him in his persecutions, wins him to her love and finally to the cross.

The acting throughout was excellent. The play is admirable in dialogue and in construction. *Mr. Barrett* and *Miss Jeffries* have never done better work, and *Mr. Wilson Barrett* may be congratulated upon having scored, in the triple capacity of author, actor and manager, the greatest success of his life.

When *Campello* and *Savarese*, two canons of *St. Peter's*, left the Church and founded an Italian Protestant one, the various Protestant societies were overjoyed, and money came pouring in from all sides to build their new temple, almost under the shadow of the Vatican. The result is that *Savarese* is staying in a Catholic monastery, repenting his errors and striving to make amends for the scandals he caused, while *Campello* reached Rome in a very poor condition—almost dying—a few months ago, and asked to be taken to a convent where he has been nursed with great devotion. Recently he remarked that the Sisters were angels from heaven. What will become of their church is a matter of conjecture. What a heap of Protestant money gone for nothing.

A lawyer, residing in the north of England, and noted for his laconic style of expression, sent the following terse and witty note to a refractory client, who would not succumb to his reiterated demands for the payment of his bill: "Sir, if you pay me the enclosed you will oblige me. If you do not, I shall oblige you."

A GRAND ENTERTAINMENT.

BY THE PUPILS OF ST LAURENT COLLEGE.

A MUSICAL AND DRAMATIC SOIREE THAT WAS MOST SUCCESSFUL AND HIGHLY APPRECIATED.

On last Wednesday evening, the 17th, St. Patrick's Literary Association of St. Laurent College, following a time-honored custom, presented their annual musical and dramatic entertainment in honor of their patron saint, St. Patrick, in the college hall. Besides the Faculty and students, the occasion was graced by the presence of a select gathering of invited guests. Rev. M. A. McGarry, O.S.O., president of the college, presided. The entertainment consisted in three parts, musical, literary and dramatic. The music by the college band and orchestra was of a very high order of merit, and was under the special supervision of Rev. J. U. Vian, O.S.O., to whom great praise is due for the efficient manner in which the difficult selections were rendered. The literary part consisted in two orations; one in English, the other in French. Mr. Miles D. Kiley, president of the society, took for his subject, "The Irish Right to Future Greatness." He showed that he was master of his subject, and presented it to his hearers with the polished finish of a true born orator and philosopher. It was a clever exposition of the Irish right to greatness and was pregnant with solid arguments based upon sound logic, which proved conclusively the justice of his theme.

Mr. Rodrigue H. Duhamel, representing St. John Baptist Society, spoke upon "L'Irlande et le Canada." His speech was a model of the oratorical art. Cool and collected, he drew a very striking parallel, beautiful in language, between Ireland and his beloved Canada. Both speakers were frequently interrupted by rounds of applause.

Between the two speeches, Mr. M. Joseph McGinty played upon the violin a selection entitled "Resignation," a difficult and touching composition, which manifested the skill of an artist. After the "Cross of Honor" by the band, the curtain was drawn aside for the dramatic portion of the programme. The play chosen was the domestic drama in four acts entitled "Celt vs. Saxon," with the following cast of characters:

- Gerald O'Rourke, suitor for the hand of Rose O'Dwyer.....M. C. Malone
Mr. O'Dwyer, father of Rose.....R. P. Greene
Philip O'Rourke, brother of Gerald.....J. F. Quinn
Sir Arthur Fairfax, an English Baronet.....R. E. Callahan
Ralph Belgrave, Sir Arthur's stepson rival of Gerald.....T. J. Hampton
Dan Snyder, Belgrave's accomplice.....P. J. Heffernan
Mons. Lebeau, a son of La Belle France.....M. J. McGinty
Terry McCann, a true Irish boy.....John Deignan
Barney O'Callaghan, a friend of Terry's.....J. P. McQuillan
Tom Clifford, a jolly Tar (Philip in disguise).....J. F. Quinn
Corney Regan, a blacksmith.....W. O. Tighe
Tim Flanagan, an Irish oddier.....M. J. McGinty
Captain Lawless, master of the "Seabird".....F. D. McGarry
Warbles.....Companions in L. V. Broughall
Wiggins.....distress { T. J. F. Moran
Sergeant Maxwell, of the Royal Irish Constabulary.....E. J. Quinn
Dick.....Sailors of the { B. E. Walsh
Tom....."Seabird" { J. P. Duffy
Perkins, the Jailor.....J. H. Fitzgerald
Constabulary, Peasants, etc.

The plot of the play hinges around the two characters, Gerald O'Rourke and Ralph Belgrave. Both are suitors for the hand of Rose O'Dwyer. The villain, Belgrave, murders his stepfather, Sir Arthur Fairfax, and accuses Gerald O'Rourke of the crime. O'Rourke is arrested and sent to prison. By the aid of Mons. Lebeau, Philip O'Rourke, Gerald's brother, exposes the true character of Belgrave, and proves the innocence of his brother. In the end, Gerald triumphs in his suit and sends Belgrave to the gallows. Around this plot was interwoven sprays of comedy in such a manner that laughter pervaded the atmosphere throughout the whole performance.

The actors performed their parts so creditably that they deserve the merit of professionals. Mr. Malone, as Gerald O'Rourke, the Celt, depicted the role of the hero in a very natural manner and must have delighted his many friends in the audience. His final success over Ralph Belgrave afforded great satisfaction and delight. Mr. Hampton, as Ralph Belgrave, the Saxon, undertook the trying and difficult role of a plotting villain, but, judging from the contempt he created in the hearts of his hearers, he was a decided success. Allied with

Ralph Belgrave in treacherous work was Dan Snyder, performed by Mr. Heffernan, who brought upon himself many maledictions for his unprincipled way in treating the hero. These two gentlemen, however, should remember the adage of professionals in heavy parts: the more jeers the higher salary.

Mr. J. F. Quinn, as Philip O'Rourke, afterwards the "Jolly Tar," exhibited a fine piece of acting, and showed the true brotherly love that exists in the Irish breast. Mr. Robert Callahan, as Sir Arthur Fairfax, was perfectly at home, and true to the sentiment of his character. The same may be said of Mr. Robert Green, in the role of Mr. O'Dwyer, who showed a fatherly devotion for the welfare of his daughter. Mr. E. J. Quinn, as Sergeant Maxwell, possessed a true military bearing, and would remind one of a West Point cadet.

The other characters contributed to the mirth of the evening. Mr. Deignan, in his delineation of Terry McCann, was the hit of the performance. Terry McCann was enjoyable by the nobility of his character. Possessing an accent, peculiar to every Irishman of his sort, his ready wit raised a smile among his friends and stung to the core his enemies. He would forfeit his right hand for a friend. In the forge scene, Terry and his friend Barney O'Callaghan, Mr. McQuillan, danced a double Irish jig, and were encored to the echo. After finishing they introduced Mr. Valeur, an American friend, who executed a sand jig to the great delight of the audience, and proved himself a veritable exponent of the terpsichorean art. Mr. Tighe, as Corney Regan, the blacksmith, was very life-like, and his ducking and his expulsion of the villain from his shop merited the plaudits of those present. Mr. Broughall provoked much laughter and showed a natural adaptability to his part. Another pleasing character was Mr. Joseph McGinty, as Mons. Lebeau, a son of La Belle France. By his efforts the villain was brought to justice. His dropping a few French phrases in the dialogue raised much merriment among his French conferees in the audience.

Messrs. McGarry, Moran, Walsh, Duffy and Fitzgerald made their first appearance on the stage, and if their work in the present instance is a criterion of their talent, we predict for them a brilliant future in the histrionic art.

Between the acts musical selections both instrumental and vocal were rendered. Mr. Blunt's solo "In after years we'll meet again" was very pathetic and sweetly sung. Mr. O'Brien made his first appearance as a balladist, and made a decided hit. His "Songs of Home" struck the popular chord. For an encore he sang a familiar ditty in a humorous strain that was delightful. Mr. McAtee also favored the audience with one of his choice selections.

The scenery was picturesque, the stage settings unique. As a whole, the entertainment was the most enjoyable given by the St. Patrick's Society in many years.

For this pronounced success, great credit is due Professors O'Connor and Worth for their zeal and untiring efforts in behalf of the society. The committee received invaluable aid from Mr. Donald Kennedy in the stage settings and decorations for which they feel deeply indebted. Thanks are due St. Cecelia and St. John Baptist Societies for their assistance, which greatly enhanced the evening's enjoyment.

After the performance a collation was served, for which each and every one returned thanks to the Rev. J. A. Renaud, O.S.O.

The able and eloquent address delivered by Mr. Miles D. Kiley on "Irish Right to Future Greatness" will appear in our next issue. Want of space prevents our inserting it this week.

L'UNION CATHOLIQUE.

Sunday afternoon L'Union Catholique held its annual election of officers, the following being elected: President, L.B. Brown; 1st Vice-President, L. Belanger; 2nd Vice-President, T. Bienvenu; Secretary, L. Lyman; Assistant-Secretary, J. Arthur Cote; Treasurer, Ed. Smith; Librarian, L. J. Rivet; Assistant-Librarian, Gustave Dorval.

REQUIEM SERVICES.

On Monday morning, at 8 o'clock, the annual memorial Requiem Mass for the repose of the soul of the late Mgr. Lartigue, first Bishop of Montreal, was sung

at the Cathedral. His Grace Archbishop Fabre celebrated the Mass. This morning, at 6.45 o'clock, High Mass was chanted for the repose of the souls of the benefactors of the Cathedral. A large number of citizens attended and the service was most solemn.

A ROUSING ENTERTAINMENT.

MR. HAWORTH AND MR. MILLOY THE OBJECTS OF AN ENTHUSIASTIC RECEPTION.

On Tuesday last that most eminent and intellectual of American actors, Mr. Joseph Haworth, was accorded a hearty reception by the members of the Catholic Order of Foresters, St. Lawrence Court, who, with a number of their friends, crowded the gallery of the theatre to witness the performance of "Richelieu." A piano had been placed up stairs, and selections were played by Mr. Brennan. Several mem-



MR. RICHARD B. MILLOY.

bers of St. Patrick's choir rendered choruses in a most excellent style. Between the acts solos were sung by Mr. Emblem, Mr. Trainor and others.

The event of the evening was the presentation of beautiful gold-headed canes to Mr. Haworth and Mr. Milloy. Mr. Milloy was the first to be honored, and in response to a hearty call of "speech," he came before the curtain and thanked the audience feelingly for their expressions of esteem.

Afterwards, Mr. Haworth made a speech, in which he very highly commended the worth and ambition of the young actor who had just spoken.

In addition to the canes presented to Mr. Haworth and Mr. Milloy, beautiful baskets of flowers were presented to the ladies of the company.

Mr. Milloy's part in the play of "Richelieu" is a most important one, and a very difficult one to do full justice to, but Mr. Milloy, who looked very handsome as the young friend and soldier of Richelieu, took the part to perfection, and put an amount of spirit into it that was quite thrilling. Of course it is not necessary to praise Mr. Haworth, who is destined to occupy a place as high in histrionic art as that of Irving or Booth.

THE FOOD FAIR.

JOHN MURPHY & CO.'S SPLENDID EXHIBIT.

One of the most interesting and instructive exhibitions that Montreal has ever had is the Food Fair now going on at the Windsor Hall. Her Excellency, the Countess of Aberdeen, has taken great interest in this choice display, in the lectures given and in the demonstrations. Of the many very attractive exhibits none is more deserving of special mention than that of Messrs. John Murphy & Co., of the large St. Catherine Street Emporium. The collection of beautifully arranged goods, the products of the Irish Industries Association, may be classed as unique and well worthy a close examination. The Murphy firm is certainly to be congratulated upon the energetic manner in which it has taken up the business of pushing the Irish Industries in this country. We would advise every one to go see the Food Fair, and not to forget this particular feature of attraction.

BLESSING OF BELLS.

The blessing of two bells for the missions of the Hudson's Bay took place in St. Peter's Church Sunday afternoon, and was the occasion of a brilliant religious ceremony. Bishop Lorrain, of Pembroke,

officiated, being assisted by the Rev. Abbes Lepailleur and Pelletier. The Rev. Father F. X. Fafard, one of the missionaries for whom the bells are destined, delivered the sermon. Among the sponsors were Mayor Villeneuve and Mrs. Villeneuve, Mr. and Mrs. Martineau, Mr. and Mrs. Lajeunesse, Mr. Depatie.

ANNUAL SOCIAL.

THE FLINT GLASS WORKERS ENJOY THEMSELVES.

The eighth annual social and ball of the American Flint Glass Workers, Local Union No. 24, was held last week in the Queen's Hall, which was beautifully decorated for the occasion. Over sixty couples were present, who danced till an early hour in the morning to the strains of Blasi's orchestra. The programmes were very artistic, being specially gotten up as a souvenir of the occasion and were furnished by Messrs. Malone & Howes.

The Committee having charge of the entertainment was composed of Messrs. J. Brannigan, president; O. Conroy, P. J. Finn, J. S. Higgins, Thos. Bates, Joseph Campbell, G. Costello, M. Brennan, N. Russell, P. Kennedy, M. Murphy, P. Cramer, J. Wallace, J. Mooney, J. Gelston, E. R. Fordham, master of ceremonies; James Kiernan, chairman.

Mr. H. Herdt, manager of the North American Glass Works of this city, was among those present. The American Consul was one of the invited guests. Great credit is due to Mr. Dixon, the caterer of the occasion.

The French wine makers are alarmed over the progress of the wine industry in California. There is no question that California is making as good wine as is imported.

The Democratic State Central Committee of Illinois has issued a call for a convention to meet at Springfield on June 4 to consider the currency question. The committee says that as the tariff is settled for years, the paramount question now is the currency. The committee is in favor of free coinage at 16 to 1.

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Wednesday Next, the 24th Inst.

Waggons leaving the Italian Warehouse at 12 o'clock (noon), and commencing Wednesday week, the first of May, our regular semi-weekly trips—every Wednesday and every Saturday morning—clear through to Beaconsfield, Pointe d'Altre, etc.

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Onedia Pears in glass jars.
Onedia Peaches in glass jars.
Onedia Pineapples in glass jars.
Onedia Sweet Pickled Peaches in glass jars.
Onedia Whole Tomatoes in quart glass jars.
Onedia Community Cream Corn, 20c per can, \$2 per dozen.
Onedia Green Asparagus in cans.
Onedia White Asparagus in cans.

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CORRESPONDENCE.

THE SCHOOL QUESTION.

