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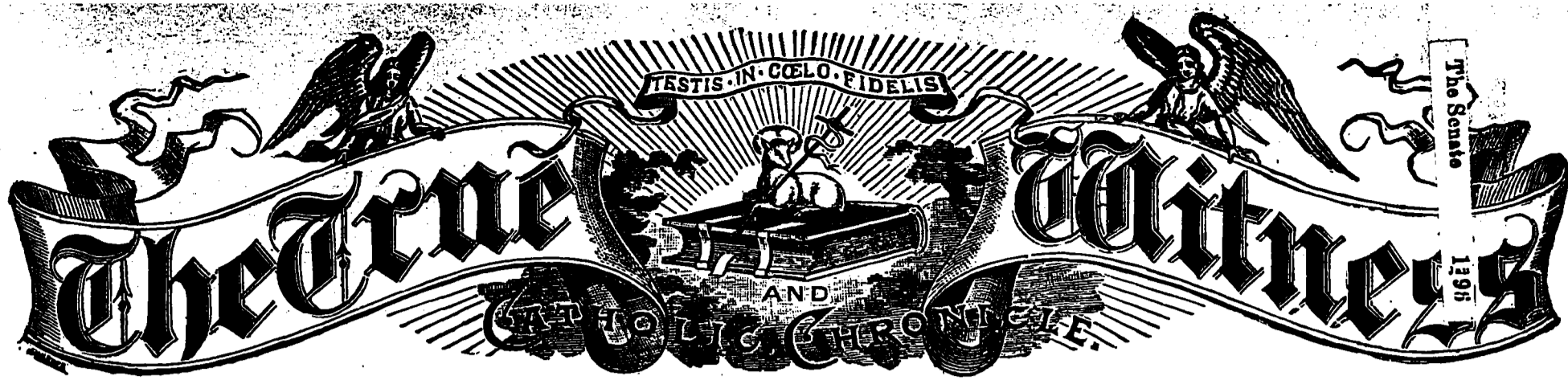
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EDITORIAL NOTES.

IT APPEARS that in Holland the rights of conscience are recognized and respected. The railroad managers have agreed to give their Catholic employees full liberty to abstain from work on church holydays. There is something very liberal in this decision of the wealthy labor employers of that country; in lands we know of the example might be followed with very beneficial results.

OSCAR WILDE has given the world "An Ideal Husband." We hope it will be a success, and above all that the author has not clothed his model in the eccentric garments in the long-haired lecturer who was the laughing stock of the American public a few years ago. Oscar is certainly a clever fellow; a pity that he cannot walk the earth like ordinary mortals.

NOT LONG AGO we gave a full list of the Popes from the first to the last, with the dates commencing and closing each reign. A correspondent wants to know how many Popes have occupied the Pontifical throne. Leo XIII. is the two hundred and fifty-eighth direct successor of St. Peter. If our friend will look through THE TRUE WITNESS issues for November last he will find the details of that interesting list.

THREE new Apostolic Vicariates have been created, by the Congregation of the Propaganda, in Nyanza. Two are under the charge of the White Fathers and one under the English missionary Fathers. It is to be hoped that "Regions Beyond" will not feel hurt and that Mr. H. Grattan Guinness will not lose any sleep over the news. We would be sorry to disturb that zealous writer's peace of mind; he is so very unbearable when the anti-Catholic mania seizes him.

ACCORDING to the Voce della Verita, an Irish pilgrimage of five hundred is expected in Rome. Truly is Ireland the land of Faith. It is wonderful to contemplate her history; the stronger the storms of persecution that beat about her, the deeper into her soil did the great tree of Faith drive its roots. Apart from Rome being the centre of Christian life, it has also a special attraction for the sons and daughters of Ireland—it is the shrine that holds the great heart of O'Connell.

JOHN BURNS seems to think that his own description of Chicago was not exact. He had called it "a pocket edition of hell;" now he wishes to have it read that "hell is a pocket edition of Chicago." With all due respect to Mr. Burns and his powers of observation, we think that he would have done better to have left his solitary epigrammatic remark alone. He visited Chicago, and could possibly form some slight idea of it; but we trust that he has never visited the other place. If a man were to go there on an investi-

gating tour he might be badly disappointed—as far as his return and subsequent reports are concerned.

A CONTEMPORARY has the following significant piece of information:

"The Pope has addressed a confidential message to the cabinets of several European Powers calling attention to the trouble in Italy, and inviting their support in the event of complications."

THE month of February is dedicated by the Catholic Church to the Holy Family. During the month there are several important feasts. On the second, the Purification; on the third, St. Francis de Sales; on the ninth, St. Cyril of Alexandria; on the eleventh, the Servite Founders; on the fourteenth, St. Valentine; on the twenty-third, St. Peter Damian and St. Mathias the Apostle. The twentieth will be kept by Pope Leo as the seventeenth anniversary of his election.

THERE ARE queer contradictions in this world. The Emperor of Germany, a Protestant sovereign, never inaugurates a session of the Reichstag without invoking the blessings of God. The King of Italy, who is supposed to be a Catholic, never mentions the name of God in his speeches in opening the Italian Parliament. The first article of the Italian statute recognizes the Catholic religion. How explain these facts? Simply by examining into the surroundings of the latter monarch. He is the victim of continental masonry, and is the figure-head, but not ruler of his country. The real king is Lemmi; the real statutes are the laws of the secret societies; the real power is that wielded by the sworn enemies of Catholicity—Christianity—God!

"THE VATICAN, THE POPE AND CIVILIZATION" is the title of a work which Cardinal Bourrett and other writers will soon have published in Paris. This book will be a history of the Papacy from St. Peter down to Leo XIII. Without doubt this work will be one of very great importance. Particularly instructive will be the chapters in which the effects of Catholicity on civilization are described. Drop a stone in a pond and watch the effect upon the water; circle after circle, each larger and deeper than the former, widening out until the whole surface becomes agitated. So do we perceive the cycles of civilization working under the influence of Catholicity; and so will that influence continue until the rim of time has been touched by the wave of civilization.

BEFORE long we will have quite a collection of poems, or verses, good, bad and indifferent, sufficient to publish an amusing volume. We have at present over thirty-five poetic compositions sent in by different subscribers and friends. We readily understand that each one is anxious to have his or her production published. Still it would be impossible

for us to find room for them all, were we to devote a whole issue to nothing else. And if we take them each in turn, not a few would have to wait several months before having a turn. And as each writer imagines that such a delay is unfair, or a mark of non-appreciation on our part, we must adopt some method of satisfying all. We, therefore, have determined not to publish any poems except those written for special occasions of general interest, and then they must be of first-class literary merit. Thus we will avoid offending any person and save ourselves the unpleasant duty of declining contributions.

THE REPUBLIC says that "Leo XIII. placed republican France under a new obligation by the promptitude with which he instructed the nuncio at Paris to congratulate President Faure on his election. The value of this congratulation, coming at a time when some Frenchmen appear to doubt of the permanency of republican institutions in the land, can be readily imagined; and the moral effect of the Pope's action was doubtless widely felt." It has been widely circulated that President Faure is the first Protestant to occupy that position. But since the President himself says that he is a Catholic, the assertion goes for nothing. It is probable that Mr. Faure should be the best judge in the matter. If he calls himself a Catholic, it is of little consequence what the press may call him.

THE Legion of Honor is a decoration highly prized by Frenchmen the world over; but according to the Universe it is rapidly becoming the token of corruption and favoritism. It is thus our trans-Atlantic contemporary speaks:—

"The French were never politically blameless, but now they are lapsing into more hopeless blunders than ever. Black-mailing in journalism and corruption in the Parliament are the rule, and Ministers are hard to seek. At a recent meeting in the Chamber of Deputies one hon. member quoted a quatrain thirty years old with great success:

Les temps etalent durs autrefois,
On pendait les voleurs aux croix;
Aujourd'hui les temps sont meilleurs
Et l'on pend les croix aux voleurs!

We might thus translate these lines:

"The times were so hard long ago,
That thieves on crosses were hung;
But to-day we've a different way,
The crosses on thieves now are strung."

POOR Mr. Doniel is coming in for no end of abuse from the Freemasons. He left the order and handed over his insignia to Mgr. Coullie, Archbishop of Lyons. He was a Rosy Cross, and Venerable of the lodge of Les Adeptes d'Isis-Montyon at Orleans. The disciples of the Grand Orient claim that he was a fraud and was never a man to be relied upon. Despite all that the facts remain that he was a member of the Grand Council of the Order in 1890, 1891, 1892, 1893, and a deputy of the last convention, held in September, 1894, in the Rue Cadet. If he was a fraud and an unreliable man the Masonic body must be

composed of queer characters, otherwise he would not have been chosen to occupy such responsible offices during so many years. Doniel is a genuine mason, or else every member of their grand council are frauds and unreliable. One thing certain, he is now a genuine convert from their errors.

THE REV. E. V. LEBRETON, a so called ex priest, died recently in St. Louis. He was at one time a Catholic priest, exercising his ministry in Lowell, Mass. He subsequently fell away and became a Methodist. Of course, as is the usual thing, there was a woman in the case, and Lebreton married her. He villified the Church as much as he possibly could. But he never lost entirely his faith, and in his remorse he turned to drink. Not long ago he left Lowell leaving a letter to the effect that he was going to return to the Church. Two weeks ago his so-called wife got a letter announcing his death in St. Louis. The letter contained the remark: "It may be a consolation for you, and at the same time it might repair the scandal he has given you, to know that he died reconciled to his God and full of sorrow for his past misdeeds." There was one grand point in Lebreton's favor; he never insulted the Blessed Virgin. Probably he even privately said an occasional Ave Maria. The one who is faithful to the Mother of Jesus cannot perish, for the Son loves the one who loves His Mother.

ONE of our most flourishing Canadian parishes is that of St. Mary's, or Our Lady of Good Counsel, Montreal. To all the good people of that parish the following information, clipped from the Augustinian monthly, Our Lady of Good Counsel, of which Miss Eleanor C. Donnelly is the accomplished editor, will prove of interest:—

"The first church erected in the United States, under the title of Our Lady of Good Counsel, was built at Lehigh, I. T., in the year 1886. Its pastor was Right Rev. Isidore Robot, O.S.B., first prefect-apostolic of the Indian Territory. In this little church is a large, handsomely-framed lithograph of the Augustinian Madonna sent from Genazzano by the late Rev. Edward M. Mullen, O. S. A., after he had touched it to the miraculous image there preserved."

MANY of our readers who belonged to the Pontifical Zouaves will be interested in this item which we clip from the London Universe:

"The death of the Brigadier Tito de Stefan's, of the Pontifical Gendarmeria, is announced. His father was a captain in the corps, and at eighteen years of age—that is to say, in 1844—he enrolled himself in the service of the Holy See. In 1860 he was a brigadier, and was decorated with the medal Pro Petro Sede. He was as charitable as he was valorous, and distinguished himself by his attention to the cholera patients at Albano in 1867. He was at Mentana, and won the cross Fidei et Virtute. In 1870 he was faithful to the cause of St. Peter. R.I.P."