To the Editor of THE TRUE WITNESS:

MR. EDITOR.—What, in all common sense, is the matter with "J. A. J." and "J. M."? Why did they give poor Dalton McCarthy such "a going over," in their letters, which appeared in your last issue? Now, I am, just as much as anyone, interested in the Separate School question, as well as Catholic education in general, yet I must say, that, without the least misgiving or doubt, those two letters were wholly unnecessary; those two letters are better calculated to raise strife in our, for so far, peaceful community, and to hurt rather than help our cause. Such a lot of talkativeness is simply ludicrous, and only proves, at the end, detrimental to the gaining of the point at issue.

Do "J. A. J." and "J. M." for a moment, imagine that they are, in any way, aiding our Separate School question, by such a flow of foolish prolixity? If they do, they are greatly mistaken, and, in my opinion and according to the idea, I may say, of every sensible man, they are only making "laughing stocks" of themselves. "Love your neighbor as yourself." It matters not to us whether McCarthy is a Protestant or not, an Orangeman or not, a Pope hater or not, we are to love him, as our neighbor. If we are to write in behalf of our school question, let us do so in an honest way; but let us refrain from throwing dirt in any man's face. For the good of our cause, we need not be bickers nor insulters, but men, who are honest, upright writers and speakers. One word more to "J. A. J." I would inform you that the adages, "To hell with the Pope," and "Lay down croppies," are now out of vogue, and are only used by the ignorant few. Let us speak for our Separate Schools, but let us speak in a sensible and right way.

While thanking you, Mr. Editor, for the space in your great and fearless paper,

I remain, yours, etc.,

JUSTICE.

[Justice often has a bandage over her eyes.—Ed. T. W.]

RESOLUTIONS OF CONDOLENCE.

At a regular meeting of Division No. 1, A. O. H., held in their hall, 662 1/2 Craig street, on April 9th, the following resolutions were unanimously adopted:

Whereas, it has pleased Almighty God, in His infinite goodness, to remove from our midst our beloved brother and worthy member, Frank Doonan, who departed on Friday, April 5, 1895; and

Whereas,—Whilst we bow in humble submission to the will of Him who doth all things well, we cannot but deeply feel the loss of such a worthy member, for in the death of our beloved brother our Division loses one of its most active members—one who has always been zealous for the good and welfare of our noble Order, and in whom was truly embodied the threefold principles of "Friendship, Unity and True Christian Charity"; therefore, be it

Resolved,—That we extend our heartfelt sympathy to his bereaved family in this their hour of deepest sorrow and affliction, and hope that our mutual loss will be his eternal gain.

And be it further resolved,—That we present a copy of these resolutions to the family of the deceased, and that they be spread on the minutes of the Division and published in THE TRUE WITNESS.

(Signed) JAMES BYRNE, B. FEENEY, M. KEOUGH.

At the monthly meeting of The Catholic Truth Society, held on Friday last, the 19th inst., on the motion of Mr. H. Singleton, seconded by Mr. Jas. Walsh, a resolution of condolence with Mr. J. H. Feeley, on the death of his father, was passed. On the motion of Mr. J. Milloy, seconded by Mr. J. H. Feeley, a resolution of condolence was, also, tendered to Mr. F. W. Wurtele on the death of his sister.

A convert at 105 is a rare event. In Abbeyleix, County Tipperary, there is at present a man named Swain, whose decision in embracing Catholicity at the advanced age of 105 has set the Protestant minister, Rev. Mr. Disney, wild with rage. Swain's wife and children died in the faith, and he has always expressed his intention of doing the same.

SHE IS ENGAGED.

THE MOST BEAUTIFUL WOMAN IN NEW ENGLAND.

WILL HER SONS BE STATESMEN, HER DAUGHTERS MODELS OF PERFECT WOMANHOOD?

If the half of what has been said and written of woman's inhumanity to woman were true, the girl whose picture is here given would not be living to-day. According to her own words, it was another woman's letter that saved her life. Good judges who have seen this young lady in the flesh say that she is to-day the most perfect specimen of female loveliness in New England.

She is the embodiment of that type of beauty which springs from within, and cannot be portrayed on the artist's inanimate canvases or in a newspaper illustration any more than it can be produced by outward means on the face of the living subject.

PERSONAL CHARMS.

To her personal charms she adds accomplishments and social standing. The



fact that she is engaged to be married may cause susceptible young men to lose interest in her, but there are reasons why she becomes of particular interest to every woman in the land.

When a girl is engaged she is preparing to make the history of the world. Whether her sons shall be statesmen or day laborers and whether her daughters are invalids or models of perfect womanhood depends chiefly upon the engaged girl herself. And this particular girl considered herself a fit subject for a madhouse less than a year ago.

A HAPPY LIFE

Through childhood she had been so carefully guarded that she had not known suffering or misery, hardly a moment's unhappiness. But suddenly there came to her a terrible revelation of woman's woes in her own soul-racking experience. She found herself afflicted with one of the torturing ailments peculiar to her sex. The agony she endured in silence caused so complete a breakdown in body and mind that she became an object of pity to her friends and a puzzle to physicians. A horrible attack of eczema, which so disfigured her that she was ashamed to show her face, added to her

misery. Her case attracted wide attention; medical aid was freely sought here, there and yonder, but without avail. Travel, medical springs, and health resorts proved equally futile. It was while in the South, when she had been brought to the verge of human endurance, and when her reason seemed about to be swallowed up in suffering, that her friends learned how Mrs. J. F. Smith, of Oakfuskee, Cleburne Co., Ala., had been rescued from a similar ordeal.

PRONOUNCED HOPELESS.

This lady wrote; "Four of the best doctors treated my case for years. They all gave me up as hopeless; they said I could not be cured and could not live. I suffered untold pains and misery, such as no pen can describe, for six years. I was confined to bed most of the time. I expected the cold hand of death every day. I was afflicted with 'Female Weakness'—bearing-down sensations—pain in the small of my back—my bowels constive, also palpitation of the heart. When I began taking the wonderful medicines that cured me, I could sit up only a few minutes at a time, I was so weak. I took Dr. Pierce's Favorite Prescription three times per day, his 'Golden Medical Discovery' three times

duced me to try Dr. Pierce's Favorite Prescription, and his 'Golden Medical Discovery.'"

"These remedies rescued me from a helpless, hopeless condition of agonizing suffering, from which neither physicians, friends, faith, nor hope were able to rescue me."

Her perfect face, features and form, tell more forcibly than words, how remarkable that rescue has been.

A HINT TO WOMAN.

One reason why woman suffers in silence, agonies which would make a coward of the strongest man, is because her inborn modesty causes her to shrink from the ordeal of submitting to examinations and "local treatment." When finally torture drives her to seek advice, she, unfortunately, only too often falls into hands that lack the rare ability upon which her peace of mind, her happiness, and her life depend. Instead of treatment based upon a vast experience which makes experts of practitioners, cures a certainty, and failure almost an unheard of accident, she receives that which makes failure a certainty and the cure a mere accident.

For the reasons here given, the expert specialists of the World's Dispensary Medical Association of Buffalo, N. Y., proprietors of the Invalid's Hotel and Surgical Institute, treat all their correspondence as strictly confidential. No letter ever passes beyond the eyes of the Medical Staff, of which Dr. Pierce is President, and none is ever published unless the writer requests it for the benefit of other sufferers. Women in any position of life may, therefore, apply for and receive advice by letter without the least annoyance or fear of publicity.

The brief talk on woman and her peculiar ailments given above is continued in the great doctor book described below:—

GREAT DOCTOR BOOK FREE.

When Dr. Pierce published the first edition of his great work, The People's Common Sense Medical Adviser, he announced that after 680,000 copies had been sold at the regular price, \$1.50 per copy, he would distribute the next half million free. As this number of copies has now been sold, he will, in accordance with his original offer, distribute, absolutely free (the receiver merely to pay for packing, custom duty and postage, as stipulated in the following coupon), 500,000 copies of this most complete, interesting and valuable common sense medical work ever published. In a single year this book will save more than a hundred times its cost in any family. It is a veritable medical library, complete in one volume. No man or woman, married or single, should be without it.

It must be distinctly understood that not more than one copy will be sent to any one family free.

We Give Away

COUPON No. 56.

A 1000 Page Doctor Book Given Away Absolutely FREE!

It contains over 1,000 pages and more than 300 illustrations, of which several chapters (illustrated by colored and other plates) are devoted to the diseases of women and their cure, by home self-treatment. This complete work, called The People's Common Sense Medical Adviser, by Dr. J. C. Pierce, M. D., Chief Consulting Physician to the Invalid's Hotel and Surgical Institute, Buffalo, N. Y., is now given away absolutely free of cost to any one sending this coupon and 31 cents in postage stamps to pay for packing, custom duty and postage only. Send this coupon and the stamp to the Doctor at above address, and this great book will be sent you from our Unksham Branch, at Fort Erie, N. Y., duty paid. It contains important information for the young and old, both male and female, single and married, not heretofore published in this country. For the non-professional reader. Men and women, married and single, are many times tempted to ask their family physicians questions on DELICATE AND PRIVATE MATTERS but are deterred from so doing by their sense of modesty. This work answers just such questions so fully and plainly as to leave no one in doubt. Over 680,000 copies of this great work have already been sold, in cloth binding at one dollar and a half, the regular price. The free edition now offered is precisely the same excepting only that the book is bound in strong paper covers instead of cloth.

per day, and one of Dr. Pierce's Pellets every night."

"These medicines cured me. I feel as well as I ever did in my life. Through the will of God, and these medicines, I have been restored to the best of health."

HUNDREDS OF DOLLARS LOST.

Another letter figures in the remarkable experience of this Massachusetts girl. It was written by Mrs. John G. Foster, 33 Chapin street, Canandaigua, N. Y., and reads: "I was troubled with eczema, or salt-rheum, seven years. I doctored with a number of our home physicians and received no benefit whatever. I also took treatment from physicians in Rochester, New York, Philadelphia, Jersey City, Binghamton, and received no benefit from them. In fact, I have paid out hundreds of dollars to the doctors without benefit. My brother came to visit us from the West and he told me to try Dr. Pierce's Golden Medical Discovery. It had cured him. I have taken ten bottles of the 'Discovery' and am entirely cured."

"It was these letters," says the beautiful young woman whose picture is here given, 'that saved my life,' for they in-

RELIGIOUS NEWS ITEMS.

A recent Roman decree empowers the Bishops to dispense from fast and abstinence on days of higher feasts.

The Archbishop of Saragossa is dead. He was born May 10, 1810. He was consecrated archbishop March 12, 1877.

Mary Delany, the Milwaukee woman, who set fire to two Catholic churches in Washington, D.C., has been judicially declared insane.

Father Kneipp, the famous water cure priest, has been offered a professorship at the University of Friburg. He will not accept the place, as he has 10,000 patients to treat every year.

Princess Marie Schwartzburg, of Vienna, the younger daughter of that ancient and noble family, has completed her novitiate and taken the three vows of poverty, chastity and obedience.

The Catholic bishop of Tarsus says that, since 1850, 200,000 people have returned to the Catholic Church in Armenia, and that sixteen dioceses have been erected there within the last forty years.

There are no fewer than 108 cathedrals in the United Kingdom. Of these 48 are Roman Catholic cathedrals, 36 Church of England, 12 belong to the Church of Ireland and 7 to the Episcopal Church of Scotland.

A magnificent silver chapel that costs \$25,000 will shortly adorn the Church of St. Augustine, Brooklyn. It is all of solid silver, with decorations of gold and precious stones, and is said to be the gift of Count Castellane. The work will be completed within six months.

The Faribault plan is in danger of being disposed of by the Minnesota Legislature. A bill is pending to prevent nuns teaching in public schools. It is substantially the same measure over which discussion has been had in the New Jersey and Pennsylvania Legislatures.

Miss Cleghorn was received as a novice in the Order of the Sisters of Mercy at Savannah, Ga. Vicar-General Cafferty conducted the services. Father Schlenke celebrated Mass. Vicar General Keiley, of Atlanta, preached the sermon. Father O'Brien of Washington, and Father Reilly assisted in the ceremonies.

It was like a bomb sent into the Anglican camp when Lord Rosebery, Prime Minister of England, in an answer to the arguments against disestablishment, declared that the right to the church property in England, so far as any right exists, rests not with the Anglican body, but with the Roman Catholics.

The preparations for the golden jubilee of Archbishop Williams' ordination are gradually assuming shape, and the event promises to be a notable one in the Catholic history of the archdiocese, the state and of New England. Archbishop Satolli has promised to grace the occasion with his presence; Cardinal Gibbons delays his departure for Rome to be present, and many other ecclesiastical notabilities will attend at the jubilee; while the attendance of priests will be very large. The orator of the day is to be the bishop of Manchester, whose years of life hardly equal those of the beloved jubilarian in the priesthood. The lay commemoration of the event also gives promise of being a notable demonstration.

ST. PATRICK'S T. A. & B. SOCIETY.

THE OFFICERS INSTALLED.

The St. Patrick's T. A. & B. Society held its regular monthly meeting on Sunday afternoon, the 14th April, Mr. Michael Sharkey presiding. The installation of the newly elected officers for the ensuing year was the first business which engaged the attention of the meeting, the ceremonies being performed by the honorary president of the Society, the Rev. J. A. McCallen. The rev. gentleman afterwards delivered a most interesting address on the duties of members, during which he took occasion to compliment the Society upon the progress achieved during the year. A resolution of condolence to Mr. J. H. Feeley on the death of his father was adopted. Messrs. Walsh, Selby, Latimore and Smallshire spoke of the ser-

VICES rendered the Society by the secretary, Mr. Costigan, and a complimentary vote of thanks was adopted. A committee was appointed to make the necessary arrangements for the annual picnic at Otterburn Park in August next. Considerable business of a routine character was also transacted.

CATHOLIC FORESTERS.

Of the numerous fraternal organizations which have been instituted in recent years, there is probably none which has met with greater success nor achieved such remarkable results as the Catholic Order of Foresters. The history and rapid growth of this body in the city especially, is highly interesting.

The first Canadian charter was granted about eight years ago and Court No. 95 of Montreal became the pioneer Court not only of Montreal but of Canada.

After a careful perusal of the constitution and bye laws of the order, His Grace Archbishop Fabre formally gave his assent and approval, since which time the society has taken a firm hold on the Catholics of his large diocese.

There are to-day in this city and suburbs 38 subordinate Courts with a total membership of over 5,000, with several new Courts organizing.

The present is a busy time in Catholic Forestry as the elections are proceeding in all the different courts, and questions of vital importance to the order here are under consideration, principal among others is the creation of a provincial or district High Court.

One of the strongest and most prosperous Courts in the order is St. Lawrence, No. 263, of this city, of which the following gentlemen are the officers: Jno. Scanlan, chief-ranger; Wm. P. Meagher, vice-chief-ranger; T. J. Maguire, recording secretary; A. Pilon, financial secretary; Jas. O'Shaughnessy, treasurer; Dr. Chas. O'Connor, medical examiner; Messrs. F. Loye, M. M. J. Flanagan, and P. Howard, trustees; T. J. Holland, past chief ranger.

ELECTION OF OFFICERS.

St. Anthony's Court, No. 126, Catholic Order of Foresters, has elected the following officers for the ensuing term:—M. J. Walsh, chief ranger; Jas. Daly, vice-chief ranger; T. C. Kelly, recording secretary; J. Pierson, financial secretary; W. J. O'Connell, treasurer. Trustees.—H. Pierson, H. T. Dechene, M. Toner. Dr. F. J. Hackett, medical examiner and Court physician; M. J. Walsh, delegate to Provincial Court; Wm. Flanagan, alternate.

ST. MARY'S COURT.

The election of officers for the ensuing year of the above popular court took place on Thursday evening and resulted as follows:—Chief ranger, Bro. James Morley; vice chief, Bro. M. Dunn; recording secretary, Bro. P. J. Sexton; financial secretary, Bro. Wm. J. Coughlin; treasurer (by acclamation), Bro. G. Armand; medical examiner (by acclamation), Dr. E. J. Kennedy; trustees, Bros. Charbonneau, Doonan and Frawley; delegate to provincial court, Bro. J. J. Ryan (by acclamation); alternate, Bro. J. Morley. The installation of the above officers will take place on the 2nd May.

GRAND CONCERT

BY THE PUPILS OF THE NAZARETH BLIND ASYLUM.

In the Monument National, on St. Lawrence Street, this evening, at eight o'clock, a grand Concert will be given by the clever pupils of the Nazareth Blind Asylum. Several prominent city musicians and vocalists will take part in the entertainment. Sir Donald Smith has kindly donated thirty dollars to the object of the Concert. If there is a charity to be recommended it surely is one in favor of those poor children of misfortune who are deprived of the great blessing of sight. We trust that the success of the Concert will be equal to those of former years and that a large number of our citizens will avail themselves of the occasion to do a good deed and to enjoy, at the same time, a most artistic and charming entertainment.

Rice imported from Japan is being sold in Savannah, Ga., at two cents a pound, exclusive of duty. The rice-growers of Georgia are uneasy at the success of the importation.

ST. MARY'S TOMBOLA.

THE REAL EVENT OF THE COMING SEASON.

The successful Fair that the parishioners are holding, for the benefit of the poor of that splendid parish, reminds us of the great and important drawing of prizes that is to take place in the early part of the summer in St. Mary's parish. Numerous, costly, attractive, useful and appropriate are the donations that have been, and are still being, received for that Tombola. The tickets are certainly at a very low figure. Only one dollar for a book of five tickets. It was intended holding the Tombola in May, but owing to the number and value of the fresh donations coming in, and the daily increasing sale and wide circulation of the tickets, it has been wisely decided to postpone the final drawing until the month of June. The exact date will be given in our columns in due time. Meanwhile, and until further orders, the managers of the Tombola, including the Reverend pastor and his able assistant, will be prepared to receive any further contributions in the way of prizes to be drawn for. It would pay every citizen who can afford it—and almost everyone can—to secure a book of tickets. For one dollar there is a chance of winning some most valuable presents—all along from five dollars worth up to a hundred and more. We make special mention of this Tombola, because it is really one of the best, as far as prizes go, that any of our citizens have ever known. Besides, the object is one that must of itself command the attention of all who have at heart the sacred cause of religion and the welfare of souls. As matters now stand it looks like a most splendid success. But we would advise all to secure their tickets as early as possible, for when the event is passed many will regret that they did not take advantage of the chance to do a good work and to secure a most valuable prize.

THE POPE'S APOSTOLIC LETTER

TO THE ENGLISH PEOPLE.

LONDON, April 20.—The Times has the English text of the Pope's recent apostolic letter to the English people. The letter fills three columns. In it the Pope said he greatly desired to address to the English people a special letter and thus give them a token of his sincere affection. He wished keenly that some effort of his might tend to further the great work of bringing about the union of Christendom. The letter then cites historical evidence of the love and care shown by the Pontiffs for England since Gregory the Great, and alludes to the exertions made by England for the solution of the labor question, for religious education, for charitable objects, for the observance of Sunday and for respect of the Scriptures. It says that man's labor cannot attain to full efficacy without the appeal to God in prayer and the divine blessing. It dwells upon the increasing need of the unity of Christians as the best means of defence against modern errors. It speaks with satisfaction of the increasing number of these religious and discreet men, who labor sincerely for re-union with the Catholic Church. The Pope wrote that, with a loving heart, he turned to all and every community in England, desiring to recall to them this holy unity. He would invoke the assistance of the Catholics of England, Saints Gregory, Augustine, Peter and George, and above all Mary the Mother of Jesus. Three hundred days' indulgence is granted to all those piously reciting the prayer with which the letter ends.

BIG PRICES FOR COINS AND MEDALS.

The collection of Canadian coins and medals of Gerald E. Hart, of Montreal, was sold by auction in New York last Saturday. It will be of interest to our readers to learn of the prices realized by some of our coins and medals. The Bank of Montreal side view halfpenny of 1839 sold for \$11.25 and the penny of the same issue \$27.50. A variety of the "Un Sou" tokens sold for \$30 and two other varieties of the same series \$16 and \$10.50. The Prince Edward Island halfpenny sheaf of wheat of 1840 sold at \$15.75, the New Brunswick McDermott token \$15, the Hunterstown token \$22, a variety of the White farthing \$15.50, and a large quantity sold at prices ranging from \$1 to \$10 apiece. Amongst the

medals, the Oswego sold at \$20.50. Three Indian medals from George III. sold for \$69, \$56 and \$83.50, and another from Victoria at \$94. The Chateauguay medals went as high as \$45, \$47 and \$54. The result was very satisfactory, the total amount realized being over \$4,000. The largest part was bought by United States collectors, who appreciate our coins and medals; from the prices realized at this sale it is inferred the demand for our coins will be great, and probably when Montreal will think of getting a collection for a museum it will be too late as the strangers are buying every Canadian collection they can get and only a few are left in Canada.

A REMOVAL.

For a long time the popular establishment of Messrs. R. Duclos & Co. has been the centre of attraction for the ladies of Montreal. The familiar stand at 2001-2005 Notre Dame street, will be doubly attractive during the present week. Previous to removing to their new premises, at 2017 Notre Dame street, near Chaboillez Square, the members of the firm are selling off the balance of their dry goods stock, purchased at fifty cents on the dollar. If heretofore the business done by this house has been so marked and the public has been so thoroughly satisfied both with the attendance and the prices, as well as with the quality of the goods sold, certainly during this period of reduced prices the old stand will be entirely cleared out before the firm opens its new store. We heartily wish them every success.

Cardinal Bourret and other writers have collaborated in the composition of a historical study called "The Vatican, the Popes and Civilization." It is a history of the Papacy in reference to its work in the evangelization of the human race and the development of the arts and sciences.

Charles Heathorn, who sued the Baltimore and Ohio Railroad, in Cleveland, Ohio, for \$100,000 for the loss of both legs and an arm in a collision in Indiana was awarded \$30,000 by the jury on Saturday.

KENSINGTON

MILLINERY!

For All!

Notwithstanding the Napoleonic and Trilby craze, has a charm and character all its own, and while conforming to the general idea of the latest style of the period, it is most remarkable for its artistic and becoming character.

Rich material, becoming styles and moderate prices are the leading features of KENSINGTON MILLINERY. The stock of UNTRIMMED HATS in all the Latest Styles is now very complete, and the prices are low. MILLINERY MATERIALS, LACES, RIBBONS, FLOWERS, FEATHERS AND ORNAMENTS in Great Variety.

INSPECTION INVITED.

Kensington Millinery Rooms,

2350 St. Catherine Street,

(Corner of Metcalfe),

Opposite John Murphy & Co.'s

Geo. Morris, Prop.

CATHOLIC REVIVAL.

The Collapse of Liberalism in Europe.

From Vienna we learn that the Sovereign Pontiff will, next month, issue an important letter on the labor question to the Austrian episcopacy. There is no doubt that in Austria, as elsewhere on the Continent, the masses of the people are turning to the Church for a solution of the social and economic problems with which they are confronted. The old party guidance is proving ineffective and causing general disappointment. By no less authority than the Times correspondent we are assured that the Liberal party in Austria, is, like Belgian Liberalism, in a moribund condition. It has, it appears, long been losing its hold on the people, and is, to a great extent, dependent on the support of the Jewish community, particularly in the capital. For this, if for no better reason, it must oppose anti-Semitism. On the other hand, the anti-Semitic agitation, which has now been persistently propagated for some years past, has won a hearing even among electors of all ranks. Provincial constituencies especially exhibit a growing impatience with a merely negative programme.

As an indication of how they stand with the country, it may be mentioned that the Liberals themselves anticipate that the anti-Semites will secure a considerable accession to their numbers at the approaching elections for the Vienna Municipal Council, where the latter already have practically their own way. The party have good reason to apprehend that the most modest concession in the way of electoral reform would cause them serious losses at the polls, or perhaps compel them to adopt some positive programme to avert utter ruin. Under these circumstances the Liberals, hoping almost against hope, are looking forward with anxious expectation to the Papal pronouncement. They imagine that possibly his Holiness may help to strengthen their position by condemning the programme of the Catholic party. A condemnation of that kind would, they conjecture, throw into the Liberal ranks a large number of Catholics. But it is easy to see that the Liberals are grasping at straws like dying men who are eager to avail of any means of prolonging their own existence. The programme of the Catholic social party is really based on the teaching of Leo XIII., and it is, therefore, of course absurd to suppose that it will meet with his disapproval.

The position of the Austrian Liberals taken in connection with other political symptoms on the Continent at the present time is extremely significant. It shows how wise is the policy of the Church and how enduring and efficacious are the remedies it proposes for the cure of the evils which afflict nations. At one time it was thought that the Liberalism which was the outcome of the French Revolution would readily extinguish Catholicism throughout Europe. It certainly combatted religion with great persistence and bitterness in almost every continental country.

The German and Austrian Liberals were always ardent supporters of every movement which aimed at diminishing the influence of the Church. As the Times correspondent says, one of their main objects has been "to resist clerical pretensions." But they are now reduced to the necessity of looking for help to those "clericals" whom they have assailed with such fierce opposition. In Belgium the collapse of Liberalism has been more complete and almost equally ignoble. It has long had what is usually considered by politicians an advantage in appealing to the suffrages of the people; it has not been fettered by the responsibilities of office. But, despite this, its vigor passed away. It declined year after year, until at the last general election it was proved to be well nigh defunct, whilst the Catholics won victories all along the line and returned from the contest decisively triumphant.

Another instance of the opponents of the Church is afforded just now in Italy. It was confidently predicted a quarter of a century ago when the Sovereign Pontiff was deprived of the temporal power that Italy would be so much improved as to become a new land in a brief span of years. "Wait and we shall see," was the reply of the spokesman of the Church. We have seen more than enough to recognize how false were the prophecies of the sanguine friends of the new regime.

The revival of Italian greatness through the efforts of Victor Emmanuel and his successor is everywhere acknowledged to be a mere dream, and of this none are more conscious than the members of the existing Italian Government. The condition of the country has gone from bad to worse, and in a more deplorable plight even than the Austrian Liberals, Signor Crispi and his supporters are turning to the Church in an appealing spirit. In view of the forthcoming elections their feeling evidently is that if the Catholics do not come to their aid, the preservation of the Constitution will be jeopardized.

Indications such as these all tend to make it evident that on the Continent the future lies with the Catholic Church. There can be no doubt that this altered state of affairs with respect to the Church is very largely due to the wise social policy inaugurated by Leo XIII. At his instigation Catholic societies have been formed in every quarter for the purpose of grappling with the great problems of the day, and especially that of safeguarding the rights of the toilers. Their action has already been prolific of good results. They are looked upon as true benefactors by the working classes because their aims are unselfish and their principles sound. When their work has had sufficient time for its full development it will, it may be safely said, produce something like a revolution in favor of Catholicism. In our own country there are special difficulties in the way of Catholic social action, but it may be that some Catholic leader will in due time arise and lay before the public a policy in conformity with the views of Leo XIII.; and the man who will do this will in no small measure increase the power and influence of the Church amongst us. It may be argued that to enter on such a course would stir up party feeling and tend to accentuate political differences between Catholics. There is, however, no reason why a Catholic social programme should partake of a party character. The study of the condition of the toiling masses should be approached in no partisan spirit. It is a great question of justice and men of all parties who are eager for the welfare of the State should unite without prejudice in the task of finding its solution. To aid and guide them in doing this Catholics have clear and definite principles and the luminous exposition of those principles by the Sovereign Pontiff. The Encyclical *Novarum Rerum* supplies a basis upon which may be founded a policy suitable to all the requirements of the present day. This much is certain—that if the Catholic workers do not obtain light and leading in respect to social problems from men of their own faith, they will seek it from others outside the Church, and may thus be drawn into societies and brought under influences more or less out of harmony with Catholic ideas.—*Liverpool Times*.

WALTER LECKY'S NEW BOOK.

Eugene Davis, the eminent critic, in his letter of last week, to the Western Watchman, thus refers to the volume of essays recently sent forth by Walter Lecky:

The latest volume of this young Catholic author is entitled "Down at Caxton's," a series of sketches of modern Catholic American writers. It is published by the firm of John Murphy & Co., Baltimore, and costs only 35 cents. Walter Lecky's first volume is entitled "Green Graves in Ireland." The name of Lecky was unknown to the literary world three years ago. To-day his "Adirondack Sketches" have won him fame, not only in Catholic circles, but also in secular literary circles in the land. These essays were contributed to the "Catholic World" in 1894, and were illustrated by pictures of mountain life. Among the best drawn, though morally the worst, of his characters is a parson, who, after starting a bank in the little town where the talented author resides, cleared out of that locality one fine morning with the deposits of his parishioners, rich and poor. This swindling dominie is certainly drawn from live characters. The Boston Herald, in a review of an issue of the Catholic World, stated that the "Adirondack Sketches" of Walter Lecky was the most learned and erudite article in the pages of that magazine. "In his graphic sketches of character," the Herald added, "and human nature, he almost rivals Charles Dickens." In his

writings he is a stern critic, and has a decidedly analytic mind. He dissects, with all the self-satisfaction of an anatomist, any poems or essays, and rarely considers them perfect. He is sometimes extravagant of his praise in the articles, printed in his recently published volume, on George Parsons Lathrop and the late Brother Azarias. While he is a severe critic on several of Maurice Francis Egan's poems, he admires that poet's sonnets. Lecky does not act as a critic through any vindictive spirit. He has a warm and generous heart, but he is frank in his writings.