Perhaps not a few of our fellow country-men will remember Tito de Stefan; if not they certainly heard of his name and his great merits.

ENCYCLICAL LETTER

OF HIS HOLINESS POPE LEO THE THIRTIETH.

TO THE UNITED STATES OF AMERICA—AFFAIRS OF GREAT MOMENT—GOVERNMENT, EDUCATION, INDUSTRIAL AND SOCIAL RELATIONS—QUESTIONS OF GENERAL CATHOLIC INTEREST OUTSIDE THE UNITED STATES.

We give below the official and revised translation of a large portion of the Holy Father's latest Encyclical Letter to the prelates of the United States. We omit some of the lengthy paragraphs which deal with questions of exclusive interest to that country, and give in full those which most affect us in Canada:—

TO OUR VENERABLE BROTHERS THE ARCHBISHOPS AND BISHOPS OF THE UNITED STATES OF NORTH AMERICA, LEO XIII. POPE.

Venerable Brethren, Health and Apostolic Benediction:

We traverse in spirit and thought the wide expanse of ocean; and although we have at other times addressed you in writing—chiefly when we directed Encyclical letters to the Bishops of the Catholic world—yet have we now resolved to speak to you separately, trusting that we shall be, God willing, of some assistance to the Catholic cause amongst you. To this we apply ourself with the utmost zeal and care; because we highly esteem and love exceedingly the young and vigorous American nation, in which we plainly discern latent forces for the advancement alike of civilization and of Christianity.

For our part, we have left nothing undone, as far as circumstances permitted, to preserve and more solidly establish amongst you the Catholic religion. With this intent, we have, as you are well aware, turned our attention to two special objects: first, the advancement of learning; second, a perfecting of methods in the management of Church affairs.

THE APOSTOLIC DELEGATION.

But when the Council of Baltimore had concluded its labors, the duty still remained of putting, so to speak, a proper and becoming crown upon the work. This, we perceived, could scarcely be done in a more fitting manner than through the due establishment by the Apostolic See of an American Legation. Accordingly, as you are well aware, we have done this. By this action, as we have elsewhere intimated, we have wished, first of all, to certify that in our judgment and affection America occupies the same place and rights as other States, be they ever so mighty and imperial. In addition to this we had in mind to draw more closely the bonds of duty and friendship which connect you and so many thousands of Catholics with the Apostolic See. For it has been, from earliest antiquity, the custom of the Roman Pontiff in the exercise of the divinely-bestowed gift of the primacy in the administration of the Church of Christ to send forth legates to Christian nations and peoples. And they did this, not by an adventitious but an inherent right. For "the Roman Pontiff upon whom Christ has conferred ordinary and immediate jurisdiction, as well over all and singular the Churches, as over all and singular pastors and faithful, since he cannot personally visit the different regions and thus exercise the pastoral office over the flock intrusted to him, finds it necessary, from time to time, in the discharge of the ministry imposed on him, to dispatch legates into different parts of the world, according as the need arises; who, supplying his place, may correct errors, make the rough ways plain, and administer to the people confided to their care increased means of salvation."

But how unjust and baseless would be the suspicion, should it anywhere exist, that the powers conferred on the Legate are an obstacle to the authority of the Bishops! Sacred to us (more than to any other) are the rights of those "whom the Holy Ghost has placed as Bishops to rule the Church of God." That these rights should remain intact in every nation, in every part of the globe, we both desire

and ought to desire, the more so since the dignity of the individual Bishop is by nature so interwoven with the dignity of the Roman Pontiff that any measure which benefits the one necessarily protects the other. "My honor is the honor of the Universal Church. My honor is the unimpaired vigor of my brethren. Then am I truly honored, when to each one due honor is not denied." Therefore, since it is the office and function of an Apostolic Legate, with whatsoever powers he may be vested, to execute the mandates and interpret the will of the Pontiff who sends him; thus, far from his being of any detriment to the ordinary power of the Bishops, he will rather bring an accession of stability and strength. His authority will possess no slight weight for preserving in the multitude a submissive spirit; in the clergy discipline and due reverence for the Bishop, and in the Bishops mutual charity and an intimate union of souls. And since this union, so salutary and desirable, consists mainly in harmony of thought and action, he will, no doubt, bring it to pass that each one of you shall persevere in the diligent administration of his diocesan affairs; that one shall not impede another in matters of government; that one shall pry into the counsels and conduct of another; finally, that with disagreements eradicated and mutual esteem maintained, you may all work together with combined energies, to promote the glory of the American Church and the general welfare. It is difficult to estimate the good results which will flow from this concord of the Bishops. Our own people will receive edification; and the force of example will have its effect on those without—who will be persuaded by this argument alone that the divine apostolate has passed by inheritance to the ranks of the Catholic Episcopate.

Another consideration claims our earnest attention. All intelligent men are agreed, and we ourselves have with pleasure intimated it above, that America seems destined for greater things. Now it is our wish that the Catholic Church should not only share in, but help to bring about, this prospective greatness. We deem it right and proper that she should, by availing herself of the opportunities daily presented to her, keep equal step with the Republic in the march of improvement, at the same time striving to the utmost, by her virtue and her institutions, to aid in the rapid growth of the States. Now, she will attain both these objects the more easily and abundantly, in proportion to the degree in which the future shall find her constitution perfected. But what is the meaning of the Legation of which we are speaking, or what is its ultimate aim, except to bring it about that the constitution of the Church shall be strengthened, her discipline better fortified? Wherefore, we ardently desire that this truth should sink day by day more deeply into the minds of Catholics; namely, that they can in no better way safeguard their own individual interests and the common good than by yielding a hearty submission and obedience to the Church. Your faithful people, however, are scarcely in need of exhortation on this point; for they are accustomed to adhere to the institutions of Catholicity with willing souls and a constancy worthy of all praise.

THE CHRISTIAN DOGMA OF MARRIAGE.

To one matter of the first importance and fraught with the greatest blessings it is a pleasure at this place to refer, on account of the holy firmness in principle and practice respecting it which, as a rule, rightly prevails amongst you; we mean the Christian dogma of the unity and indissolubility of marriage: which supplies the firmest bond of safety, not merely to the family, but to society at large. Not a few of your citizens, even of those who dissent from us in other doctrines, terrified by the licentiousness of divorce, admire and approve in this regard the Catholic teaching and the Catholic customs. They are led to this judgment not less by love of country than by the wisdom of the doctrine. For difficult it is to imagine a more deadly pest to the community than the wish to declare dissoluble a bond which the law of God has made perpetual and inseparable. Divorce "is the fruitful cause of mutable marriage contracts; it diminishes mutual affection; it supplies a pernicious stimulus to unfaithfulness; it is injurious to the care and education of children: it gives occasion to the breaking up of domestic society; it

scatters the seeds of discord among families; it lessens and degrades the dignity of women, who incur the danger of being abandoned when they shall have subserved the lust of their husbands. And since nothing tends so effectually as the corruption of morals to ruin families and undermine the strength of kingdoms, it may easily be perceived that divorce is especially hostile to the prosperity of families and States."

THE DUTIES OF CITIZENS.

As regards civil affairs, experience has shown how important it is that the citizens should be upright and virtuous. In a free State, unless justice be generally cultivated, unless the people be repeatedly and diligently urged to observe the precepts and laws of the Gospel, liberty itself may be pernicious. Let those of the clergy, therefore, who are occupied with the instruction of the multitude, treat plainly this topic of the duties of citizens, so that all may understand and feel the necessity, in political life, of conscientiousness, self-restraint and integrity; for that cannot be lawful in public which is unlawful in private affairs. On this whole subject there are to be found, as you know, in the Encyclical Letters written by us from time to time in the course of our Pontificate, many things which Catholics should attend to and observe. In these writings and expositions we have treated of human liberty, of the chief Christian duties, of civil government, and of the Christian constitution of States, drawing our principles as well from the teaching of the Gospels as from reason. They, then, who wish to be good citizens and to discharge their duties faithfully may readily learn from our letters the ideal of an upright life. In like manner, let the priests be persistent in keeping before the minds of the people the enactments of the Third Council of Baltimore, particularly those which inculcate the virtue of temperance, the frequent use of the sacraments, and the observance of the just laws and institutions of the Republic.

CATHOLICS AND SOCIETIES.

Now, with regard to entering societies, extreme care should be taken not to be ensnared by error. And we wish to be understood as referring in a special manner to the working classes, who assuredly have the right to unite in associations for the promotion of their interests; a right acknowledged by the Church and unopposed by nature. But it is very important to take heed with whom they are to associate; else, whilst seeking aids for the improvement of their condition, they may be imperiling far weightier interests. The most effectual precaution against this peril is to determine with themselves at no time or in any matter to be parties to the violation of justice. Any society, therefore, which is ruled by, and servilely obeys, persons who are not steadfast for the right and friendly to religion, is capable of being extremely prejudicial to the interests, as well of individuals as of the community; beneficial it can not be. Let this conclusion, therefore, remain firm—to shun, not only those associations which have been openly condemned by the Church, but those also which in the opinion of intelligent men, and especially of the Bishops, are regarded as suspicious and dangerous.

Nay rather, unless forced by necessity to do otherwise, Catholics ought to prefer to associate with Catholics, a course which will be very conducive to the safeguarding of their faith. As presidents of societies thus formed among themselves, it would be well to appoint either priests or upright laymen of weight and character; guided by whose counsels, they should endeavor peacefully to adopt and carry into effect such measures as may seem most advantageous to their interests, keeping in view the rules laid down by us in our Encyclical, *Rerum Novarum*. Let them, however, never allow this to escape their memory; that whilst it is proper and desirable to assert and secure the rights of the many, yet this is not to be done by a violation of duty; and that these are very important duties; not to touch what belongs to another; to allow everyone to be free in the management of his own affairs; not to hinder anyone to dispose of his services when he please and where he please. The scenes of violence and riot which you witnessed last year in your own country sufficiently admonish you that America, too, is threatened with the audacity and ferocity of the enemies of public order. The state of the times, therefore, bids Cath-

olics to labor for the tranquility of the commonwealth, and for this purpose to obey the laws, abhor violence, and seek no more than equity or justice permits.

IMPORTANCE OF LITERARY WORK.