His "Down at Caxton's" contains articles written with the pen of a brilliant word painter. Lecky's style is unique in the fact that the method of expressing his ideas is essentially original. Many of his essays are intellectual mosaics. Among the writers depicted by his fertile pen in his "Down at Caxton's" are Richard M. Johnston, Charles Warren Stoddard, Maurice Francis Egan, James Jeffrey Roche, Katherine E. Conway, Mrs. Elizabeth Blake, Louise Inogen Guiney, Agnes Repplier, the late Brother Azarias, George Parsons Lathrop and Rev. John B. Tabb. Of James Jeffrey Roche he writes as follows: "His genius, as that of most poets of Celtic blood, is essentially dramatic. This may best be seen in that fine man-loving poem, 'Netchaieff.' Netchaieff, a Russian Nihilist, was condemned to prison for life. Deprived of writing materials, he allowed his finger nail to grow until he fashioned it into a pen. With this he wrote in his blood on the margin of a book the story of his sufferings. The letter written in blood was smuggled out of prison and published; and Netchaieff died very soon after. The poet's opening lines, relating to the Czar and Netchaieff's death in prison, show that the human interest of this poet swallows up all other interests. * * * How finely conceived is the satire in these lines:

"Netchaieff is dead, your Majesty. You knew him not. He was a common hind, Who lived ten years in hell, and then he died, To seek another hell, as we must think, Since he was rebel to your Majesty."

These are Lecky's remarks on Father Tabb: "Where the biography is long, laudatory and in rounded periods, it is approached, as one would a snake, with a kind of fear that in the end you may be bitten. 'May I be skinned alive,' said that master of word selection and phrase juggler, Flaubert, 'before I turn my private feelings to literary account.' All the readers, with the stench of recent keyhole biography, shout 'Bravo!' Flaubert's phrase might easily have hung on the pen of the retiring worshipper of the beautiful, the Roman Catholic priest, who drudges through a daily round of pedagogical duties in St. Charles' College. The strange thing is that in the midst of this daily round of drudgery the poet finds time to produce what a recent critic well calls 'verse gems of thought.' Later on I shall cull more flowers from the garden of Lecky's fancy that may interest your readers.

TO CANONIZE A JEW.

SAINTLY LIFE OF A JEW WHO DIED A CATHOLIC PRIEST.

In the Leaflet Almanac for 1895, published at the Novitiate house of the Society of the Holy Ghost, in Paris, we read over the date of the 2nd of February a short but edifying little notice of a saintly priest, once a Jew, who awaits now his canonization. It is as follows: The venerable Francis Mary Paul Libermann was born on the 12th of April, 1804, of a Jewish family, at Savern, in Alsace. Converted to the faith by an extraordinary grace at the age of 22, he was baptized and received Holy Communion on Christmas Day, 1826, and entered the college of St. Sulpice, to consecrate himself to the service of God. From the day of his entrance he was a student of extraordinary fervour and piety. He had already advanced to the Minor Orders when a terrible malady, epilepsy, stopped him in his course on the very threshold of Holy Orders. Having been miraculously cured at Loretto in Italy after fifteen years of unheard of trials, he was ordained priest on the 8th of September, 1841, and established, for the evangelization of the blacks, the Society of the Holy Heart of Mary, which, in 1848, was united to the Society of the Holy Ghost. The decree of approbation of the union of the two societies into one is dated from the Propa-

ganda, September 26th, 1848. Father Libermann was at the same time appointed first General of the society now called "of the Holy Ghost and the Holy Heart of Mary." He died in the mother-house of the society at Paris, in the odour of sanctity on the second of February, Feast of the Purification, just as the Community singing Vespers chanted the words of the "Magnificat," "Et exaltavit humiles," which were distinctly heard in the death-chamber of the saint. Pius IX. declared him "Venerable" on the 27th of May, 1876, and Leo XIII. in 1886, declared his writings "free of error."—*Catholic Sentinel*.



Nervous Prostration, Sleeplessness and Weakness. 6

WEST BROMPTON, QUEBEC, Oct. 1, '93. The Pastor Koenig's Nerve Tonic I ordered was for a young lady of my household who was almost useless to herself and others, owing to nervous prostration, sleeplessness, weakness, &c., &c. To-day there is quite a change. The young person is much better, stronger and less nervous. She will continue to use your medicine. I think it is very good. P. SARVIE, Catholic Priest.

FREEPORT, ILL., Oct. 26, 1890. We used 12 bottles of Pastor Koenig's Nerve Tonic for nervousness and found it to have the desired effect in every case. DOMINICAN SISTERS.

FREE A Valuable Book on Nervous Diseases and a sample bottle to any address. Poor patients also get the medicine free. This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1876, and is now under his direction by the

KOENIG MED. CO., Chicago, Ill.
49 S. Franklin Street.

Sold by Druggists at \$1 per Bottle. 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9.

In Montreal by E. LEONARD, 118 St. Lawrence street, and by LAVIOLETTE & NELSON, 1605 Notre Dame street.

CONFECTIONERY.

Cakes and Pastry, fresh daily. Candies in great variety. All our own manufacture.

MADE DISHES, for Parties:

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CHARLES ALEXANDER,
219 St. James Street.

UN-NERVED, TIRED

People and invalids will find in **CAMPBELL'S QUININE WINE** A pleasant restorative and appetizer. Pure and wholesome, it has stood the test of years. Prepared only by K. CAMPBELL & Co., Montreal. Beware of Imitations.

—MONTREAL—

City and District Savings Bank.

The ANNUAL GENERAL MEETING of the Shareholders of this Bank will be held at its office, St. James street, on

TUESDAY, the 7th MAY NEXT, at ONE o'clock p.m.

for the reception of the annual report and statements and the election of directors.

By order of the Board, **H.Y. BARBEAU, Manager.** Montreal, 27th March, 1895. 88-4

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WEDNESDAY.....APRIL 24, 1895

OUR NEW PREMISES.

After many years of varying fortunes, THE TRUE WITNESS is about to leave the old quarters, at 761 Craig street, and move into a more central and busy section of the city. During the present week we will be in all the confusion of the spring nuisance known as house-moving. After the first of May next our offices and printing establishment will be found at number 253 St. James street, midway between McGill and St. Peter. There we will be in a position to receive our ever-increasing number of friends in a newly fitted up and most attractive, as well as central, abode. Since the present management took charge of THE TRUE WITNESS, about fifteen months ago, numerous obstacles have been overcome, great advancement has been made, and the prospect, once so far from encouraging, has brightened up even beyond our most sanguine expectations. Thanks to the kind assistance of our hosts of friends, and to the energetic support of the Catholic clergy and laity, we have been enabled to place the good old organ upon a footing of equality with the best Catholic journals of the continent. We trust sincerely that success will follow THE TRUE WITNESS to its new home, the doors of which will be always open to our friends of the past and those of the future.

ANOTHER TUNE.

Attorney-General Sifton, of the Manitoba Government, seems to have benefited by the Haldimand experience. He went there to support Mr. Dalton McCarthy in his unholy crusade, but the result of his mission has been a most emphatic condemnation of the imposition upon the Catholic minority of Manitoba by Messrs. Greenway, Martin & Co. After the crushing of the McCarthyite

candidate by Hon. Dr. Montague, Secretary of State, there is every reason to hope that better counsels will prevail in Manitoban ministerial circles. This we infer from the altered tone of Mr. Sifton, as will be seen by an interview with a Montreal journalist, which we publish on another page.

If the Manitoba Government will return to reason, and carry out the judgment of Her Majesty's Privy Council, none of the dire consequences foretold by Mr. Sifton need follow. The principle of separate schools for the Catholic minority having been acknowledged, the local authorities can adopt measures to make the schools effective. At the present moment all that is needed, on the part of the Manitoba Government, is good will and a spirit of justice.

THE STAGE.

Since our editorial of last week, on the interesting and important subject of Dancing, we have been spoken to by readers regarding the stage and its attractions as well as dangers. From time immemorial theatrical representations have served as an amusement and generally as a source of education for the public. Some of the finest relics of ancient literature are the plays that drew the sands to the theatres of the far away past. In the annals of modern literature some of the most beautiful and most classic productions are dramatic. The golden era of French literature—the seventeenth century—has produced nothing more lasting, elevating and instructive than the works of Racine and Corneille. It is needless to refer to Shakespeare and the number of glorious satellites that revolve around that central orb. The stage, in itself, is grand, ennobling, instructive; but like all good things, all praiseworthy institutions, its abuse becomes a danger proportionate to its benefits when properly conducted. The world would sink rapidly into barbarism were it not for the pure, elevating and good literature that exists; the world would be happy, peaceful, and admirable were it not for the evil pernicious literature that poisons society and slays virtue. Because there exists a trashy, immoral, debased literature does not prove that literature is therefore bad and injurious. The presence of any vice—however reprehensible—does not do away with the existence of virtue. The low plane to which the stage has been brought by thousands of writers and actors, who pander to the vices of the age, in no way detracts from the elevating and laudable tendencies of the high-minded composers and gifted impersonators, who make it a duty to educate the public, to draw men and women away from the precipice of immorality, and tend to counteract—through the medium of attractive amusement—the pernicious results of the demoralized stage. Thank God for the good men and the good women who are seeking to elevate the race by means of the very medium that hundreds use to debase and degrade mankind! We have nothing but approval of their actions and efforts to pronounce.

If the world must read, give it good, sound, moral literature. If the world must be amused and distracted, give it innocent amusement and elevating distraction. Such is our opinion of the stage in general. Granting, however, the best of dramatic representation, the highest class of histrionic literature, the most conscientious and noble minded actors and actresses, still, speaking of the profession—especially for ladies—we cannot refrain from recalling the words of Mary Anderson, the Catholic ex-

actress, the model woman, the gifted star of the stage, and the now pious and devoted example of domestic goodness. "I would rather know that my dear friend were dead," she said, "than to know that she had gone on the stage as a professional."

It is not the fact of acting, nor of being on the stage, that is to be so much dreaded; it is the temptations, the constant dangers, the unavoidable perils that surround the life of a professional actor, or actress—especially the latter. It is the atmosphere that is breathed; the whirl of excitement that is unceasing, the luxury of applause and the hollowness of all the very best triumphs. The disappointments that come, the melancholy that sets in—sooner or later—the unsatisfied ambition, the unrequited labor, the hours of unrest that sap the vitality, the trials, pains, miseries, probable illnesses and the unavoidable grave, after a life dedicated to successes that may never come, or if they do come, turn out to be mere vanities, "shadows that but allured to fly."

It is a grand and encouraging spectacle to go to a theatre and behold the success of a great actress, to admire her costly robes, her jewels and her every indication of wealth, happiness and contentment. The imagination of the young person is fired and the desire is created to become a heroine of the stage, an object of unlimited applause, a *prima-donna*. But how many things are forgotten in the presence of the enchanting scene! Has the young girl considered the nights and days of labor—mental and physical—required before even a medium success can be expected? Does she know of the harsh criticisms, the unkind rebukes, the bitter tears, the brutal sarcasms, the sleepless hours, the vexations, disappointments, and often, even in the best regulated companies, the unavoidable insults that pave the rough road to stage triumph? Then, again, she must consider that the aptitude, the talent, the histrionic *gift* are all indispensable.

A person may imagine herself qualified for the profession, but only learns after repeated failures, humiliations and disappointments that she has left the true circle of her worldly usefulness to sink into the ranks of the third rate stage players of the hour. In this magnetism—so to speak—which the stage exercises upon the misguided, enthusiastic and somewhat frivolous minds of the young, do we behold the greatest evil that the profession creates. It is sad to think of the numbers of once promising and high-minded young women who have drifted into the wake of the countless unfortunate victims of the same infatuation. For a time they are buoyed up with hopes, they strive to overcome all obstacles, they live in the fond expectation of one day beholding their dreams realized; like moths they revel for a few hours—a butterfly existence of a season—in the glare of the foot-lights and then when their wings are singed, they drop helplessly into oblivion.

This is a subject upon which we could write many columns, both in praise of of the stage and indication of the dangers that lurk around it. But we have said sufficient, we trust, to encourage those truly honorable actors and actresses who seek to elevate the profession, and sufficient to warn the young and inexperienced against the temptation that a life of itinerant labor and tinsel show flings in the way of so many well-educated, gifted and virtuous women. It is our duty to point out these dangers, especially when the good of our Catholic readers is to be considered. We would be long sorry to deter any able and gen-

erous-souled person from helping to raise the standard of the theatre; yet, we could never forgive ourselves were we guilty of the grave crime of inducing, by word or precept, any young person to succumb to the hypnotic influence of the stage.

THE POPE'S LETTERS.

The Catholic Standard, of Philadelphia, in its last issue, calls attention to a question of more than passing importance. The world at large admires and recognizes the genius of the great Pontiff who now occupies the See of St. Peter. Perhaps no Pope, no monarch, no statesman has ever sent forth to the world more important documents than the various letters addressed by Leo XIII. to the different sections of the world. Yet how few, comparatively, have read and studied these masterpieces of logic, eloquence, erudition and instruction! Above all, how very few of our non-Catholic friends know anything at all about them! Were the Letters of the Pope read by the non-Catholic portion of the world very much of the prejudice now existing against our Church would be dispelled.

There are hundreds of thousands of enlightened, honest hearted, high-minded Protestants who labor under great mistakes concerning the teachings and practices of Catholicity, and who would only be too glad to know the true spirit that animates the Church. We don't say that they would become Catholics, but we do know that they would be less prejudiced against us, they would give credit where it is due, they would admire much that they now despise, respect what they now ridicule, and honor what they now reject, were they to know the works of the acknowledged Head of the Catholic Church. Again, we don't mean the letters that treat merely of Church government, of dogma and morals, but those that take in subjects affecting the interests of every citizen in the world. Yet, it cannot be expected that these good people should know anything of the lofty principles and deep common sense of the Church's great Teacher, when there are thousands upon thousands of educated Catholics who, for one reason or another, never read—and, above all, never studied or reflect on—the Letters of Leo XIII.

The Pope spends months in preparing one of these elaborate and powerful addresses to the world; he has at his disposal all the wealth of information that the Vatican can supply, he has his own experience of three quarters of a century, more or less in public life, he has, likewise, his personal talents, bright gifts, of judgment, imagination, and expression, wherewith to solidify, embellish and fortify his utterances. After all the labor is expended upon the document, after the subject has been examined and re-examined in all its phrases, it takes from through the medium of the Latin language—or, perhaps the Italian. Copies are then sent to every diocese in the world. The original, as in Canada or the United States, is translated into English, French, or whatever language is spoken by the faithful of each parish. The Letter is then read—generally in part—on Sunday, at High Mass, from the pulpit. Perhaps the one-fifth of the parishioners attend that Mass, and of that number, one-half may go away without understanding the letter; the other half may remember its purport for a few hours—and then it is forgotten. Some may hear only the beginning of it, others only another portion—just according as they attend the High Mass service on the different Sundays. The Catholic newspapers get copies and publish them. But very few Protestants ever see the

Catholic newspapers; and the Catholic readers are more inclined to skip a long letter than to sit down and carefully peruse its contents. The secular press gives a few extracts from the document—generally insufficient to convey any idea of its purport, or scope. And the grand lesson to the world is soon forgotten or entirely ignored.

To remedy this evil—for it is an evil and an injustice to the great Pontiff and to the whole Church for which he speaks—the Catholic Standard suggests the printing of those letters, according as they appear, in a small pamphlet form, cheap and yet in clear characters, and the scattering of them all over the country. It is thus that our esteemed contemporary closes its editorial on the subject!

“Under the proposed system there is no obstacle in the way of mailing a copy of each of the Holy Father's letters, in English, as soon as it appears, to the greater number of clergymen of all denominations, teachers of every grade, college professors, lawyers, physicians and literary people, including, of course, the writers of every kind for the daily press, as well as to all others susceptible to the truth. Every public and semi-public library should be on the mailing-list. Once the project were under way, other methods of carrying on the work would, of course, suggest themselves according to the circumstances of time and place.

This diocese, full of Catholic intelligence and zeal, is fit ground for laying the foundation of this enterprise. Once established here, the idea would soon spread all over the Union. The main question is: How, when and by whom will the idea be taken up and put into practical shape?”

It strikes us forcibly that this is a work which could be done for Canada as well as for the United States. We thank the Standard for the happy suggestion. It seems to us that such a splendid, useful and beneficial work would come within the sphere of our own Catholic Truth Society. We know that with the limited means at our disposal, and the heavy undertaking of the Sailors' Club, and of many other equally good works, the Society might find it difficult to procure this truly Catholic blessing for our country; but if our fellow-citizens, who have the sacred cause at heart, would generously join in, we have no doubt as to the successful result of such an undertaking. Who will set the ball rolling?

A NON-CATHOLIC correspondent wants to know who is “heir-apparent to the throne of Rome,” and “if the Catholic Church is modelled after a monarchy or a republic.” There cannot ever be an “heir-apparent” to the throne of St. Peter; but there is always, and always will be, an apparent—very apparent—heir, in the person of the reigning Pontiff. The Church is not modelled after any form of government known to man; some of them, however, are partially modelled after the Church. The Church is a monarchy, if you consider that its Sovereign Pontiff represents the King of Kings, and that it is the visible establishment of a kingdom not of this world. It is a republic in as far as its Supreme Head is elective, and that any man—deemed worthy by the Almighty—can be elected to the throne. It is the most perfect model of monarchical government, and at the same time the most perfect example of democracy. It is like the *chef-d'œuvre* of the Grecian artist that united in itself the grace of every model and the perfection of every master.

A CORRESPONDENT wants to know whether Dalton McCarthy, or some other McCarthy was the recent candidate in Haldimand. A person named Jeffrey McCarthy was the actual candidate;

but Dalton McCarthy was the virtual candidate. A roaring ringtailed Rocky Mountain cyclone struck the constituency, a kind of earthquake, half volcano combination, and Jeffrey McCarthy crawled into a hole, while his more famous namesake felt as if the political, social and religious elements had burst upon his devoted head: He was heard repeating, when last seen, the line of the poet, “MacClaura, the pride of thy house has gone by.”

THEORY AND PRACTICE.

Not long ago an eminent ecclesiastic of this city delivered an able lecture upon the education question, in the course of which he laid down as a rule that the Catholic Church approved of compulsory education. He was perfectly right; but his meaning was entirely misunderstood by the press, and consequently misrepresented. When we say by the press, we do not mean by any particular section of the public press; both the Catholic and non-Catholic, Liberal and Conservative, French and English organs, seemed to have taken down the exact words and to have misapprehended their exact meaning. In view of recent comments regarding communications from the Pope—that is to say from Rome—on this all important question of education, we have deemed it opportune to give, in our own simple way, an idea of the purport of such pronouncements and of their effects upon the whole Catholic body. We could not better illustrate the meaning of our article than by taking as an example the question of compulsory education.

The Church—that is the Pope and Council of the Church—teaches that as a rule, in general, in theory, compulsory education must be admitted.

The properly constituted and legally formed State is a body that is responsible for the welfare, the peace and security of the citizens at large. In order to guarantee that welfare, to preserve that tranquility and to establish that security,—both individual and general—the State has certain just rights which it must exercise; and amongst such rights is that of seeing that the citizen has at least the minimum of education sufficient to constitute him a useful member of society. Rank ignorance is the mother of a thousand vices; and if the citizen is permitted to grow up in the darkness of entire illiteracy, there is a constant danger of his becoming a criminal, a menace to society and a danger to the State. Granting then the right to the State to demand a certain degree of education in all its citizens necessitates the granting to that State a proportionate control over the lives and actions of its citizens. This Rome teaches to be a right belonging to the State, and in so teaching, she is in accord with the fundamental principles of all legitimate human government.

But where the danger arises is when the State goes beyond the exercise of that just and necessary right, and seeks to ignore the equally just and equally necessary claims and rights of the parents, or of the Church. Then justice ceases and tyranny commences. The State basing itself upon the acknowledged right it possesses to have a say in the education of the citizen, is liable, at times, and under certain circumstances, to absorb all the authority which God has given to the parent and thereby to constitute itself the sole guardian of the child. In so doing the State sins against its own constitution. It demands from the citizen respect and obedience while it ignores the rights and privileges—even the most sacred—of the individual. Thus it is that while Rome—in theory—teaches

that the State has a right to enforce a certain degree of education, she does not teach that in practice, or in the application of that theory, there may not be very striking exceptions.

Who, then, is to judge—as far as Roman Catholics are concerned—in matters of this class? Rome says one thing and the ecclesiastical authorities of a certain country say, apparently, the opposite. To our non-Catholic friends there is a great contradiction in all this. Yet a moment's reflection will suffice to show that there is rather a grand harmony of action. It were impossible for Rome to take direct and minute cognizance of every movement going on throughout the whole Catholic world. Otherwise there would be no need of Archbishops and Bishops to over-see the workings of the Church in the different sections of the world, there would be no necessity of the *ad limina* visits of Catholic prelates to Rome. The fact is simply this: Rome lays down a theoretical line of conduct; but the local ecclesiastical authority—Archbishops or Bishops—has the control of the application of such theory. The rule taught by Rome is intended to apply as a general principle to all nations, in all ages, under every form of government, the putting into practice of that rule is governed by the peculiar circumstances of each particular case, and is subject to the direction, discretion, and judgment of the local representative of the Church.

Thus to illustrate by the example already chosen. Rome teaches that, as a general rule, the State has a right to enforce education on the citizen. This presupposes, firstly, that the State in question is duly and constitutionally organized, that it is a legitimate power, that it is an authorized government; secondly, that it merely uses its right of compulsion, in matters of education; to a degree sufficient to secure its own safety and to protect society against the criminality engendered by rank ignorance; thirdly, that in the exercise of its right the State in no way infringes upon the equally important rights of those who have legitimate authority over the children—namely, the parents and the Church. The moment that any one of these three conditions is absent—or that all of them are wanting—the teaching of Rome no longer applies: an exception to that general rule at once arises. So far for the principle, from the theoretical standpoint.

Who is to decide, then, when these conditions—so necessary—exist, or do not exist? Not the State! Because it would be merely a judge in its own case. The authority to judge is vested in the local member or members of the hierarchy. If the State is not a duly organized one, those living under its laws are the best qualified to judge. If the State seeks to exercise an authority that infringes upon the liberties of the subjects, the guardians of those subjects' souls are the most competent to decide where the line should be drawn. If the State—under the pretence of exercising its right in educational matters—deprives the parents of the natural authority which God gave them over their offspring, the duty of the representative of Rome is clearly to apply the rule to suit the circumstances, to make the practice correspond with the spirit of the theory.

We will now come closer with the living example before us. Take the question of the Manitoba schools. Suppose that Rome lays down as a theoretical rule that the Legislature of Manitoba has a right to dictate education to the citizens of that Province; Rome would only be pronouncing a general rule.

The members of the hierarchy in this country would be obliged to find out in how far the application of that rule affected the rights of the parents, the consciences of the Catholic population and the interests of the souls confided to their care. Not Rome—as the central tribunal of Catholicity—but Rome's appointed representatives, the Archbishops and Bishops of this country, would have to decide upon the practical application of that rule. They alone are in a position to understand the details of the case and the circumstances that surround it; they alone are responsible to Rome for the practice, of which Rome only lays down a general theory. Moreover, were Rome to send forth such a statement, it would have to be weighed according to the constitutional and judicial decisions of the tribunals of law belonging to this realm. No decision of Rome—purely ecclesiastical and theoretical—can in any way interfere with the law of the land and the decisions of the tribunals upon constitutional subjects. So that no subject of this realm need fear any infringement of his constitutional rights from the part of Rome.

Suppose again that Rome were to issue a mandate forbidding all Catholics from attending Protestant or neutral schools; that even the order condemned every Catholic sending his child to such schools, still this would be merely a general rule that might possibly admit of exceptions. And the local ecclesiastical authorities would be the judges in the matter. It would be for them to decide, according to the circumstances, in how far such a rule should be applied in strict practice. Of course, for any exceptions to the rule that they might deem advisable to permit, they alone would be answerable to the central authority in Rome, from which source they derive their own authority.

We merely place this question in a crude way before our readers because we are not sufficiently educated in subjects of ecclesiastical government to be able to enter into all the technical terms, nor all the different phases of the governing code of the Church. But we know the basis and we wish to let the public understand that because Rome sends forth an expression of opinion or a rule of conduct it does not follow that the Catholic Church seeks in any way to interfere with the liberties of the subject, or the authority of the State. On the contrary, there is no organization, that the world has ever known, which is more jealous of the rights, prerogatives and liberties of every lawfully constituted Government. While the Catholic Church will not permit the slightest infringement upon the just claims of any power on earth, she will never silently allow any tyrannical infringement of her own legitimate rights.

PROFESSOR SIMS, the man who made so much money as chief orator of the A.P. Aists, when going around debating with Ignatius Donnelly, and pretending, to “expose the wickedness of Rome,” has turned over and is now stumping the United States as an “ex A.P. Aist,” and professes to make “startling and sensational revelations” about the inner workings of that organization. In his first role we considered Sims to be a fool; but in his second one he appears “more knave than fool.” All honest citizens had only contempt for the A.P. Aist; and now they can only despise the so-called convert. His methods are; e same in both roles; we want none them. A.P. Aism will strangle itself, and Catholicity has nothing to gain from firebrand expositors of an already sufficiently bad society.

A STRONG APPEAL.

JAPAN—KUMAMOTO MISSION.

THE SICK AND DYING—THE LEPERS OF KUMAMOTO; THE STORY OF SUFFERINGS; HISTORY OF HONMIOJI; THE WORK OF CATHOLIC MISSIONS.

Ah! how sad is the lot of the sick and dying in pagan lands! To suffer without hope; to cease to suffer in this world, in order to suffer still more in the next, perhaps for ever! Can you think of this without shuddering? Out of the vast pagan population confided to me, the number of these unfortunate must be counted by thousands and tens of thousands who pass every year to such a fate.

Of course, there are many kinds of sick. There are the adult sick and dying, and there are little children who have not yet the use of reason. There are the sick and dying in the hospitals; the sick and dying in their homes; the sick and dying who have no homes, but are lying by the roadside or in abandoned huts. There are the ordinary diseases; the contagious or epidemic diseases—dysentery, small pox, typhus, cholera, the four scourges which so often desolate Japan; but above all, leprosy and syphilis, two evils no less terrible.

Close by Kumamoto, there is a hamlet called Honmioji, from the name of a pagoda, much frequented by pious Buddhists. This pagoda is also the rendezvous of all kinds of sick, especially of lepers and the syphilitic, who gather hither from all parts of the Empire. The greater part of these wretched creatures are outcasts for ever from their families, to whom they have caused dishonour and ruin. As the people of Kumamoto are very tolerant in their regard, many end by establishing themselves for good in the hamlet, where they form one of the most pitiable collections of beings to be seen in the whole world.

The state of these wretches is really terrible. They are piled one on top of the other in miserable hovels belonging to other poor people, to whom they pay about a fifth or two-fifths of a cent each, daily, for their lodging. In general, they have only one garment, but what a garment! I have seen in one of these wretched holes a poor mother who had no feet, scarcely any hands, and no other clothing than an old piece of rag which scarcely covered half of her shoulders. With her little naked baby she strove to cover the rest of her person.

Those who can still walk, go about the city and the country begging. The more skilful succeed on good days in getting as much as three or four cents. If they have not gone too far, they return in the evening to Honmioji and sleep in the hovels just described. Some go a great distance and do not return for days or weeks. The villagers treat them with considerable humanity, but they cannot get a lodging anywhere; they have to sleep in the vestibule of a temple, in a corner of a field, or in the forest on the naked earth, or on a plank of wood. To cook the few handfuls of rice which they have begged, they carry a little saucepan, worth about four or five cents, and prepare their poor meal far away from dwelling houses, wherever they can find a bit of dry wood to make a fire. Those who cannot walk, get themselves carried or drag themselves to the wide avenue or the steps leading to the pagoda, where from morning to night they implore the charity of pilgrims and passers-by. The maximum of their daily receipts is said to be from two to three cents. But often enough, through fearfulness of visitors or other causes, they get only a few centimes, sometimes nothing, and many of these remain two or three days without eating.