Towards these objects much may be contributed by those who have devoted themselves to writing, and in particular by those who are engaged on the daily press. We are aware that already there labor in this field many men of skill and experience, whose diligence demands words of praise rather than of encouragement. Nevertheless, since the thirst for reading and knowledge is so vehement and widespread amongst you, and since, according to circumstances, it can be productive either of good or evil, every effort should be made to increase the number of intelligent and well-disposed writers who take religion for their guide and virtue for their constant companion. And this seems all the more necessary in America, on account of the familiar intercourse and intimacy between Catholics and those who are estranged from the Catholic name, and a condition of things which certainly exacts from our people great circumspection and more than ordinary firmness. It is necessary to instruct, admonish, strengthen and urge them on to the pursuit of virtue and to the faithful observance, amid so many occasions of stumbling, of their duties towards the Church. It is, of course, the proper function of the clergy to devote their care and energies to this great work; but the age and the country require that journalists should be equally zealous in this same cause, and labor in it to the full extent of their powers. Let them, however, seriously reflect that their writings, if not positively prejudicial to religion, will surely be of slight service to it unless in concord of minds they will seek the same end. They who desire to be of real service to the Church, and with their pens heartily to defend the Catholic cause, should carry on the conflict with perfect unanimity and, as it were, with serried ranks, for they rather inflict than repel war if they waste their strength by discord. In like manner their work, instead of being profitable and fruitful, becomes injurious and disastrous whenever they presume to call before their tribunal the decisions and acts of Bishops, and casting off due reverence, cavil and find fault; not perceiving how great a disturbance of order, how many evils are thereby produced. Let them, then, be mindful of their duty, and not overstep the proper limits of moderation. The Bishops, placed in the lofty position of authority, are to be obeyed, and suitable honor befitting the magnitude and sanctity of their office should be paid them. Now, this reverence, "which it is lawful to no one to neglect, should of necessity be eminently conspicuous and exemplary in Catholic journalists. For journals, naturally circulating far and wide, come daily into the hands of everybody, and exert no small influence upon the opinions and morals of the multitude."

We have ourself, on frequent occasions, laid down many rules respecting the duties of a good writer; many of which were unanimously inculcated as well by the Third Council of Baltimore as by the Archbishops in their meeting at Chicago, in the year 1893. Let Catholic writers, therefore, bear impressed on their minds our teachings on this point as well as yours; and let them resolve that their entire method of writing shall be thereby guided if they indeed desire, as they ought to desire, to discharge their duty well.

SOLICITUDE FOR NON-CATHOLICS.

Our thoughts now turn to those who dissent from us in matters of Christian faith; and who shall deny that, with not a few of them, dissent is a matter rather of inheritance than of will? How solicitous we are of their salvation; with what ardor of soul we wish that they should be at length restored to the embrace of the Church, the common mother of all, our Apostolic Epistle, *Praeclara*, has in very recent times declared. Nor are we destitute of all hope; for He is present and hath a care Whom all things obey and Who laid down His life that He might "gather in one the children of God who were dispersed." (John, xi., 52.) Surely we ought not to desert them nor leave them to their fancies; but with mildness and charity draw them to us, using every means of persuasion to induce them to examine closely every part of the Catholic doctrine, and to free themselves from preconceived notions. In this matter, if the first place belongs to

the Bishops and clergy, the second belongs to the laity, who have it in their power to aid the apostolic efforts of the clergy by the probity of their morals and the integrity of their lives. Great is the force of example; particularly with those who are earnestly seeking the truth, and who, from a certain inborn virtuous disposition, are striving to live an honorable and upright life, to which class very many of your fellow-citizens belong. If the spectacle of Christian virtues exerted the powerful influence over the heathens blinded, as they were, by inveterate superstition, which the records of history attest, shall we think it powerless to eradicate error in the case of those who have been initiated into the Christian religion?

Finally, we cannot pass over in silence those whose long-continued unhappy lot implores and demands succor from men of apostolic zeal; we refer to the Indians and the negroes who are to be found within the confines of America, the greatest portion of whom have not yet dispelled the darkness of superstition! How wide a field for cultivation! How great a multitude of human beings to be made partakers of the blessings derived through Jesus Christ!

Meanwhile, as a presage of heavenly graces and a testimony of our benevolence, we most lovingly in the Lord impart to you, venerable brethren, and to your clergy and people, our Apostolic Benediction.

Given at Rome, near St. Peter's, on the sixth day of January, the Epiphany of the Lord, in the year one thousand eight hundred and ninety-five, the seventeenth of our Pontificate.

LEO PP. XIII.

RELIGIOUS NEWS ITEMS.

The Czar has made up his mind to establish a Russian legation at the Vatican.

The New York Archdiocese is under an annual expense of \$100,000 for the maintenance of 1,100 orphan children.

The Spanish Ministry is in treaty with the Episcopate for the establishment of a *modus vivendi* respecting religious teaching in the schools.

There is a proposal to establish a Catholic diocese in Wales owing to the increase in the principality. At present Wales is divided among some of the English dioceses.

According to the latest available returns the Catholic native population of Corea amounts to 22,419. The Almanach de Gotha and the Statesman's Year Book give the number of Protestant natives as only 300.

Father Keesen, parish priest of Ter-senderlo, in the Provincial Council of Limburg, has been elected a senator in the Belgian parliament. He is the only clergyman occupying the position. As an authority on social and economic questions, he has a high reputation.

Rev. Father Tighe, the well-known Newark priest, is hard at work at present upon a book which is anxiously awaited by his brother priests in the diocese. Father Tighe's new literary work will be on the all-absorbing topic of the relation of the Church to the State, and is expected to make its appearance shortly.

Rev. Robert Fulton, the well-known Jesuit, has retired to the head house of his community in Frederick, Md., to end his days there. His place at St. Lawrence's Church, Park avenue and Eighty-fourth street, has been taken by the Rev. Thomas McCloskey, who was formerly an assistant priest of the New York Diocese, and served under Father Ducey and Father Lavelle. He entered the Jesuit community in 1889, and after five years of study returns to mission work in his native city. He is an eloquent preacher.

AT THE CATHEDRAL.—Sunday being the Feast of the Purification there was special Masses at St. James Cathedral. In the morning the choir sang Godfroi's *Messe de la Resurrection*, which was performed at Christmas, the *Credo* from Gounod's *Messe Ste. Cecile*. At the Offertory Mr. E. Label sang Gottschalk's *Ave Maria*. At the evening service the musical programme was Riga's *Kyrie*, Liszt's *Pater Noster* and Lotti's *Gloria Tenore*.

CATHOLIC ORDER OF FORESTERS.—The High Chief Ranger and High Secretary of the Order, Mr. Thos. Cahnon and Mr. Theo. B. Thiele, of Chicago, payed an

official visit to the courts of the Order in Montreal. On Wednesday afternoon they were taken for a drive through the city. On Thursday they were at the St. Lawrence Hall the entire day, and in the evening they were tendered a banquet at the Richelieu Hotel by the combined courts of the city. On Friday morning they left for Toronto.

RESULT OF HALF-YEARLY EXAMINATIONS

IN ST. MARY'S BOYS' SCHOOL, JANUARY, 1895.

1ST CLASS.—1,000 notes being the maximum—Wm. Glennon 927, Thomas McCormack 919, Emile Charbonneau 904, James Gallagher 900, Arthur Beauchamp 891, Francis South 878, James Glennon 861, William Dunn 832, John Farrell 795, Reginald Palmer 776, Arthur Crevier 741, Neilan Herbert 701, Charles Street 685, Joseph Brien 662, George Gallagher 621, A. Robinson 579, David O'Rourke 548, John McKewen 518.

2ND CLASS.—Maximum number of marks given being 500—John Corcoran 474, Frank McGue 450, John Hummel 412, James Duran 410, Lorne Evans 401, Fred Brown 400, Albert Blount 398, John Kavanagh 395, Peter Brennan 345, Peter Rice 336, John McLaughlin 314, Linwood Reeves 310, George Fox 306, William Showers 300.

3RD CLASS.—Maximum number of marks, 800—Ernest Stewart 795, Jos. O'Connor 755, William O'Dea 750, Michael O'Brien 735, Oswald Brissette 725, James Carroll 720, Ronald Croke 720, Harry Brown 720, Adolphe Schultze 700, Georgie Daly 695, Hugh O'Neill 685, Andrew Purcell 685, William Flynn 685, Henry Belleville 675, Jas. Sandilands 660, John Kelly 655, Frankie Walsh 650, Chas. Ball 645, Nivard Lamoureux 630, Wm. McKeon 625, James Baker 610, Wm. McDonald 610, Patrick Scott 595, Carryll Daly 590, Patrick J. Sexton 585, Wm. Clarke 585, Jas. Flynn 585, Peter Ryan 575.

4TH CLASS.—Maximum number of marks 600.—Percy Reynolds 580, Dan. McLaughlin 550, Patrick Scott 525, John Premo 510, Edward Carroll 500, Henry Allaire 500, Michael Fogarty 486, Henry O'Rourke 460, Willie Frawley 450, F. Cummings 445, Geo. D. Minick 430, Chas. Douglas 420, Albert Toupin 400, R. Read 400, Philip O'Reilly 400.

5TH CLASS.—Maximum of marks given being 500.—Frank Evans 497, Peter McDonald 490, Godfrey Keegan 485, Thos. McEates 482, Daniel Noonan 475, Valentine Dunn 470, Frank O'Dea 466, James Snaw 460, Simon McEureo 457, Patrick O'Brien 449, J. Shower 440, Joseph Bell 428, Martin Evans 400, James Wallace 380, Arthur O'Brien 375.

6TH CLASS.—300 marks given—Herbie Reynolds, 270, Willie O'Hara 265, Harry O'Reilly 260, Tommie Keegan 260, Willie Barnston 255, Johnny Reilly 250, Harry Jaslow 250, Irvin Hultnar 245, Raymond Dean 240, Johnnie Scott 240, Leslie Ferguson 240.

F. D. DALY.

THE LATE FATHER LEFEBVRE.—The obsequies of the Rev. Father Lefebvre, principal of St. Joseph's College, Montreal, N. B., were attended on Monday at Memramcook by four thousand people. Protestant and Roman Catholic, English and Acadian, did honor to this distinguished priest and educationist. The decorations of the church were chaste, and on a catafalque surrounded by lighted candles and surmounted by a canopy of mourning emblems were his remains. Bishop Sweeney and fifty priests took part in the ceremonies, assisted by a full choir and the college band. Bishop Sweeney, Provincialist Father Baudet and the Rev. A. R. Roy, Montreal, deacons, and the Rev. Father Cavilier, Quebec, sub-deacons, were the celebrants. The Rev. F. Belleveau, of Barachots, delivered a funeral oration in French. Bishop Sweeney also addressed the assembled people.

COLONIZATION.—The Rev. Abbe Morin, who takes an active part in the colonization of the Canadian North-West, states that in Minnesota, Kansas, Dakota and Nebraska, whole villages completely composed of French-Canadian families are anxious to return to their native land. The abbe is seeking help from the government to bring returning Canadians as far as the frontier, the Canadian Pacific Railway offering to convey them from that point to any place where they wish to settle along their line.

THE POPE'S HEALTH.

SOME PLAIN TRUTHS ABOUT IT.

AN AUTHORITATIVE STATEMENT BY HIS PRIVATE PHYSICIAN. HE SHOULD LIVE FOR MANY YEARS.

"Petra," the Roman correspondent of the Philadelphia Catholic Times, sends the following most interesting and timely letter, concerning the present illustrious Pontiff, Leo XIII.

"Let us go and interview Dr. Lapponi, the Pope's doctor," was the proposal put to me by Dr. Eyre, the clever Roman correspondent of the British Medical Journal. I have been annoyed by reading of the supposed weakness of the Pope, and was not unwilling to interview his own physician, who would be able to communicate so much not simply about the actual condition of the Pope's health, but also about his habits of life. Your readers will observe certain discrepancies between the present and other accounts, even when proceeding from comparatively authoritative sources. But no one is in a better position to speak than the "diettore D'igiene e di assistenza sanitaria dei SS. PP. AA."

His first words were: "This interview I have foreseen, being asked to give it by—. Moreover, I have asked His Holiness about it, and he has authorized me to give it, bidding me to supply information about everything which concerns his health." It is, therefore, hardly necessary to add that the following is not only one of the most authoritative, but also one of the most exceptional honors of the kind.

IN "VERY GOOD HEALTH."

"In the first place," said Dr. Lapponi, "His Holiness' health is very good, and for at least eight months he has had no need of medical attendance. Descending to medical particulars, he said that "the Pope's sight was good, the cornea of his eyes being transparent, and there being only a very slight ('eggerissimo') arcus senilis, the necessary effect of great age (leggierissimo arco senile). He is moreover slightly presbyopic or longsighted and dispenses with the use of glasses when he reads. He can hold a newspaper at a great distance from his eyes and read it easily and well." Next came the examination of his hearing. This is also good. And so on about all his organs. "Sano, sanissimo, healthy, quite healthy," were the epithets used, all being finally summed up in the general declaration that his Holiness was free from every complaint.

"As to his appetite," continued the doctor, "it is always moderate but good. It has been the same for thirty consecutive years and has, therefore, become habitual. He gave himself this slight regime at Perugia, when Archbishop there, and he has never changed it since. He has few teeth, and this naturally makes him a slight eater. [I may here say what I know from the doctor's indication. He has never recommended the Pope to use false teeth, so that his appetite may remain unchanged. Im-mobility is the panacea for such age as his.]

HIS DAILY FOOD.

This is his daily food: After Mass, coffee and milk, with a little dry bread; when work is over, at midday, or 1 or even 2 o'clock, he takes a little soup, then boiled meat or roast lamb, occasionally with potatoes or other wholesome vegetables, and lastly fruit. Sometimes he takes a small pudding of spinach.

"His drink is not generally more than a 'petit verre' or vermouth glassful of claret. I have endeavored at times to induce him to take more generous wines, but after trying them he has declared that they load his stomach. Of course he sometimes takes more than one glass of wine, but not often. If he occasionally feels weak between meals a little soup is brought to him. At night he takes more soup and a little bread and fruit, with the same quantity of wine; never anything else. I really believe that his food during a week would not suffice to me for a single dinner. He would like to observe the law of abstinence, but this I cannot allow him, though on some rare occasions I do permit it. He takes regular exercise, when the weather is fine and not too cold, in the Vatican gardens, otherwise in his apartments, walking up and down through

the rooms. As to his rest, he reposes for a few minutes after his dinner, lying on a sofa. At night he goes to bed late, about ten or eleven, rising to say Mass at seven a.m. precisely. Of course his sleep is only of four or five hours' duration, but this is quite enough for a person of his age.

PRESCRIBES FOR HIMSELF.

"About his general health I can only repeat what I said in the beginning; it is excellent. So trifling are his indispositions when they occur that occasionally he prescribes for himself, taking a pill or a slight dose. Grave attacks fortunately do not occur; the wear and tear of his daily work have but the least possible effect on him, though he often says jestingly: 'Oh, if I were only freed from these cases I should settle down to live a hundred years.'"

"And his faculties?"

"Oh, they are lucidissime, most lucid. His memory in particular is portentous, and younger people might feel envious. Take his speeches as an example. He jots down a few words representing leading thoughts, one for each division, on that part of the paper which it would occupy if the discourse were written out, the rest of the paper being a blank. Then he ponders his speech and delivers it without transcription, trusting solely to his wonderful memory; and you know as well as I do how splendid they always are in point of thought and diction. Not only that, but he remembers them afterwards. Shortly after his beautiful and eloquent address to the Cardinals at Christmas time. I went to pay him my regular Sunday morning visit. He began to speak about it and repeated it to me word for word! His daily work is fifteen or sixteen hours at the very least, and he receives from 9 o'clock till his dinner hour, which he accommodates to the amount of his morning work."

"Does he not snuff much?" I asked.

"Yes, he does; it is a habit of his from youth, I may say. Therefore, I do not make war on it lest it should be ill advised to abruptly hinder a habit resulting in habitual secretions."

"How about his strength?"

"Absolutely speaking, of course, it is not very much, but relatively to his great age it is very considerable, and it is very much greater, thanks to his methodical and abstemious life."

"Has he had any severe illness?" asked Dr. Eyre.

"Yes, but only one. He was seriously stricken with typhoid when living at Benevento, as Governor of the province, but he says that Dr. Vulpes, of Naples, cured him with three cold baths. Speaking of this the Pope rightly observes that it is one of the earliest cases of such treatment now so common in Germany and elsewhere."

SHOULD LIVE MANY YEARS,

I here interrupted:

"I read once that the trembling of his arms results from an epileptic attack suffered years ago. I read at the same time that his arms had been operated on and that this and the illness were the direct cause of the trembling."

"It is altogether untrue. He never had a nervous illness and the trembling is solely the effect of his great age. But he has a nervous temperament, and putting aside accidents according to the present condition of his health, he should live, I will not say some, but many years, nondirei alcuni ma parecchi anni. And this is not bad for one who will be 85 years in March next."

My thankfulness to Dr. Lapponi for his interesting interview was only equalled by the satisfaction which I felt at his optimistic conclusion, a satisfaction which will be shared by all your readers.

LADY THOMPSON IN TORONTO.—Lady Thompson has gone to Toronto to look out for a residence, as she intends making that city her home in future.

A JAPANESE CONVERT.—The wife of the Japanese Minister to the court of Austria has become a Roman Catholic and will be baptized in the faith by Archbishop Agliardi, the Papal Nuncio to the Austrian court.

His Holiness the Pope, says a Rome despatch, is thoroughly determined to make an appeal to the Anglican church for union, and will summon the Roman Catholic bishops of Nottingham and Southwark to Rome to consult with him in regard to the plan.

"PAY THE PRINTER."

We are desirous of again thanking our subscribers for the prompt and business-like manner in which many of them have attended to the payment of their subscriptions. In the city and district of Montreal, especially, they have been most prompt, and the many new subscribers whose names have been added to our lists, during the past few months, is a source of very great encouragement to us. There are still, however, a large number in the country districts who are yet in arrears. It is fitting that we should remind these subscribers of the necessity of discharging their indebtedness, for if they take THE TRUE WITNESS and appreciate it, surely they should be glad to pay the small amount charged for its use. Already that amount is less than it reasonably should be, considering all the heavy expenses incurred in issuing such a paper; the more, therefore, the necessity of having the sum paid in when due. "Pay the Printer" is a good motto.

DURING the month of February the general intention of the Apostleship of Prayer is "The Increase of Love of our Neighbor." Commenting on this the Catholic Review says:

"When our divine Saviour gave the 'first great commandment of the law,' that we must love God with our whole hearts, minds and souls, he added at once that we must love our neighbor as ourself for the love of God. And we have all learned in the catechism that our neighbor, in this sense, is 'mankind of every description.' We are very apt to forget this, but the command and duty stand. There is no possibility of blinking or getting around them. The Bible itself says: 'If any man say, I love God; and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God whom he seeth not? And the commandment we have from God, that he who loveth God loveth also his brother.' We must love our neighbor. Every living man, woman and child is made in the image and likeness of God. Our Saviour became man and suffered and died for them as well as for us. We are all brothers in Christ, with common duties to God and common destiny. God and nature alike require that we shall love all mankind, hold them in charity and goodwill, help them in their need and pray for them. The Holy Father requests us to pray during next month that this love and charity may increase among us. How happy a world would this be if all men loved one another as they should."

THE LAMENT OF THE YOUNG MAN.

To the Editor of THE TRUE WITNESS:

DEAR SIR,—The letter of a "Catholic Young Man," in your last issue, is but another voice lifted up in lamentation over the apparent apathy and coldness of Catholics. The matter stands thus: A Catholic young man comes to the city. He goes humbly to the Sacraments and to Mass, no hand is ever extended to him in friendly greeting. And as he passes in and out of the church, he is more utterly lonely in the crowd of his co-religionists than he would be among a crowd of strangers. The young man may be presentable and intelligent, yet the Catholics, by their coldness, close their doors against him and he is a social outcast. He has no faults that should exclude him, and there is nothing between him and social prosperity except the fact that by the grace of God he is a member of the True Church.

In this strait the Catholic young man, in the pursuance of his business, will, perhaps, make a Protestant acquaintance whose tastes are congenial with his own; acquaintance grows into companionship, companionship into friendship, and presto—the doors of a dozen Protestant homes fly open, and the young man in search of social pleasures is greeted on every hand with a cheery, smiling welcome. The coldness of Catholics to young men settling in the city is not a myth; and the cry against the lack of

opportunities for becoming better acquainted with Catholic families is not a cry against something that does not exist, but is a protest against a very real and a very prevalent evil.

To come to personalities. I myself spent two years in the city without really knowing a single Catholic family; yet among Protestants I was on intimate visiting, picnicing, boating, social evening and excursion terms with at least ten families. I was not an isolated case, for I know of a number of other Catholic young men equally forlorn. I believe that the ostracism of Catholic young men is not really the fault of Catholic families, but is due to the lack of opportunities offered for public social intercourse. If we had more smoking concerts, socials, conversations, etc., and if we resorted to the other means whereby Protestants become acquainted with each other the evil would dwindle and pass away like snow before the summer sun.

There is agitation in the air for the establishment of a central social club. Of course such a club would be the very best means for the furtherance of our social, intellectual, physical and moral improvement. But so long as the Catholic financial lions of our city continue to sleep while the subject is before them, there is but little possibility of its realization.

ANOTHER CATHOLIC YOUNG MAN.

THE HOSPICE AUCLAIR.

THE FLOORS ARE TO BE MADE OF IRON NETTING.

The Hospice Auclair, founded by the Rev. Father Auclair, the cure of St. Jean Baptiste parish, is expected to be completed by the early weeks of April. The accommodation provided is enough for quite a thousand invalids, and these will be admitted regardless of religions and creeds.

There remains only the interior of the hospital to be completed—the walls, the ceilings and the floors. Medical and sanitary authorities are always looking for some novel methods of improving and perfecting, as far as possible, the conditions of modern hospital hygiene. The founders of the Hospice Auclair are taking a step of experiment. They have made a contract to have the walls and ceilings of the hospital finished in steel. These surfaces are to be ornamented and embossed with artistic designs.

The floors are to be made of iron netting, suspended from wall to wall. There will be no joists or beams. On this wire netting will be a flooring of cement to the depth of some 6 or 8 inches.

The objects of this new style of building are more than one. It is, first of all, preventive of fire, and as for its hygienic qualities, it is calculated to suppress vermin and microbes. Again, it claims durability and the doing away with the necessity for the periodical visits of plasterers, painters and carpenters. This is the first work of the kind done in Canada, and has been arranged by Mr. Robitaille on behalf of the Philadelphia Steel Works.

C. M. B. A.

TWO BRANCHES HAVE ELECTED AND INSTALLED THEIR OFFICERS.