As said above, they sleep in huts or common sheds. But when their disease reaches a certain stage, they exhale such an odour that they become insupportable to their neighbours, and then they are expelled. From this moment they no longer appear with the rest, they sleep outside abandoned by all, without mat or cover, exposed to wind and rain, weeping, groaning, sighing for death, which generally is not slow in coming. Then nothing is left to bury them. Four or five of their companions dig a pit. An old barrel is bought, the corpse is thrown into it, and the whole deposited in the ground, without priest or ceremonies. A burial costs eighteen or

twenty cents. But where is the money to come from?—As I have said, some of them have a little saucepan; this is sold. Each has also a rag of clothing; of course this cannot be left in the hovel, so it is sold too, and many fetch eight or ten cents. Then, there are, beside the hovels, dung heaps, which are regularly sold to poor farmers of the neighbourhood as manure, and the produce serves to complete the cost of the funeral.

Some time ago I was desirous to ascertain the history of a certain number of these wretched inhabitants of Honmioji. Here are some of the details I obtained:

1.—Furuya Ukichi, of the province of Nagato, aged 28; a leper. Has three brothers, all very wretched, who are unable to keep him. Has been at Honmioji for two years. Came from home penniless, begging on the way. If he gets better, says he will return home. Adds that he has never seen anybody cured since he came. Says that he suffers very much in body and that 'his soul is very sad.' Whilst speaking big tears roll down his cheeks, which are all eaten away with leprosy.

2.—Uyeda Masuzo, province of Iyo, aged 34. Has had leprosy since he was 21, and has been three years blind. Efforts were made to cure him at home, and his parents have spent upon him about \$200, constituting their all.

3.—Ayuwara Otohe, of the same province, 18 years old; of poor family, who are quite unable to attend to him. Has had leprosy only two years, but is already frightfully disfigured.

4.—Fukuzawa Kanekichi of Sagami province, 28. Eldest of a poor family, whose support he has been. Has been a leper three years. Thinks only of his parents and wonders what they now do to live. Sleeps in the woods, on the bare earth, or on a stone.

5.—Chikuba Teru, town of Shimabara, a girl of 23, has had leprosy three years. Says her people were comfortably off, but have spent all on trying to get her cured.

6.—Kato Matsuzo, province of Tajima, 30. Has only his mother, who brought him herself to Honmioji. As he can't walk, she goes about begging for him.

7.—Nakamura Nami, of district of Akita, in Higo, girl of 22. Has had leprosy since she was 25; has no relations.

8.—Tanaka Rihe, province of Sanuki, 33. Has had leprosy for six years. Nobody can remain near him on account of offensive odour, so he sleeps in the open air. Cannot walk; often has nothing to eat. Appears to long to die.

9.—Mikoda Ukichi, of Chikugo province, 25. Has had leprosy since age of 22. Can walk a little, but cannot go beyond precincts of pagoda; begs alms from pilgrims, eats when he can, and sleeps outside.

10.—Matsubura Kanshichi, province of Sanuki, 18. Can no longer walk, and sleeps outside. Seems discontented that he has ever been created.

Here then are ten specimens of lepers, in honor of the ten lepers of the Gospel. I think they will suffice. From them you can form an idea of the rest.

I dare not give any details regarding the sufferers from syphilis of both sexes, still more disgusting and more miserable than the lepers. "Who has sinned, these or their parents?" Answer: We are all sinners; let him that is without sin cast the first stone!

In conclusion. We must try to save at least the souls of these unfortunate pagans, who have our own nature, the nature which belongs also to Christ and His Mother, who are blessed in all ages! But to save their souls, we must begin with their bodies. A hospital is necessary. To found it will require from \$7,000 to \$8000; and to keep it up, abundant resources yearly. Catechist-nurses are also needed to go into hospitals and private houses so as to visit and nurse the sick, instruct and baptise them. Each one will cost some \$60 a year, besides alms to distribute to the most necessitous.

Reader, I recommend to your charity our poor pagans, sick and dying. He who has promised to reward a cup of cold water, will repay whatever you do for them. "Blessed are the merciful, for they shall obtain mercy." Agonizing Heart of Jesus, have pity on the dying! Mary, health of the sick and comfort of the afflicted, pray for us, pray for the sick and dying pagans! Amen.

Letters reach me direct at the address: R.-v. J. M. Corre, Missionary Apostolic,

Kumamoto, Japan, and money orders may be sent by post, or to Father Hindard, Director of the Foreign Missions, 128 Rue du Bac, Paris; or to the Father treasurer, St. John's Seminary, Brighton, Boston, Mass, U.S.A.

J. M. CORRE, M. Ap.

Imprimi potest, † J. A. EP. NAG.

OBITUARY.

THE LATE MR. PATRICK KERBY.

Montreal lost one of its oldest printers last week in the person of Mr. Patrick Kerby, who died at his residence on St. George street, after a short illness of pneumonia. The deceased, who was 68 years of age, was a charter member of Montreal Typographical Union No. 176, and came to the city from Tralee, County Kerry, Ireland, in 1848. In this city he worked first on THE TRUE WITNESS and later on the Transcript, joining the Gazette 33 years ago and up to a couple of weeks ago worked at his case without intermission, and the Gazette not only loses a faithful servant, but the knights of the composing stick also lose a staunch friend. The deceased leaves a widow, four daughters and a large circle of friends to mourn his loss. Among his friends he was well known as "P. K." His funeral was largely attended and his family have the sincere sympathy of his host of friends and acquaintance. May his soul rest in peace.

THE LATE MR. JOSEPH M'CAFFREY.

The many friends of the late Mr. Joseph McCaffrey were painfully surprised when they read in the daily papers the unexpected announcement of his death. The sad event took place on Wednesday, 17th April. The deceased had only been ailing from the Thursday previous, and at the beginning of his illness nothing serious was anticipated; but on the evening of the 13th a change for the worse set in, and at 10.30 the following morning he passed most painlessly and peacefully away, fortified by the sacraments of his holy religion. The deceased was one of the oldest compositors of Montreal. He was born in Enniskillen, Co. Fermanagh, Ireland, 63 years ago, and was for 40 years a resident of this city. He was first employed on THE TRUE WITNESS, under his brother-in-law, Mr. John Gillies; he was afterwards employed on the Herald, and for the past twenty years had been on the staff of the Gazette. The deceased, in his young days, was a prominent member of the St. Patrick's Society, and took an active interest in its affairs. He was married in 1859 to Elizabeth, daughter of the late Capt. Tobias Kavanagh, of St. Dunstan, P.Q., who survives him. The deceased was the father of ten children, of whom the following are living: Mrs. J. J. Costigan, Mrs. Wm. H. Griffin, Mr. Wm. P. McCaffrey and Mr. John I. McCaffrey.

The funeral took place on Friday, 19th inst., and was most largely attended. The sad cortege left the late residence of deceased, 253 St. Urbain street, at 2.30 o'clock. The chief mourners were Mr. Wm. P. McCaffrey and Mr. John I. McCaffrey, sons; Master Walter F. Costigan, Master John J. Costigan, Master Albert J. Griffin, grandsons; Mr. Jas. J. Costigan and Mr. Wm. H. Griffin, sons-in-law; Mr. W. Kavanagh and Mr. Jos. Kavanagh, brothers-in-law; Mr. J. A. Pare, Mr. T. J. Kavanagh, Mr. Frank Kavanagh, nephews; Mr. P. Kavanagh, Mr. Thos. Kavanagh, Mr. J. P. Hammill, Mr. S. Cross, and other relatives. Amongst those who followed in the sad procession were Mr. John Beatie, of the Witness, with whom deceased had worked as an apprentice and workman in Enniskillen and Armagh; Mr. John A. Watkins, another old-time printer and friend of deceased, now of the Inland Revenue Department; Mr. T. J. Finn, foreman of the Gazette; Mr. Wallace, night foreman of the Gazette, and almost the entire staff of the Gazette composing room, as well as representatives from the editorial staff. The St. Patrick's T. A. & B. Society was also largely represented, as was also the Montreal Typographical Union, both of which the deceased had been a member. Amongst others noticed present were: Messrs. B. Tansey, M. Sharkey; D. J. Costigan, F. Callahan, J. A. Griffin, A. Brogan, N.P., John Walsh, A. T. Martin, Jas. Milloy, Jno. Barry, J. Shea, P. Quinn, W. Kincaid, P. J. Casey, T. Leahy, P. F. McCaffrey, Jas. Meek, E. J. O'Flaherty, P. Reynolds, J. H. Feeley, J. W. McAndrew, J. H. Feeley, jr., James Tiernay, J. Stewart, R. B. Milloy, Alph.

McCaffrey, Thos. McLean, W. Howard, Jas. Mullaly, Jos. McMahon, W. Kydd, T. Butler, Thos. Markey, Alex. Chapman, J. P. McNally, Jas. Corcoran, J. Atkins, Thos. Smalshire, J. Howard, Thomas W. Nicholson, W. Spence, D. Morrison, Thos. T. Flynn, T. Cullen, J. Pratt, David Smith, Jas. McDonald, T. Dillon, James Drury, Thos. O'Brien, and a large number of others. The casket containing the remains was covered with floral tributes, including a handsome pillow from the children of deceased, a massive pillow with the words "In Memoriam," from his late fellow employees, and other designs. The widow and family have the sympathy of a large circle of friends. May his soul rest in peace.

DEATH OF CHIEF CHEVALIER.

Mr. Louis Chevalier, Chief of the Revenue Police, died at his residence, 933 St. Christophe street, at one o'clock Thursday morning, at forty-seven years of age. Mr. Chevalier had been confined to his residence all winter by consumption. He received his appointment to the position of Chief of the Revenue Police when the Taillon Government came into power, succeeding Mr. E. J. Phaneuf. He was a member of the Board of Trade. His funeral took place on Saturday at 7.45 to St. James Church and thence to Cote des Neiges Cemetery.

THE LATE MR. CONNELL J. HIGGINS.

Last week we received the sad news, from Ottawa, of the death of one of the most widely-known and highly respected members of the Civil Service, in the person of the late Mr. Connell J. Higgins, of the Post Office Department. The deceased was in his sixty-first year, and had been a long time suffering from a gradual decline that culminated in consumption. Despite his feeble state of health Mr. Higgins was one of the most active men in the capital. Any cause that he had at heart could impose no duties too laborious for him. He was a most thorough and practical Catholic, a man of fine religious feelings, deep devotion and a model father and husband. As a lover of the Old Land, an advocate of Home Rule, a faithful child of the Celtic race, he had no superior in this country. Whenever occasion called for his services they were given heartily and enthusiastically. His purse was ever open and his activity was astonishing. He followed, with a keen interest, every move on the great checkerboard of Irish politics, and, proportionate to his means, and often by work far beyond his strength, he did his share for the cause that he so ardently cherished. Apart from his true, sincere and practical Irish patriotism, he was a great lover of Canada and one who believed in the future of the young country on whose soil his lot was cast. The friends who knew him more intimately than we did are in a position to show that, if anything, we underestimate the virtues and fine qualities of this truly good man. Yet, we knew him sufficiently to be able to form an estimate of his generous and noble character. His was a life of suffering not unmingled with great sacrifice; and through all the trials of existence he was constantly forgetful of self and ceaselessly solicitous for the well being of others. His piety was as marked as it was unostentatious; his patriotism was as true as it was unselfish. He was a grand sample of the real Celt, and his steps down the highway of time were taken amidst thorns and flowers,—but he constantly pressed the thorns under his own feet and left the flowers for the enjoyment of others. Our sympathy is extended to his bereaved family, his host of sorrowing friends, and to all who knew and loved the gentle souled "Con. Higgins." May his soul rest in peace.

ADMINISTRATOR APPOINTED.

The Right Rev. Monsignor Connolly, V.G., Rector of St. John the Baptist Church, Broad street, has been again appointed Administrator of the Diocese of St. John, N.B., by His Lordship Bishop Sweeney, during his absence abroad. Dr. Sweeney sailed from Halifax, April 13th, on to a visit to Rome. A pleasant, safe and successful voyage to His Lordship.

A doubtful visitor.—Burglar, just acquitted, to his counsel: "I will shortly call and see you at your office, sir." "Very good; but in the daytime, please."

A BEAUTIFUL STRUCTURE.

St. Gabriel's Roman Catholic Church at Point St. Charles.

The architectural and artistic beauty of the Catholic church edifices of Montreal is not excelled on the continent. As each building differs in style, order and form, it may be said that each excels and is a model of its kind. Therefore, it requires the pen of a competent artist to distinguish the one which, if possible, is in general points superior to the whole individually. But as the writer is not an artist he will not attempt to discriminate. By a few hours well spent the reader can conclude as to the correctness of the writer's judgment when he says that among the many peculiarly attractive church edifices in this city there is not one surpasses, nor probably one that rivals the subject of this sketch. This splendid monument—a magnificent testimony of a people's faith, erected to perpetuate with solemn grandeur the worship of the Almighty Father of all, is a lasting memento of honor to the Rev. William O'Meara, the indefatigable pastor of St. Gabriel's, a credit to his truly devoted and generous parishioners, and an ornament to the city.

This vast symmetrical structure occupies a beautiful site at the corner of Centre and Laprairie streets. Some idea of its magnificence may be formed from the fact that it cost about \$100,000. It is built of Deschambault limestone, which gradually improve in appearance by becoming lighter in color. Mr. Camille Prevost was the builder. The architects were Messrs. Perrault, Messard & Venne. The exterior dimensions are: length, 160 ft.; breadth, 70 ft.; breadth of transepts, 95 ft.; height of walls, above sills, 30 ft. There is a spacious basement, same area as the church, extending 11 ft. above the ground, which will be utilized for all the purposes of a hall. The style of architecture is of the Roman and Byzantine order. The facade, grand and imposing, evokes the admiration of all; it is of out stone and slightly projects from the main building in the centre and sides, in which are situated large double doors affording an easy means of exit. From the summit of the facade on either side rise turrets 30 ft. high, the summit of the central portion is reserved for the spire, which, when complete, will attain an altitude of 220 ft.

Apart from the church there are two vestry-rooms, the lower rises 11ft. above ground, the upper, 42ft. in length by 35ft. in breadth, has an altitude of 15ft. from floor to ceiling. The entire exterior walls of the building up to the main floor are constructed of cut stone.

The interior is a model of exquisite beauty—the blending of colors—salmon, blue, pink, and light grey,—is the work of a masterhand—there is nothing flashy, but on the contrary everything is chaste and modest, awakening in the visitor or worshipper sublime conceptions of the true grandeur, which has a tendency to elevate man and place him in more intimate communion with the Great Creator. Seven immense columns in imitation of marble, east of the centre on each side, with their bases sheathed in oak, encircled near the top with richly gilt bosses and annulets—support the roof, forming arches terminating at the sides. Two stately unique columns on either side of the main altar serve the same purpose; over the main altar on either side is a row of engaged columns, which are capped and surrounded by many choice pieces of carving in the way of mouldings, arcades, friezes, &c. The main nor side altars are yet in position; the former will be 14ft. high by 15ft. wide, built of oak, and a marvellous piece of sculpture and of rare beauty and design. It is now undergoing construction. The builders are Messrs. Allard, Leclerc & Orevier. Over the main altar there will be placed a grand picture of the Patron Saint, a masterpiece from the hand of a prominent artist. The chancel-rail, of oak, is superior to anything of the kind in this city. A mere glance will give evidence that it excels in exquisite workmanship.