Branch No. 81 of the C.M.B.A. has elected and installed the following officers for the ensuing year: Spiritual adviser, Rev. M. J. Stanton; chancellor, John Meagher; president, D. Halpin; first vice-president, John Milloy; second vice-president, D. F. Woods; recording secretary, P. Delaney; assistant secretary, Wm. Edgeworth; financial secretary, Thomas Cushing; Treasurer, James Rielly; marshal, P. McNulty; guard, Lewis Bennett. Trustees, J. Meagher, William Edgeworth, Maurice Ready, M. Ryan and Thomas Salmon.

Branch No. 196 (St. Joseph's parish) of the C.M.B.A., has elected and installed the following officers for the ensuing year: Medical examiner, Dr. V. O. Daoust; president, E. St. Laurent; 1st vice-president, Aime Dubois; 2nd vice-president, T. Cassette; corresponding secretary, F. Riel; assistant secretary, M. Belanger; financial secretary, E. Dusseault; treasurer, L. N. Routhier; marshal, G. Ribardy; guard, G. Ribardy. Trustees, F. Riel, T. Cassette, L. Grenier, N. Paquin and G. Ribardy.

ARCHBISHOP LANGEVIN—The consecration of Mgr. Langevin, the next Archbishop of St. Boniface, is to take place in his own Cathedral at the end of the month or beginning of March.

ST. MARY'S YOUNG MEN.

THEIR FIRST EUCHRE PARTY.

The euchre party held by St. Mary's Young Men, in the hall underneath the church, on Friday last, was a distinct success. There was a good number present and the arrangements were carried out almost perfectly. As a result, the evening was one of great enjoyment. The euchre prizes were won by Mr. W. Kelly of the king table, who won seven games, and the Rev. Father O'Donnell, who, owing to the short time he could spare to play, won but one game and the booby prize. During the evening refreshments were served and cigars handed round. The party was much enlivened by the musical part of the programme, in which the following gentlemen took part:—Messrs. O'Brien, D. J. Cotter, Walsh, Maguire, Smyth, Phelan, Dillon and others.

A great deal of the success of the party was due to the energies of Mr. Taggart Smyth, secretary of the society. This was St. Mary's Young Men's first entertainment, and its success must be a matter of great encouragement to them.

CATHOLIC ORDER OF FORESTERS

ST. ANTHONY'S COURT, NO. 126.

The following resolutions were passed at the last meeting of the above Court:

Whereas, it has pleased Almighty God in His infinite wisdom to remove from our midst Charles Donnelly, father of our beloved parish priest and chaplain of this Court; and

Whereas, the pleasant and intimate relations which we have enjoyed with the Rev. Father from the time of our institution, make it eminently fitting that we should place upon record our sincere regret for the loss which his family has sustained; therefore be it

Resolved, that this Court extends to the Rev. Father Donnelly, his family and near relations, our deepest sympathy, hoping that even in this the hour of their greatest sorrow they may yet find some consolation in knowing that the worth of his private qualities and the value of his public services are properly appreciated.

Resolved, that the secretary be instructed to send a copy of these resolutions to the Rev. Father as a testimonial of our grief and sympathy, and a copy to THE TRUE WITNESS for publication.

H. C. MCCALLUM,
D. LYNCH,
JAS. P. DORAN, R. Sec. } Committee.

SIMCOE, ONTARIO.

ANOTHER LINK ADDED TO THE APOSTLESHIP OF PRAYER.

The League of the Sacred Heart was established in Simcoe, on Feb. 1st, by the Rev. D. P. McMenamin, P. P. The occasion was something grand and solemn, a day never to be forgotten by the Catholics of Simcoe. Twenty-seven promoters received their crosses and diplomas. The ceremony was faithfully carried out and was most impressive. The very large number who approached Holy Communion and joined the League was very edifying, and is another proof of the very successful efforts of Father McMenamin, the beloved pastor whose inspiring words and untiring zeal, devotedness and example have accomplished so much. The altar of the Sacred Heart was beautifully decorated for the occasion, and with its many lights it afforded a rich spectacle that harmonized well with the canticles rendered by the choir. The good Catholics of Simcoe are delighted to have the League established there and are proud of being admitted among those who are specially devoted to the Sacred Heart of Jesus.

OFFENDED CATHOLICS.

VICTORIA, B.C., Feb. 5.—Neil Heath, a teacher in the Victoria high school, was yesterday suspended by the Superintendent of Education, for teaching in a manner offensive to the Catholics and thereby violating a section of the school law providing for absolutely non-sectarian education in the public schools.

CATHOLIC BENEVOLENT LEGION—The Deputy Supreme Chancellor, P. O'Reilly, has instituted Drummondville Council of the Catholic Benevolent Legion, at Drummondville, P.Q. Amongst the

members initiated are the Mayor of Drummondville, Mr. J. E. Girouard, who is also M.L.A. for the county, Mr. L. A. Bernard, Registrar for the county, and some of the most prominent merchants and farmers of the locality. There are also several farmers from Belœil, and the Council promises to have a most successful future.

SUDDEN DEATH OF A PRIEST.

NEW YORK, February 2.—Rev. Michael A. Nolan, pastor of the Catholic Church of the Annunciation, was stricken with apoplexy at 8 a.m. yesterday and died two hours later. Father Nolan was to have sailed for Europe this morning, to remain two months, for his health. On Wednesday his congregation had presented him with a \$1200 purse. Father Nolan was fifty-two years old and was educated at St. Mary's College, Montreal.

A CENTENARIAN DEAD.—One of the first to enter the Hospice Auclair some years ago, Antoine Dube, died on Saturday at the Hospice at the age of one hundred years. Deceased was born at St. Gervais, and at the time of his death was quite sound of mind. He was a great friend of the many invalids in the Hospice, and narrated with much precision the various events which he had witnessed in Canada since his early age, and particularly the war of 1812, in which he took an active part, and the rebellion of 1837-38. The late Mr. Dube was once married, to a Miss Marie Louise Deladurantaye, who died but a few years ago at the advanced age of 97 years. The funeral of the late Mr. Dube was held on Monday morning at St. John Baptiste Church, Rev. Father Auclair, P.P., spiritual adviser of the Hospice, officiating with deacon and sub-deacon. A powerful choir rendered with much effect the Mass for the dead, while the church was packed to the doors with the citizens of St. Jean Baptiste Ward, who had turned out to offer a last prayer to the memory of their "old friend." The remains were subsequently taken to Cote des Neiges Cemetery for interment.

SERVICE AT ST. PATRICK'S—Sunday evening in St. Patrick's Church there was an unusually large congregation. The occasion was the feast of St. Blaise. According to the tradition, St. Blaise was possessed of a special grace from Heaven enabling him to cure people suffering from diseases of the throat. The people came in hundreds on Sunday evening to receive the blessing of St. Blaise. Three reverend priests were engaged for over two hours last evening pronouncing this special blessing over each and every individual who came to ask for it. The exact words of the benediction are:—"Through the intercession of St. Blaise, Bishop and Martyr, may God deliver thee from throat disease and from every other evil. In the name of the Father and of the Son and of the Holy Ghost. Amen."

A RETREAT FOR LADIES AT ST. PATRICK'S CHURCH.—A retreat for young girls and unmarried women will be commenced in St. Patrick's Church, on Sunday, February 17th, at 7.30 in the evening. The retreat will be preached by a Redemptorist from Brooklyn, N.Y. There will be but two services each day, one at 5.30 in the morning, and the other at 7.30 in the evening. Owing to the decorations being carried on in the church it will be impossible to hold a third service.

ST. LOUIS DE FRANCE.—It is understood that the completion of the new parish church of St. Louis de France will be preceded with during the coming season. The trustees are now discussing the matter. It is said that when completed the church will have cost over \$100,000. The congregation for the past three years have been attending religious service in the basement of the building.

TO SUPPORT THE CATHEDRAL.—The parish priests of the various Roman Catholic parishes of the city have been notified by His Grace the Archbishop that in future they would be called upon to contribute one-fourth of the revenues from the fees in connection with marriages, funerals and christenings for the support of the new Cathedral of St. James.

CORRECTION.—In our issue of January 23 the Montreal donations to the Catholic Protection and Rescue Society were, by misprint, placed at \$587.56, whereas the sum should have read \$287.50.

THE SCHOOL QUESTION.

Remarks in Different Churches on the Subject.

Preaching at High Mass in the Catholic Cathedral on Sunday last, at which service His Grace the Archbishop pontificated, the Very Rev. Canon Racicot made a brief allusion to the Manitoba School question. The decision of the Imperial Privy Council, he said, and the newspaper comments to which it had given rise, proved that there was a movement on foot to day in favor of the recognition of the justness of the claims of Catholics in regard to the education of their children. Now that the highest Court in the empire had ratified the contention of the Catholics of Manitoba, steps would certainly be taken to give to that important judgment its logical and legitimate effect. Canon Racicot went on to point out that the reason the Church was hostile to mixed schools—schools where Catholic and Protestant children were educated together—was that they tended inevitably to produce amongst Catholic youth a mental condition of indifference respecting religion. When it was borne in mind that man had an immortal soul, and that his sojourn on earth was but a pilgrimage towards eternity, the paramount importance of an education based upon the saving truths of religious faith would be immediately recognized. All that Catholics wanted in the matter of education was fair play. A council of the bishops of the ecclesiastical province of Montreal would soon be held in that cathedral, and in addition to the question of university education, the subject of mixed schools would be discussed and an important pronouncement made upon it.

AT NOTRE DAME.

At Notre Dame Church, Sunday morning, the Rev. Abbe Braye, P.S.S., discussed the Manitoba School question. He began by saying that the subject was of such a nature that it deserved elucidation. The Catholics at the present moment in the Province of Manitoba were attending what are called "mixed schools." In the speaker's opinion these "mixed schools" might be called "neuter schools." For such institutions received both Protestants and Catholics alike, without any regard to religion.

The professor, who happened to be generally a minister or a Protestant gentleman, owing to the fact that the religious views of his pupils were at variance, never attempted to broach a point of religion, fearing if he did so, he might displease a great many. Religion was therefore excluded from these schools. And it was on this account the Council of Quebec assembled some years ago and strongly urged parents not to send their children to such schools.

The Protestant majority, feeling that might be right, hampered the Catholic minority. The Catholics were taxed to support the schools. But all their contributions were taken to assure the efficiency of the Protestant schools alone.

They complained, but they were always told in answer that they had the liberty to erect their own schools. This was all well and good, said the speaker, but the Catholics replied: "That is an injustice. For in that case we would have a double tax to pay. We would have to contribute to the support of the Protestant schools, and still have our own to provide for. No! we demand justice. We recognize that we are in the minority. We do not want as many Catholic schools as Protestant ones. Let the Catholics be in due proportion to the number of Catholics that make up the population."

The speaker ended by appealing to the congregation; he strongly urged them to do what they could to bring the crisis to a successful issue. All the faithful should be interested in the matter, for all Canadians are concerned therein. If Canada is to prosper; if Canada is to flourish, Religion must be her safeguard. In view of all this, Catholics are signing a list, which will be presented to the Governor General-in-Council, and every gentleman in the congregation should make it his duty to sign.

AT ST. PATRICK'S.

At St. Patrick's Church, the Rev. Father Quinlivan expressed the satisfaction which he, in common with all the other Catholics of Canada, felt at the Privy Council's decision. The judgment had confirmed the hopes which had

along been entertained by their co-religionists in Manitoba. He trusted that measures would very soon be adopted to give relief to the Catholics of that Province. Referring to the petition to the Government which the Archbishop of St. Boniface had requested that Catholics all over the Dominion should sign, Father Quinlivan exhorted all his parishioners to attach their signatures to it.

The lists for signatures to the petition will be open all week at St. Patrick's Church. It may be signed in the Sacristy or in the Presbytery.

SOME PULPIT REMARKS ON THE PRIVY COUNCIL'S DECISION.

WINNIPEG, February 4.—Archbishop Langevin made his final public utterances from the pulpit of St. Mary's Church on Sunday before his consecration as Archbishop. On the School question he said:

"The idea of presenting the petition to the Governor-General-in-Council was formed at the time when the Tory Government was waiting on." The present time was opportune to do it on account of the decision of the Privy Council. He styled the decision a document of peace and conciliation which recognizes the rights of the minority. If the present schools satisfy the majority, this was no reason why the minority should accept them. The Privy Council's decision, he said, is a treasure for the Catholics and a most powerful means towards the restoration of their rights. The Catholics are recognized by the highest tribunal as British subjects. In the hands of the Privy Council rested security, not only for Manitoba, but for the Dominion. It was not necessary to abolish the present Manitoba school system to satisfy the Catholics. The Government could legislate for them in other ways. The decision asserts that the minority have rights as well as the majority. The Catholics will defend these rights as citizens, even at a cost of life. "Those rights are ours; ours they shall be." The highest tribunal said they have grievances; who, then, will dare deny it? The petition was being signed by all Catholics.

SIGNED IN TORONTO.—The petition praying for the redress of the grievances of the Catholics of Manitoba by the disallowance of the law of 1890, was placed for signature at the doors of the various Catholic places of worship at Toronto on Sunday, and very largely signed. Reference was made to the circulation of the petitions by the clergy, but no ecclesiastical pressure was brought to bear on the laity in regard to it. Rev. Father Ryan said, at St. Michael's Palace, last evening, that the petitions had been sent out by the administrator of the Diocese of St. Boniface and were yesterday submitted for signature in all the Catholic Churches of the Dominion.

"I may remark," Rev. Father Ryan added last night, "that the policy of the Catholic hierarchy of Ontario is one of non-interference, but the question of general right and the right of appeal comes up in this case and they have permitted the signing of the petitions in this particular case."

Speaking of the recent judgment in the Manitoba School matter, the Semaine Religieuse says:

"The decision of the Supreme Court of Canada has been reversed, and the highest tribunal in the Empire declares that the Ottawa Government has the power to intervene and to adopt—as was asked by their Lordships the bishops of the whole Dominion in their petition—efficient means to remedy the injustice done the Roman Catholics of the North-West Territories and of Manitoba. What measures will be adopted? It is pretty hard to foresee, but it matters little, provided all and every one of the wrongs of which our compatriots justly complain are promptly redressed. Now that it knows how far its rights and powers extend, it rests with the federal government to settle without further delay a question too long discussed. We sincerely believe that there will be no drawing back in the face of duty."

CLERICAL APPOINTMENTS.—Mr. Emard has made the following appointments in the diocese of Valleyfield: Rev. A. C. Dugas, cure of St. Olet; Rev. N. Remillard, cure of Ste. Barbe, and Rev. O. Legace, vicar at Saint Polycarpe.

A CALAMITY AVERTED.

AN ACCIDENT AT ST. MARY'S WITH THE ALMOST FATAL RESULTS.

THE VICTIM SUFFERED FOR MONTHS DURING WHICH TIME HE WAS FORCED TO SIT IN A CHAIR—HIS CASE FINALLY PRONOUNCED HOPELESS—HOW HIS RESTORATION WAS BROUGHT ABOUT.

(From the St. Mary's Argus.)

How different are the feelings that take possession of one as they read the particulars of some great railway or steamship disaster where scores of lives with whom we have no acquaintance have been lost, and reading the particulars of the runaway of a span of horses attached to a carriage from which one of our acquaintance has been thrown and killed.

In the former case, although the loss of life has been great, you say "Isn't it terrible?" but in a few days the affair has probably passed from mind, while in the latter instance months after you could recount the minutest particulars of the runaway. And so it is when we read the particulars of cases really remarkable, but because we are not interested in the person restored the facts are soon forgotten. But when a case can be submitted right at home, with which a large number of our readers are familiar, it will, we are sure, be of special interest and carry conviction.

Our readers will remember that over two years ago while Mr. Gideon Elliott, James street, St. Mary's, was teaming ashes he was thrown from a load and received such severe injuries to his spine that he was unable to walk or lie down in bed. He suffered great pain in his back. For long months he lived night and day in a chair, not able to do the slightest thing to help himself. And with no prospect of help before him he began to feel that life was a burden and he had no desire to live. Two physicians attended him, but after exhausting their powers Mr. Elliott was told that "if he had anything he wanted settled he had better attend to it at once," the last doctor telling him he could not be cured. To an Argus representative Mr. Elliott gave the above facts and said that after having suffered a great deal of pain, and notwithstanding he was told he was incurable, he determined to try the Pink Pill treatment, and purchased a dozen boxes of the renowned Dr. Williams' Pink Pills for Pale People. Inside of three weeks he began to feel the effects of the pills and now most emphatically declares that they have made him as well as he is to-day. When he started taking them he was not able to help himself in any way, but during the past fall he took up the potatoes in his garden, and can now do all the chores around his house. This is a wonderful change in a man who spent months in a chair unable to help himself or even to lie down and who was told by physicians that his case was hopeless, and it is another trophy added to the many victories of Dr. Williams' Pink Pills over disease.

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, nervous prostration, all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams Medicine Co., Brockville, Ont., and Schenectady, N.Y., and are sold only in boxes bearing their trade mark and wrapper printed in red ink, at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company from either address.

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6
SPIRITUALISM

AND CHRISTIAN COMMON SENSE.

SPIRITUALISM, ACCORDING TO ITS ADHERENTS, IS A SCIENCE AND AN ART HAVING FOR OBJECT CERTAIN EXTRAORDINARY COMMUNICATIONS BETWEEN MAN AND THE SPIRITS.

The following article on Spiritualism is from the pen of an eminent professor of theology in this city, and appeared in the *Semaine Religieuse*, of Montreal. It is translated for THE TRUE WITNESS:—

Let us examine, consulting sound reason and Divine Revelation, 1st, What are the spirits with whom man can communicate; 2nd, What providential laws ordinarily govern these communications; 3rd, What exceptions these laws may admit. Then, in the light of true principles, we shall appreciate at their just value the teachings and the practices of spiritualism.

I.—With what spirits can man enter into communication?

There exist no other spiritual beings than those God was pleased to create out of nothingness,—HUMAN souls and the ANGELS. Human souls are united naturally to material bodies, from which death separates them for a time, but to which at the end of the world they will be again united for eternity.

Pure spirits, ordinarily called angels, are absolutely immaterial substances, gifted with intelligence and free will. Destined by Divine Goodness to a happiness infinitely superior to their natural aspirations, and adorned with all the treasures of grace, some merited by their obedience the glory prepared for them; the others by their revolt brought upon themselves eternal damnation.

All spirits spoken of by poets and popular legends are included in the above two classes, or are only dreams of the imagination.

II.—Which are ordinary laws governing the communications of man with the spirits?

The human soul, during this mortal life, can have relation with the exterior world only by means of the bodily organs, disposed in a normal manner. Thus, that a living man may converse with another, it is necessary that the tongue of one produce articulated sounds which shall reach the ears of the other; or that the first make signs or write words to be perceived by the eyes of the second. We have said that the organs of the body cannot be of service to the soul unless they be in a normal condition. For experience has taught us from our first infancy, and proves daily, that our eyes cannot see unless they be open, unless the object be separated by a luminous medium and at a distance not too great.

Has the Creator deposed in human nature the faculty of distinguishing objects through an opaque body, or in darkness, or at a distance? Can it be seriously supposed that so many methods of persons who, from the origin of mankind, have not ceased to exercise and perfect their sight, should have remained in an absolute ignorance of so precious a gift; and that this faculty, latent for so long a time, should have awaited the advent of spiritualism to manifest itself in a small number of adepts, and in an intermittent manner? No, evidently that is not a faculty natural to man.

And what we say of the sight is equally applicable to the hearing and the other senses.

2.—Can we communicate directly with a soul separated from its body?

No; for being deprived of those organs that served as a means of reaching the outer world, it has become naturally incapable of those kind of communications the moment it has left the body. Moreover, we know that according to a law of Providence, that admits of only miraculous exceptions, souls cannot leave heaven, hell or purgatory, either of themselves or by the authority of any created being. It is, therefore, through the intermediary of God and of the good angels that we can converse usefully with souls that are already in heaven or are preparing to enter, and these conversations are as easy as they are consoling and useful.

3.—All angels possess naturally a very wide knowledge of the laws that govern the physical world and a very great power to act upon material elements. Neither the glory of the good angels nor

the damnation of the bad angels did deprive them of this science and this power, to which is added the experience they have gathered during thousands of years.

4.—The good angels use their power and their science in perfect harmony with the will of God, to make men holy and happy, for they love men as their brothers and esteem it an honor to serve them. Very especially, God, in his ineffable providence, confided each man from the first instant of his existence to a guardian angel, who, without losing sight of the face of the Heavenly Father, watches over his charge day and night unceasingly, with the devotedness of a friend, the strength of a warrior, the tenderness of a mother, turning aside dangers that threaten the body, removing him from occasions that would be fatal to the soul, weakening the violence of temptations, consoling in sorrow, inspiring saintly aspirations and salutary remorse, and suggesting serious thoughts to prepare for death, and never tiring when meeting with resistance. And the soul can also, when it will, make known to its guardian angel, without recourse to outward speech, its desires, fears, distress, its confidence and gratitude. And these holy communications become more and more intimate and familiar, according as the soul is more innocent, more docile to the angelic inspirations, more confident in its celestial guide, without, however, producing, except in certain extraordinary cases, any sensible impression.

5.—God leaves to the fallen angels a certain liberty of leaving the infernal abyss; they take advantage of it to work evil to men whom they hate, because they see in them the living images of God and the heirs of that kingdom they rendered themselves unworthy of. They would make men the accomplices of their disobedience and the companions of their eternal wretchedness. Nevertheless, howsoever great be their hatred, their astuteness and their strength, God restricts their attacks to narrow limits, and always offers to men the graces they need to win glorious victories.

Without neglecting the occasions they find to hurt men in their bodies and in their goods, it is chiefly against their souls that they strive. Unable to penetrate into the sanctuary of their intelligence and their will, whose key is with God alone, they exercise their natural powers on material elements in order to excite the passions and the imaginations, and thereby to assault freewill.