There are two end galleries, the inferior supported by four massive columns in imitation of marble, and four in metal. This contains pews for members of the congregation. The superior gallery, similarly supported, is reserved for the organ and choir. The distance from the main floor of the church to the ceiling is 60 feet. The latter is a gem,

elaborately decorated with chaplets and mouldings of diverse form. The Stations of the Cross are fine specimens of terracotta work, imported from France; they cost \$100 each, and are a gift from the ladies of the parish. They are unique, the figures stand in bas-relief, and as they are somewhat highly colored they form a pleasing contrast to the chaste simplicity of the surroundings. The windows are of stained glass, fourteen of which bear figures and some appropriate mottoes. The church is lighted by 100 Auer and 150 electric lights, the work of the Royal Electric Co. On each column is placed a number of insulated brackets of beautiful design, the other lights surround the main altar. The pews of oak, now being placed in position by the Globe Furniture Co., of Walkerville, Ont., are richly trimmed; they are really fine, and speak well for the work this company turns out.

The heating apparatus, comprising the Daisy furnace, is the work of Carroll Bros.

The wood-work, plastering, plumbing and gasfitting was done by Mr. A Shearer, under the immediate supervision of his son Andrew. This gentleman did his work to perfection, and it is to be hoped he will everywhere meet the encouragement he deserves. The painting, by Messrs. Lefebvre, Duquette & Co., leaves nothing to be desired; a visit to the church would be the most convincing proof of their ability.

In fact, taking all things together, the Pastor and people of St. Gabriel's have reason to feel proud, and should be congratulated on the magnificent success which attended this understanding.

St. Gabriel's, formerly a part of St. Henry, is comparatively a new parish. It was canonically erected on the 10th of December, 1875. On the following day Rev. J. J. Salmon was appointed its first pastor. When Father Salmon was removed to St. Mary's, Rev. Father McCarthy replaced him, and on the death of the latter, the Rev. William O'Meara, the present pastor, became parish priest. Those who know the rev. gentleman are well aware of his true devotedness and zeal for the welfare of his flock. While true to his own people, he ever entertains a spirit of harmony and good will to those of other creeds. He has accomplished a great deal in the few brief years of his pastorate. After the church, there must eventually come a presbytery to correspond. Seeing that priest and people are doing so much to improve things in general, no doubt the Corporation will come to their assistance. The City Fathers can do something nice in the way of contributing to beautify the locality by gratuitously asphaltting Laprairie street.

The new church will be blessed, by His Grace Archbishop Fabre, on the first Sunday in May.

ATTORNEY-GENERAL SIFTON.

SOMEWHAT OF A CHANGE IN HIS TONE.

Hon. Mr. Sifton, Attorney-General for Manitoba, arrived at the Windsor Saturday, and in speaking to a city reporter of the elections said:

"I do not think the result in Haldimand has any important significance. The Conservatives practically told the people that the Remedial Order did not mean anything. The results in Antigonish and Vercheres, on the other hand, were highly significant, because the Remedial Order was made the ground of acceptance of the Government candidates, and the people rejected this claim. These are really Liberal victories."

Speaking of the press reports of the campaign he said: "I have been made to say that the Manitoba Government would listen to neither argument nor reason, but took its stand upon the new law, heedless of all that could be said or argued. Now, my position, and the position of the Government, which I clearly defined in all my speeches, was this: The Federal Government has issued a Remedial Order. We assume that this is the reasoned decision of the members of the Cabinet, who have given the matter consideration. This Order means the restoration of the old school system in its entirety, as it formerly existed. It means the unqualified teachers and an inefficient system. The Manitoba Government will never go back to that. That was what I stated. That is what I now repeat. To bring back that state of things would be a disgrace to Manitoba, a disgrace to the men at Ottawa, who would thrust the old system upon any

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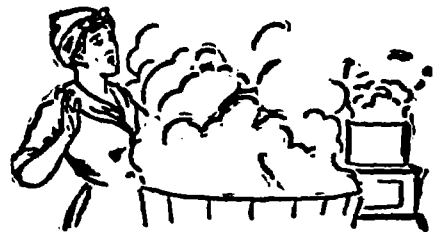


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portion of the people. I have described that old system to the people of Ontario and the facts are now broadcast. We have a right to assume that the men at Ottawa are sensible men. As such they could never, knowing the facts, impose the old school system upon the Province. I go no further than that."

A FREEMASON'S DEATH.

DISTRESSING SCENES AT THE BEDSIDE OF AN ITALIAN ANTI-CLERICAL.

For a long time the name Freemason in Italy in the ears of the beguiled crowd signified independent, free in thought and action. Putting aside the claptrap which is the underlying spirit of artificial European liberalism—and the liberalism of the Latin races is in great part artificial—it was far too little remembered that Freemasons bound themselves with strong ties and many oaths to obey their irresponsible superiors. And there was one salient point of their enslavement which was unfortunately likewise forgotten—it was that Freemasons died hampered and fettered in manifold ways unknown to other men. The hour of death is just that in which a man has the strongest inherent right to the fullest freedom, for he is then often endowed with a new light and made able to see his past life in truth. That new light is born of the strength which comes to the soul pausing upon the boundary of life before departing for eternity. It is not, therefore, a weakness in any way, nor born of a failure of physical strength. It is like to, but incomparably superior to the natural illumination which is the fruit of profoundest truth, coming in the time of meditation, in the silent hours of the night or in the early waking of the morning, determining and moulding anew the spirit of man. Spiritually this flash of tremendous recognition which is given to the dying may be the last call of grace. That is a fiction by which it is regarded as the base surrender of a once strong soul before the power of pain and the fear of the unknown, because, as I have said, it is founded in strength of intellect, being itself the last great gleam of the light of the human soul thrown over the path of its past. On account of this its nature and its manifest importance, non-Christians and anti-Christians alike, if they cherish personal liberty and disallow coercion in the solemnest circumstances of man's mysterious life, should put no let or hindrance upon the exercise of the individual will of him who lies upon the bed of death. A fact which is tinglingly and painfully galling to civilized Rome at the present hour goes to show that the great soi-disant liberal Masonic body, at least in its Italian development, is the enemy of the liberty of the dying and puerile desecrator of the sacredness of death. Rinaldo Roseo was a declared Freemason (No. 30 **) and convinced anti-clerical—whatever that may mean. His worst enemy never accused him of being a genius of evil; all who knew him admitted that he was a plodding and most laborious man of moderate intellectual means, and in his particular walk of life the victory is in the hands of such as he. From being a practicing physician he rose to be professor of legal medicine at the Roman University, and

finally Assessor of Public Health to the city of Rome. It had seemed wisdom to him to found and to belong to anti-clerical societies. A serious operation, failing in its effects, brought him to a fatal state in these last days. It was only when the extreme moments of his life had come that the anti-clerical phalax formed around his bedside permitted his wife to enter the sick-room, and even then they would not permit her to offer him the services of a priest, as in all freedom she had a right to do, using no compulsion, but proposing a rational measure to his own choice. The same guardianship was extended to his funeral. His family had been formally asked the regulation question whether or not they wished a cross on the hearse. Their answer was affirmative. When the Freemasons saw the cross they entered the room where the corpse was lying ready to be taken away and made a pandemonium in the presence of the harassed relatives, declaring that if the cross were not removed they would absent themselves from the funeral. Another scene of the same kind took place outside the house, and so disgraceful was it that the bystanders hissed the participators in it. Finally the cross was covered with the banner of the Giordano Bruno Association, and the Freemasons triumphed, tramping over the last wishes of the family and harrowing their feelings during the last moments of their possession of the body. This affords a mild instance of how Freemasons die and get buried!—Roman correspondent in the Philadelphia Catholic Times.

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A TALE TOLD THE EDITOR

MR. THOS. STRANG SPEAKS THAT SUFFERERS MAY READ AND LIVE.

ATTACKED WITH LA GRIPPE, THE AFTER EFFECTS DEVELOPING HEART TROUBLE—HIS FRIENDS THOUGHT HIM NEAR DEATH'S DOOR—AFTER MANY FAILURES HE HAS ONCE MORE REGAINED THE BLESSING OF PERFECT HEALTH.

From the Comber Herald.

Strangfield is a post office corner about six miles from Comber. It was named after the highly respected and well known family of Strangs. The neighborhood is a quiet one, being inhabited by a church-going, sober, industrious people. Among the people of that neighborhood none is better or more favorably known than Mr. Thos. Strang. Mr. Strang is a man of middle age and a bachelor. A few days ago he related to the Herald a story of his recovery from an illness which he believes would have resulted fatally but for the use of Dr. Williams' Pink Pills. The origin of Mr. Strang's trouble was la grippe, which developed into heart disease. He laid for months with every nerve in his frail body unstrung. He tried many medicines but none seemed to materially benefit him. He would rally at times and endeavor to walk, but his system being reduced and weakened he would frequently fall prostrate to the ground, and his friends had to carry him into the house. This terrible state of things lasted for months and all the while he was getting weaker, and even the most hopeful of his friends feared the worst. Mr. Strang was strongly urged to try the world renowned Dr. Williams' Pink Pills and consented to do so. A neighbor was dispatched to the Comber drug store for a supply. In a few days after beginning their use he began to improve. In a couple of weeks he was able to walk around, and to-day Mr. Strang is rejoicing and telling the same old story of renewed strength through the use of Dr. Williams' Pink Pills. Mr. Strang is now a sound man. Quite frequently he walks to Comber, a distance of six miles, to attend church. He informed the Herald that he was only too glad to give his experience so that suffering humanity may also reap the benefit and thus be released from the thralldom of disease and pain. To his benefactors—for such they are—Mr. Strang feels that he owes a debt of gratitude. With him the days when beads of agony stood on his brow have passed away, and his body has been regenerated anew by the use of Dr. Williams' Pink Pills.

The after effects of la grippe and all troubles due to poor blood or shattered nerves speedily yield to a fair treatment with Dr. Williams' Pink Pills. They cure when other medicaments fail, and no one should suffer for an hour without giving this great remedy a trial. Sold by dealers or sent by mail, postpaid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Company, Brockville, Ont., or Schenectady, N.Y. Refuse all imitations and substitutes.

A STRIKING CRITICISM.

The following remarks of the Rev. Father Phelan's Catholic organ, St. Louis, Mo., has created quite a sensation. That able editor says:

"The association of Christian Endeavorers and the Epworth League number over 100,000 young men and women. Everyone of them expects, hopes and labors to get married. They are actively engaged in courting when not most actively busy in singing and praying. These young people are very much in each other's company. There is, perhaps, not one of the young women who has not one or more beaux. Under such circumstances it would be the simple dictate of every day prudence to keep these people under surveillance. Catholics are terribly alive to the importance of marrying wisely and well. Hence the care of the Church for the young; her awful rigor in respect to the marriage tie. But outside the Catholic Church the business of marrying and giving in marriage is a thing of haphazard. These two assets go off from home thousands of miles and stay weeks away from the parental roof with no one to protect them from the wiles of the vicious. Last summer 80,000 people met

in a large city in the east and stayed huddled together in hotels and private houses for two whole weeks. These 80,000 people were actually courting and they were thrown into promiscuous company and free to roam at their own sweet will withersoever their passion might lead. The corrupting tendency of such heterogeneous gatherings of young people cannot be overestimated, and for downright viciousness and depravity they have never been equalled since the horrid saturnalia of Greece and Rome. The history of these general conventions will never be told, and chapters without end could be written in the heart's blood of mothers. The double murder trial that will soon take place in San Francisco will disclose some of the traps and snares that have been set for the poor unwary girls in these promiscuous assemblages of young church workers. Purity is little more than a medical term among our Protestant friends now, but will unchastity become synonymous with wholesale suicide and murder. God help the poor girls who have no mother to advise them and father confessor to warn."

[WRITTEN FOR THE TRUE WITNESS.]
ROBIN SONG.

New terror stirred the night, dawn's blazing sun
Blasts vanished Winter's last redoubt of mist;
Ten thousand wanton stream ets run
To keep with lawless floods wild tryst:
Bland down the air
The South's long-banished breathing bear;
Through snow-baked months no tuneful
throat was heard,
To-day the robin trills, spring's cheeriest bird,
Hi! Hearken here! Hi!
Quell fear; thought clear; dry tear;
Shine hold dear! full of cheer! full of cheer!
full of cheer!

Bold minstrel of the sweet, strong notes, loud
sing
Gay strains that lesson lilac-scented May,
Lamping the Juneward steps of Spring.
Twirl balmy blooms sprung by the way.
A poet thou
When Hope, as herald, might avow;
Thy lyric hall of glauc-notes censure showers
On dots who nurse dull thoughts in April
hours.
Hi! Hearken here! Hi!
Quell fear; thought clear; dry tear;
Shine hold dear! full of cheer! full of cheer!
full of cheer!

MAURICE W. CASBY.

An unprofitable affair.—Labouring under a delusion.

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always to get the best article of its kind at the cheapest rate, the chances are that you invariably buy your Dry Goods from us. That's the principle that underlies our business. We buy in that way, and we sell in that way. It runs like the electric current of our cash system through every Department. "The best article of its kind at the lowest possible cash price!" That's a good rule to go by at all times, but especially in times like these Give it a trial in Dress Goods!

We are showing at present all the latest European novelties in Spring and Summer Dress Goods—assortments suited to every taste and fitted to every purse—the salient feature of every individual specimen of which is correctly and tersely described by the phrase "the very best article of its kind at the very lowest possible cash price."

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NOTICE.

THE Fabrique Notre Dame, of Montreal, hereby gives public notice that the Cemetery authorities are prepared to bury the bodies at present lying in the vaults of the Cote-des-Neiges Cemetery, and consequently all whom it may concern are requested to attend to this matter at the earliest possible moment, in order that the interments may be properly performed, and that the rush on the first May next may be avoided.

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Best Hiawatha Flour,
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THEY SPREAD THE GLAD NEWS.

Paine's Celery Compound Makes Them Well.

After Suffering For 18 Years The Great Spring Medicine Cures Mrs. G. H. Parker.