Thus they know how to dress in brilliant colours the shadows of vain honours and the fith of vice; they transform into spasms of hatred, of fury or deep melancholy, a slight feeling of aversion, impatience or sadness that had not been promptly controlled;—they lessen shame before sin and exaggerate it when the sin is done—they trouble well-disposed souls by calling up obstinate distractions, scruples, humiliating temptations; they prepare dangerous occasions for inexperienced souls, and seek to make them unmindful of good advice—they entice from their duty those who are active and strong in their own judgment, to suggest to them a pretended good which God does not ask—they inspire to the one who commits a first sin now presumption and now despair;—they prevent the sinner from reflecting upon his deplorable state, allowing him to enjoy a false peace, sometimes even to the very portals of eternity, etc. To be pitied indeed are souls become the slaves of the spirits of evil, especially by a long habit of sensual sin or by blasphemy, or by the profanation of the sacraments. It is only by energetic efforts that they can recover the liberty of the children of God.

III.—Does God at times allow extraordinary communications between man and the spirits?

We have seen that the good and the bad angels labour unceasingly for or against men, but that the exercise of their activity is confined to narrow limits and does not enter into the place of Divine Providence except under condition of not upsetting the order that reigns in the physical and moral world.

I.—Can God allow them to intervene in an extraordinary manner? Yes, certainly, the Almighty has the right to make exceptions in the ordinary course of the laws whose author He is, not only by working miracles proper, that is to say that effects He alone is capable of producing; but again in granting to pure spirits the liberty to perform wonders, that is to say,

effects proportioned to their natural powers but superior to our intelligence and our power.

Has God willed it? Yes. Holy Writ attests it at almost every page from the beginning of Genesis to the end of the Apocalypse. We learn from Sacred Scriptures that good or bad angels can: 1, act upon material elements; 2, take the form and the voice of a human being; 3, communicate to man knowledge they have acquired about secret events long past or actually taking place at a distance, as also that which their sagacity and their experience permit them to conjecture about the future; 4, carry a man instantaneously to a distant place; 5, inflict him with sickness and infirmities; 6, take possession of his tongue and of his members to use them in their own name; 7, cause death. Now, this power being exercised even by the demons, who use it only for evil, we must conclude that it is a natural power, for God's sanctity could not allow Him to furnish His enemies with supernatural strength to satisfy their malice. They abuse, therefore, one of those excellent qualities with which divine goodness had adorned angelic nature in creating it from nothing, and which the fallen spirits have preserved in integrity, altho' they have lost their supernatural endowments.

II.—The holy use to which the good angels put their power explains easily to us why God has them exercise now and again this power by supernatural deeds. Sometimes He sends them as His ambassadors to reveal His adorable secrets; thus Gabriel, the angel of the Incarnation, appears under human form to announce to Daniel the precise epoch of the Messiah's coming; to Zachary, the birth of the precursor; to Mary, her divine maternity. At other times He makes use of angelic ministry to prove His love for His faithful servants by protecting them, delivering them, consoling them in a marvellous manner. Raphael, one of the seven princes that stand before the throne of God, is given for several weeks as fellow-traveller to the young Tobias on his journey. A prophet carried in an instant from Judea to Babylonia, offers to Daniel in the lions' den the food he had prepared for his reapers; an angel makes fall the chains of Peter and opens to him, without the notice of the sentries, the great iron gate of the prison, etc. At times, also, the holy angels have been associated by divine justice in the execution of sentences, as in the destruction of abominable Sodom, in the exemplary chastisement of Heliodorus, the sacriligious plunderer of the holy temple of Jerusalem, etc.

From apostolic times to our days, as is proved by the history of the saints, God has not ceased to manifest His love towards His generous servants by procuring the good angels the joy of displaying on behalf of beloved brothers the wonderful powers with which their Creator has enriched their nature.

III. The infinite wisdom of God has deemed well to permit the fallen angels to intervene in the world in an extraordinary manner, but by marking out to them limits they must not pass beyond, as is let out the chain of a ferocious mastiff. By so doing, He intends to prove and sanctify the just, to convert sinners, to chastise the obstinate and to show their impenitence to those who enter into communication with the spirits of darkness.

Thus, 1, Satan uses lightning and the tempest to destroy Job's flocks and household; 2, he strikes down this holy patriarch with various horrible maladies; 3, a fallen spirit holds for eighteen years a woman bent towards the earth, as testifies our Lord when caring her; 4, persons possessed of demons were numerous in Judea during the public life of our Saviour, even at times one alone would be the habitation of a legion of demons; 5, an evil spirit puts to death the unchaste men to whom was married successively the pure and virtuous Sarah, later the spouse of young Tobias; 6, Our Lord and His Apostles have announced that towards the end of time the Antichrist shall have at his disposal the power of Satan, to whom God will give extraordinary liberty, and that this man of sin shall work wonders capable of deceiving, if it were possible, the elect themselves; 7, in pagan countries, before or after the coming of Christ, Satan has not ceased to uphold his tyranny by real diabolical wonders, which are testified to us by missionaries and travellers in Africa; China, etc.; 8, even in the

bosom of Christian peoples when a man wishes, through malice or curiosity, to enter into communication with the spirits of darkness, they are ever ready to render him services, for which they will exact dear payment; 9, as our Lord has established sacraments that produce Divine effects, even when he who confers them has not supernatural faith, so Satan, the ape of God, annexes, as far as lies in his power, superhuman effects to outward signs he is pleased to choose, for example, to certain signs, certain words, the use of certain material objects, such as tables, planchettes, etc. Even though imprudent persons using them have not the express will to question a demon, he will hasten to work, according to their desire, in order to entice into fatal illusions; and God often punishes their temerity by not interposing any obstacle.

IV. Conclusion—What must be thought of Spiritualism?

As has been said above, spiritualism glories in being the science of extraordinary communications between man and the spirits, and the art of procuring these kinds of communications.

1. Let us examine what its end is,—what means it employs,—what its results are.

Its end is to obtain services that are more or less dangerous, especially the knowledge of certain things God has resolved to keep us ignorant of, as for example, the judgment he pronounces at the death of a certain person, the mysteries of the future—or certain events in themselves the objects of human knowledge, but which for the time being cannot be, or are not wished to be learned, according to the means established by the Creator of the natural and the supernatural world—for example, that which took place far from every human eye, that which is taking place at a great distance, that which is contained under lock and key, etc.

2.—The means is recourse to the spirits, with whom relation is established by words and signs, the intermediary of a material object, or of a person acting as medium, or even by a simple act of the will.

3.—What are the results? First and foremost, we must give a wide margin to deception and to the imagination; and then keeping equally apart from two intellectual weaknesses that consist in denying and in believing without examination:

It remains proven by weighty and numerous testimonies that many times, in different places, and in different epochs, there have been obtained by the practice of spiritualism, effects that are certainly superhuman, particularly as regards information concerning things distant.

II.—Can all this be reconciled with the light of reason and of the Gospel?

1.—The end is grievously sinful, since it is an attempt to rashly break down the barriers placed by Divine Wisdom about human understanding, and to upset the fundamental laws of the physical world and of human society.

2.—To have recourse to the spirits is a criminal means. In point of fact, what are these spirits from whom light and help are asked? The souls of the dead? Shall God send them miraculously, to make of them the accomplices of an insolent disobedience? Are they the good angels? No; this sinful temerity causes them horror. Therefore, the consultations of spiritualism are necessarily addressed to the spirits of living and malice, to the sworn enemies of God and of man.

3.—The results, when really superhuman, are stamped with a diabolical seal. The spirit begins by quaint feats, in fensive answers, pious words (Satan quoted words of Holy Writ to Our Lord, and St. Paul tells us that the devil can transform himself into an angel of light and holiness). Later, assuming the name of some dead person, he reveals secrets known only to the questioner. Fond of lies and of discord, he empties the poison of detraction and calumny on persons whose uprightness is suspect to the questioner. He goes so far as to teach errors more and more gross concerning the state of souls departed from this life, and too often succeeds in destroying the faith of the imprudent who take pleasure in listening. These poisonous fruits, and many others that might be given, show that spiritualism is condemned equally by faith and by reason.

III.—Therefore: 1. They commit a grievous offence against God who seriously wish to place themselves in communication with the spirits or to employ means suggested by Spiritualism, even

though they pretend to no intention of having recourse to the devil or tho' they fail in their attempt.

2. They also are guilty who favor these unlawful practices in encouraging them by their counsels, their requests, their approbation, their money or their presence; in providing the apartment, in inviting anyone to assist at it, and still more, in publishing such invitations through the newspapers, etc., etc.

IV.—Is good faith possible?

1. Yes; in a person ignorant of the sound doctrine and the prohibition of the Church, or who has as yet noticed nothing to excite well-grounded suspicion—his good faith may last for a considerable time in those who not being members of the Catholic Church, do not recognize her authority.

2. Not, however, in a Catholic sufficiently interested in the teaching and regulations of the Church by his pastors, even though it appear to him that up to then there was nothing reprehensible in the practices; a child is held to believe his mother and to obey her when she forbids him frequent, a hypocritical tempter whose perfidy is not suspected by his inexperience.

AT THE HOTEL DIEU.

A VISIT PAID BY THEIR EXCELLENCIES.

AN ADDRESS OF WELCOME—HISTORY OF THE INSTITUTION—DR. HINGSTON'S SKETCH—LORD ABERDEEN REPLIES IN BOTH LANGUAGES.

On Tuesday afternoon, 29th January last, at half-past three o'clock, their Excellencies, the Governor-General and the Countess of Aberdeen, accompanied by Mr. Munro Ferguson, A.D.C., and the Rev. Dr. Barclay, visited the Hotel Dieu Hospital. They were received at the entrance by Monseigneur the Archbishop of Montreal, the Mother Superior, Dr. Hingston, *chef de clinique* of surgery, and Dr. Guerin, *chef de clinique* of medicine in the pharmacie the staff of the hospital were presented to Their Excellencies.

The Hotel Dieu has accommodation for 300 patients. There are 100 Sisters, 72 orphans, and the Sisters are educating ten boys at the Jesuit College for a professional life.

The Hotel Dieu is the oldest hospital in this part of the country and was founded by Mlle. Mance, in 1640.

The Vice-Regal party, the doctors and ladies, two Franciscans who are patients Father Boyle, also a patient from Providence, R.I., where he had been the editor of the Providence Visitor, Father Tranchemontagne and the chaplain of the Hospital, Father Clapin, accompanied Their Excellencies, giving much necessary and interesting information about the different parts of the building visited and the patients seen.

Dr. Hingston delivered the address of welcome. He said:—

"Your Excellency, ladies and gentlemen, at the last moment I as senior of the medical staff, was asked to speak to Your Excellencies to-day. It is an easy matter, for when the heart is full, the mouth speaks. I shall, however, hasten to speak of what was done 300 years ago by one of the ornaments of the sex to which Your Excellency (bowing to Lady Aberdeen) belongs. Mlle. Jeanne Mance, a beautifully young girl, only 18 years of age, fired with enthusiasm by the reports which Jacques Cartier brought with him on his return from Canada, and conceiving it to be her mission to go out amongst the savages in the new country to Christianize them, spoke to her friends, and, undaunted by the obstacles put in her way, finally received from Mms. de Bullion, the enormous sum of 2,000 francs, and embarked for Canada with 2 barques and a few old soldiers and sailors."