Eighteen years of intense suffering, disappointment and anxiety! Failure after failure with doctors and worthless medicines made life sad and dreary for Mrs. G. H. Parker, Winona, Ont.

After some persuasion, Mrs. Parker was induced to give Paine's Celery Compound a fair and honest trial.

What happy grand results! Such a victory over suffering! Complete cure and renewed health!

The following is Mrs. Parker's unsolicited testimony:—

"I have been a great sufferer from neuralgia for nearly eighteen years; these sufferings at times were so bad that words would fail to describe them. After having tried every known remedy, and different physicians, and receiving no help, I was persuaded to try your Paine's Celery Compound, which I have been using for the past four months. I am happy to say that I am now a different woman and completely cured. I can recommend your Paine's Celery Compound to all my friends, for it has been worth hundreds of dollars to me."

HELPING ONE'S NEIGHBOR.

Although the golden rule is too little regarded, there are many pleasant examples of neighborly kindness to be found; and it is somewhat astonishing that the gratification derived by all concerned from good deeds does not incite to more expressions of sympathy or affection. In the presence of a great disaster, like the flood at Johnstown, everybody is aroused to sympathy, and there is pleasurable excitement and emulation in the effort to extend help to the sufferers. Everybody feels better for having been stirred up to good deeds; and yet they have only followed the Golden Rule. They have set aside their selfishness for the moment, have considered the distresses of others, and have lent a helping hand to their neighbors. An approving conscience has rewarded them and has made them feel, at least for the moment, that "it is better to give than to receive." With such experiences, why do they relapse into selfishness and refuse to take any further interest in their neighbors' affairs? They have all about them cases of distress as great sufferers as those that roused their pity when they first heard of the great flood and of its thousands of victims. But the individual case makes less impression upon them. There are other people who can attend to isolated cases of want or suffering, and so the selfish man buttons up his pocket and, what is worse, closes up his heart against appeals made for assistance. The refusal of help that costs something in money might be forgiven, but not the refusal of sympathy and of the help that comes from wise counsel or guidance. Leaving out of consideration help for one's neighbor, in the form of gifts or charity, there is a wide field open for the application of the Golden Rule in other ways. A helpless woman may have a little property which is in danger of being sacrificed to the greed of other people solely because she is not versed in the law and does not know how to protect herself. Active interference on her behalf by a kindly neighbor, disinterested

advice, or temporary money help, may serve to relieve her of all difficulties and dangers, and save for her a little competency. There is here no element of charity or gift-giving; to be neighborly in such a case requires only sympathy, advice and direction, yet it may accomplish as much good as a large gift of money. If a man should fall in the street the passer-by, however churlish, would help him to his feet; why should he not be as kindly when the fall has been figurative? Franklin proposed once to establish a perpetual helping fund. When he met a worthy man needing help he was to advance him a certain sum as a loan, to be repaid by the recipient when he was able to do so, —not to Franklin, but as a loan to a successor in distress, and so on in a never ending chain. There is not much doubt that the chain would be broken; but the principle is right; and if all men should even try to follow the Golden Rule such a system would enable one five dollar bill to relieve as many cases of distress as it now pays debts. A modification of Franklin's plan has been tried by a philanthropist with such measure of success as to please him. Having noticed the benefits sometimes conferred on business acquaintances through loans to tide them over difficulties, he made a special deposit in the bank for this use. When an appeal was made to him for help he would explain to the borrower the character of the fund from which the loan was to be taken and that, unless it should be returned, the fund available for such use would be diminished. He was, it is true, obliged to replenish it from time to time, but not as often as he had expected, and he became satisfied that through its agency he had inspired some other people with the feeling of sympathy for neighbors in distress which he himself felt. If it be true that the chief aim of life, so far as this world is concerned, should be the happiness of one's self and others, it is strange that so few seek to obtain it by the Golden Rule, which so surely guides us to where it may be found.—*Irish American.*

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FLOUR, GRAIN, Etc.

Flour.—We quote:
 Patent Spring.....\$3.30 @ 3.30
 Winter Patent.....3.65 @ 3.75
 Manitoba Patents.....0.00 @ 0.00
 Straight Roller.....3.30 @ 3.50
 Extra.....2.80 @ 3.15
 Superfine.....2.80 @ 2.80
 City Strong Bakers.....3.65 @ 3.75
 Manitoba Bakers.....3.40 @ 3.75
 Ontario Bakers—extra.....1.45 @ 1.65
 Straight Roller bags.....1.80 @ 1.70

Oatmeal.—We quote:—Rolled and granulated, \$4.10 to \$4.30; Standard, \$4.05 to \$4.10. In bags, granulated and rolled are quoted at \$3.00 to \$3.07, and standard at \$1.95 to \$2.00. Pot barley \$3.75 in bbls and \$1.75 in bags, and split peas \$3.50 to \$3.60.

Bran, etc.—We quote \$18.00 with a downward tendency, showing a drop of \$1.00 per ton. Shorts are quoted at \$18.50 to \$19.00, and Mouillie \$22 to \$23 as to grade.

Wheat.—No. 1 Manitoba hard wheat is nominally quoted at 79c. Private advices from Western millers state red and white winter wheat is costing them 75c to 73c at their mills.

Corn.—61c to 61½c, while buyers' ideas are 59c to 59½c.

Peas.—The market is quiet but steady at 68c to 70c in store per 60 lbs. In the West, sales are reported at 66c to 67c per 60 lbs, but exporters say they are only worth 63c per 60 lbs here.

Oats.—Although sales of No. 2 white oats have transpired at 40½c, one holder informs us that he cannot get that figure, and we quote at 40c to 40½c.

Barley.—No. 1 barley is quoted at 60c, and we quote 55c to 60c for malting. Feed barley 50c to 51c.

Rye.—We quote at 54c to 55c. It cost 56c to 57c to lay it down from the West.

Buckwheat.—52c to 53c; demand for the local trade.

Malt.—The market is quiet at 70c to 77½c.

Seeds.—Canadian timothy at \$3.25 to \$3.50. Red clover is steady, and prices are quoted at 11c to 12c per lb; 10½c to 11½c, mammoth clover 11½c to 12½c.

PROVISIONS.

Pork, Lard, &c.—We quote as follows:—
 Canada short cut pork, per bbl...\$17.00 @ 17.50
 Canada thin mess, per bbl.....18.00 @ 18.50
 Mess Pork, American, new, per bbl...00.00 @ 00.00
 Extra plate beef, per bbl.....10.50 @ 11.00
 Hams, per lb.....9 @ 11c
 Lard, pure in pails, per lb.....7 @ 8½c
 Lard, com. in pails, per lb.....7 @ 7½c
 Bacon, per lb.....10 @ 11c
 Shoulders, per lb.....8½ @ 9c

DAIRY PRODUCTS.

Butter.—We quote prices as follows:—
NEW BUTTER. per lb.
 Creamery.....20c to 21c
 Townships.....18c to 18½c
 Morrisburg.....15c to 17½c
 Western.....15c to 16c

OLD BUTTER. per lb.
 Creamery.....11c to 14c
 Townships.....10c to 12c
 Western.....7c to 10c

Roll Butter.—Sales have been made at 10c up to 14c.

Cheese.—Prices here are more or less nominal at 9c to 10c as to quality. Fodder cheese sold yesterday at Brockville at 8½c, and a few were worked off to the local trade here at 8c. The cable is lower at 48c to 50c.

COUNTRY PRODUCE.

Eggs.—The market has dropped 2c to 2½c per dozen since our last report, sales having been made within the past few days at 12c to 13c, the latter figure now ruling for lots. They will have to decline 2c more.

Tallow.—At 50 to 60.

Baled Hay.—No. 2 shipping hay \$7 to \$7.60 in round lots, and No. 1 straight Timothy at \$8 to \$8.50. At country points \$5.50 to \$6.50 f.o.b. as to location.

Hops.—Prices are nominal at 5c to 8c as to quality.

Honey.—Old extracted 5c to 5½c per lb. New 7c to 9c per lb in tins as to quality. Comb honey 10c to 18c.

Maple Products.—Syrup in kegs at 5c to 5½c, one lot of dark colored selling at 4½c per lb. Tins sold at 6c to 7c, one lot of two dozen tins being placed at 5½c; but the syrup was not choice. Sugar has been disposed of at 6c to 7c for new and at 5c to 5½c for old.

Beans.—The market is firm at \$1.60 to \$1.75 for good, hand-picked mediums. Choice hand-picked pea beans have brought higher prices. Poorer kinds are quoted all the way from \$1.25 to \$1.50.

FRUITS, Etc.

Apples.—Ordinary \$3.00 to \$3.50 per barrel; fancy \$4.00 per barrel; dried 6c to 7c per lb; evaporated, 6½c to 6¾c per lb; evaporated fancy, 7c to 8c per lb.

Oranges.—Messina \$1.60 to \$2.00 per box; Blood, \$2.25 to \$3.00 per box; \$4.00 to \$5.00 per box; Valencia, 420s. \$4.00 to \$4.25; 714s. \$4.50 to \$5.00 per box; California navels, \$3.25 to \$3.75 per box; seedlings, \$2.00 to \$2.40 per box; California Budded, \$3.15 to \$3.60 per box; Jamaica, \$7.00 to \$8.00 per barrel.

Lemons.—\$2.25 to \$2.75 per box; fancy \$3.00 to \$3.25 per box.

Pine Apples.—25c to 30c each.

Bananas.—\$1.00 to \$1.75 per bunch; extra large \$2.00 to \$2.25 per bunch.

Cucumbers.—\$2.25 per doz.

Lettuce.—75c to \$1 Boston; 80c to 80c local.

Parsley.—25c to 35c per doz.

California Peas.—\$2.25 to \$2.50 per box.

Easter Buries, \$3 to \$3.25.

Cranberries.—\$3.00 to \$4.00 per box.

Grapes.—Almeria, \$7.00 to \$7.50 per keg.

Dates.—3c to 4c per lb.

Fruit.—"Atlas," 4½c to 4½c per lb.

Cocoanuts.—Fancy, firsts \$4.50 per hundred; seconds, \$3.50 per hundred.

Tomatoes.—6 bkt carrier \$5.50 to \$6.

Asparagus.—80c to 75c per bunch.

Strawberries.—40c to 50c per box.

Potatoes.—On track 65c to 70c per bag; jobbing lots, 75c to 80c per bag; New Bermuda, \$7.50 to \$8 per barrel; Sweet, \$4.75 to \$5.00 per barrel.

Onions.—Red, \$1.90 to \$2.00 per barrel; Yellow, \$2.25 per barrel; Bermuda, \$3.00 per crate; Egyptian, \$3.25 per cwt.

FISH AND OILS.

Salt Fish.—Dry cod \$4 to \$4.50 and green cod No. 1, \$4 to \$4.50. Labrador herring \$3.75 to

\$4, and shore \$3.00 to \$3.50. 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.—Lobsters \$3.00 to \$3.25, and Mackerel \$3.85 to \$4.00 per case.

Oils.—We quote 37½c to 40c for steam refined pale. Cod oil is quoted away up, the stock of Newfoundland here being chiefly held by one firm, which ask 37c. Cod liver oil is quiet and easy at 55c to 56c as to quality.

P. McKenna & Son

Would remind the readers of the TRUE WITNESS that they are still on deck, and, as usual, ready to attend to all orders in the Florist's line, either wholesale or retail. Now is the time to order SPRING flowers, and have them delivered when you want them. TELEPHONE No. 4197.

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SOULANQUES CANAL.
 Notice to Manufacturers of and Dealers in Portland Cement.

SEALED TENDERS addressed to the under- signed, and endorsed "Tenders for Portland Cement," will be received at this office up to noon on Tuesday, 30th April, 1895, for the supply and delivery of 25,000 barrels, or any portion thereof, of Portland Cement. Specifications and forms of Tender can be obtained by the parties tendering at the office of the Chief Engineer of Railways and Canals, Ottawa.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence of each member of the same, and, further, an accepted bank cheque for 5 per cent of the total amount tendered for must accompany the tender. This accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,
J. H. BALDERSON, Secretary.

Department of Railways and Canals,
 Ottawa, 5th April, 1895. 88-8

SEALED TENDERS addressed to the under- signed, and endorsed "Tender for Post Office, &c., at Rimouski, P. Q.," will be received at this office until Tuesday, 30th April, for the several works required in the erection of Post Office, &c., at Rimouski, P. Q.

Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the Court House, Rimouski, on and after Thursday, 4th April, and tenders will not be considered unless made on form supplied, and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,
E. F. E. ROY Secretary.
 Department of Public Works,
 Ottawa, 2nd April, 1895. 88-9

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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, as salt 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

538 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.

Purchasers should look to the Label of the Pots and Boxes. If the address is not 88 Oxford Street, London, they are spurious.

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Use no other, Ladies, and be happy.

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

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SAY

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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.

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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. FAVARD, M. D.
Prof. of chemistry at Laval University
Montreal, March 27th 1889.

"I have used your ELIXIR and find it excellent for BRONCHIAL 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.

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LACHINE CANAL,

NOTICE is hereby given that the Lachine Canal will be emptied on Monday, the 15th April inst., or as soon after as the state of the ice will permit, and that the water will not be admitted back into it before the opening of navigation.

By order,
(Sgd.) ERNEST MARCEAU,
Supt'g Engineer.

PRICES THAT TELL

COLORED SATIN, 20c per yard

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COLORED DRESS GOODS (All-wool,) 8c per yard.

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TOWELS, 22x45 inches, 10c each.

WHITE CURTAINS (8 yds.), 60c pair.

GOOD KID GLOVES, 25c Pair.

BLACK LACE SCARFS, (2½ yds. long), 15c each.

And a Lot of ether Seasonable Goods to be cleared out before moving.

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If you see them. They are fashionable, finely tailored, fitting at neck and shoulders like a glove—you'd never dream they were ready-made.

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NOTICE.

Notice is hereby given that the Montreal Island Belt Line Railway Company will make application to the Parliament of Canada at the next session thereof for an act to amend Act 57-58 Victoria, Chapter 88, to define and enlarge its bonding powers, to ratify and confirm or modify all contracts and agreements made with the divers Municipalities of the Island of Montreal and other places, respecting its line of railway, under and in virtue of said act, and of Act 56 Victoria, Chap. 70 of the Statutes of the Province of Quebec; to change the number of its Directors, and for other purposes.

Montreal, 2nd April, 1895.

AUGE, GLOBENSKY & LAMARRE,
Attorneys for Appellant.

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JUDGE M. DOHERTY,

Consulting Counsel,
SAVINGS BANK CHAMBERS'
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Advocates: and: Barristers,
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Hon. M. Doherty, of Counsel.