Dr. Hingston then sketched the arrival of the party in Canada, and continued: "When word reached the ladies of the community through a young girl called Viger, who heard it at her father's table some twenty-five years ago, that the leper settlement at Tracadie was entirely without assistance, within one hour's time the Mother Superior asked, 'Will you allow us to take care of them?' The answer is not hard to guess, but I doubt if there are two in this room, outside of the Sisters, who knew the names of these brave volunteers. But they are written in a book which knows no change. Some of those Sisters are there still. The

Hospital is Catholic in its widest sense. There is no distinction of race, color or religion, the one in greatest need according to the physician's judgment is admitted. And if one from Mexico came a stranger unknown, and one from Montreal with letters and both in equal want, the stranger would get the preference. Mlle. Mance obtained from the King of France the deed of a small piece of land—a few acres—where she landed, and with wise forethought had it signed by the king himself. When this country passed from this regime, the British respected her right, and this piece of ground became the centre of a little village, a town later, and carefully husbanded and sold in lots, was the foundation of the prosperity of to-day, and this fine place without municipal or other help has been built from the proceeds."

At the conclusion of Dr. Hingston's address, the president of the students presented a lovely bouquet to Her Excellency in a very graceful speech on behalf of himself and fellow-students.

His Excellency, in his reply, said it would not be difficult to find other reasons than seniority for Dr. Hingston's having spoken. To him they owed the pleasure of their visit and the opportunity afforded for becoming acquainted with the noble work carried on. His Excellency referred to Dr. Hingston's graceful address, to the kind expressions towards Lady Aberdeen and himself and endorsed so kindly by those present. He felt when listening to the gentlemen who presented the bouquet, an ambition to emulate the graceful flowing words, which added a charm to the gift, and if only for a moment to be able to address them as fluently in French.

After some happy remarks in French, by His Excellency, the cloistered part was visited, which is never open to any man except Ryalty, the Governor-General representing it, or to the priest and doctor. The chapel windows are latticed, the cells of the nuns are bare, with green serge coverings on the bed, the table, desk and chair the only other furniture. In the novitiate there were several postulants, known by their red dress, and novices with white veils. Sister Trudeau, mistress of the novices, is very youthful and pretty, and may be taken as an instance that the religious life has not the depressing effect it is generally supposed to have, inducing age prematurely.

The orphan boys sang as their Excellencies passed through the hall, and in the orphan girls' ward a white satin banner was presented with a portrait of Mlle. Mance painted on it and the inscription: "Mlle. Jeanne Mance arriva a Montreal le 18 Mai, 1642, et y fonda l'Hotel Dieu en 1644." A bouquet was presented by a tiny little girl who gave it to His Excellency, calling him Her Excellency. This caused a little laugh and the bouquet was given to its rightful owner.

Sister Mailloux, secretary of the exterior, showed the office and well kept books with much pride. The superioress, Mother Brault, was with the lepers 18 years, and during 6 years was superioress. In the parlor coffee and tea was served; and after a short interval St. Patrick's Ward for men and some of the private wards were visited, and when the pharmacie was again reached, their Excellencies inscribed their names in the register and said "good-bye," leaving a profound impression of their kindly sympathetic nature.

NOT CRUDE MATERIAL.

Scott's Emulsion is Old Liver Oil perfected and is prepared upon the principle of its digestion and assimilation in the human system; hence it is given without disturbing the stomach.

Guide: "Now you will have to be careful; many a tourist has broken his neck at this spot." Gant. (to his wife): Augusta, you go first."

Doctor (shaking his head)—Well, my dear sir, I can do nothing more for you — Patient—"What! Good gracious, doctor." Doctor—"No, really, my friend, you are in perfect health."

"Young Mrs. Sappy is said to be completely wrapped up in her husband," observed Squildig. "Lives in a flat—eh?" replied McSwilligen.

Friend: "Well, still wasting the midnight oil?" Struggling Author: "Wasting it? I guess not. I've made three times the price of the oil."

C. M. B. A.

OPEN MEETING OF BRANCH 26

REV. FATHER DONNELLY, PASTOR OF ST. ANTHONY'S CHURCH, GIVES AN INTERESTING ADDRESS TO YOUNG MEN—THE FINANCIAL POSITION OF THE ASSOCIATION.

The open meeting of Branch 26 C. M. B. A., which was held Monday evening, Jan. 28, was a most gratifying success.

The regular meeting was opened at 7.30 o'clock. President McGillis occupied the chair. The usual routine business was transacted, including the balloting for several new members, as also the initiation of two others. The meeting was then declared closed, when the doors were thrown open and the non members of the association, who were present in large numbers, were admitted and made welcome by the officers of the branch. Amongst those present were Rev. Martin Callaghan, spiritual adviser; Lieut.-Col. Dr. Aubry, of Cote St. Paul; Dist. Deputy Dandelin, President Martin of 226; Vice-President F. X. Payette; Chancellors Finn, Feeley and Reynolds; Bros. A. Brogan, N. P., J. Hoolahan, I. E. Simoneau, Shortall, J. J. Keating, D. J. McGillis, J. A. Gillies, H. V. King, P. McDonough, B. Campbell, M. Sharkey, Thos. J. Flynn, Thos. W. Nicholson, W. A. Corcoran, T. R. Stevens, J. Gould, Thomas Smallbire, Jas. Callahan, J. Milloy, Jas. Manning, W. P. Doyle, H. J. Ward, H. A. Hartenstein, J. J. Costigan, J. Kennedy and about 150 others. President A. D. McGillis again assumed the chair and made a short and happy address of welcome, after which Mr. E. Cahill and Mr. J. Kennedy sang several songs most acceptably. Bro. William P. Doyle recited "Bernadette del Carpio" in a most admirable manner. Mr. Arthur Nicholson also gave a well rendered piano solo.

The chairman then introduced the Rev. Father Donnelly, pastor of St. Anthony, and a member of Branch 50. The Rev. Father, who was most heartily received, stated that he saw it announced that he was to give an address on the history of the association, and as he thought the history of the association was pretty well known, he would take advantage of the occasion, and especially in view of the large number he saw present, to address himself more particularly to the young men. The conqueror of Europe, on one memorable occasion, remarked that what he required was square, well-balanced men—meaning men both of physical and intellectual worth, whose courage in the field might be tempered by discretion and prudence. With such he overran Europe. We also required well balanced men, not only athletes, or politicians, business men or litterateurs, but particularly men of character. Our society will form such; thanks to Divine Providence, our boys are well endowed intellectually and physically. They are not lacking in talent nor again in business skill. Yet, how many come to that full development of which their first years give promise. Only a small percentage; and why? They are not formed to habits of economy. They did not look ahead, and therefore, by their free and prodigal ways, oft-times destroy their bright prospects in their beginning, live beyond their means, never stopping to calculate the costs of their pleasures, not being trained to keep a faithful account of their expenditure. Thus in a short time they find themselves indebted hopelessly, obliged to resign their position, if more does not befall them as, alas, sometimes occurs. Now, the association we are honoring to-night is calculated to engender in our young men habits of thrift and economy which would save them from the many snares I have just alluded to. Are they afraid of the cost? Why they foolishly expend in a month, without a thought, more than would easily pay three times the cost of a membership. You may object that in other societies similar advantages may be had. Quite true, but have you the same guarantees? For the present you may, but what of the future? Hence, everything else being equal, give the preference to our own societies. Then we shall become really a power in the land, religiously, socially and otherwise. On resuming his seat the rev. father was heartily applauded.

A vote of thanks to the rev. father was moved by Chancellor Reynolds and sec-

onded by Chancellor Finn, and was carried by a standing vote.

Mr. Payette, of Cote St. Paul, sang and had to respond to a triple encore. Bro. W. Palmer also sang and was followed by Mr. John Young.

Chancellor T. J. Finn was next introduced, and gave a most interesting address on the financial aspects of the association. He showed the cost of membership and the different grades of assessments, which were as follows:—

FOR \$2,000 CERTIFICATE.

Age.	Per assessment.	Per year.
18 to 25.....	\$1 00.....	\$19 00
25 to 30.....	1 10.....	20 60
30 to 35.....	1 20.....	22 20
35 to 40.....	1 30.....	23 80
40 to 45.....	1 45.....	26 20
45 to 50.....	1 65.....	29 40

FOR \$1,000 CERTIFICATE.

Age.	Per assessment.	Per year.
18 to 25.....	50c.....	\$11 00
25 to 30.....	55c.....	11 80
30 to 35.....	60c.....	12 60
35 to 40.....	65c.....	13 40
40 to 45.....	75c.....	15 00
45 to 50.....	85c.....	16 60

The amounts, per year, include branch dues and all other charges.

There are three classes in the Association, viz., \$2,000, \$1,000 and \$500.

As a measure towards the perpetuation of the Association, and for the protection of its members from the effects of epidemics or extra heavy death rate, a reserve fund has been established with the most reliable safe-guards and is invested in the best of interest-bearing securities. Neither interest or principal can be drawn upon until the same fund shall reach the sum of \$250,000, which is the limit under the Association's act of incorporation. When the fund reaches the maximum, the interest is to be devoted towards the payment of assessments, thus lessening the costs of membership. The officers of the Association are all under bonds for the proper discharge of their duties.

The Association being incorporated, its books and accounts, and methods of business, are subject to inspection, without warning, at any time, by the Inspector of Insurance of the Dominion. It will thus be seen that every precaution has been taken to ensure the confidence of the membership. The Association was most economically managed, and its rates of expenses were less than any similar organization.

The speaker then dwelt upon the difference between the regular life companies and that of the C.M.B.A., and showed that to the man earning a moderate salary the C.M.B.A. was the one to be preferred; the payments being monthly, were thus easily met. It was the duty of every man, and of fathers of families in particular, to have provision made for those dependent upon them. To the young men he would say: Join the C.M.B.A., as in case of death they would leave something to the parents who reared them and perhaps were dependent on them now for their support. The C.M.B.A. was a genuine Catholic society, organized for the practical Catholic, and should be taken advantage of by all Catholic men, whether married or single.

The speaker then dwelt upon the amounts which had been paid out by the Association since its inception the member of families who had been benefitted by it, and still the members were none the poorer; he also dwelt upon the Relief Association attached, which on payment of a small fee gives relief in time of sickness and in cases of death or accident.

Bro. Finn, on resuming his seat, was heartily applauded. Following Mr. Finn's address, Mr. Smallbire and Mr. Payette sang, after which Rev. Martin Callaghan, of St. Patrick's, gave a short address, which was appreciated. Other addresses were made by District Deputy Dandelin, Bro. Dr. Aubry and President Martin.

A vote of thanks to those taking part was moved by Bro. J. J. Costigan, seconded by Bro. Brogan, N. P., and was carried unanimously.

Bro. F. X. Payette, of Cote St. Paul, presided at the piano, and during the evening gave several selections. Mr. Arthur Nicholson also presided at the piano. The gathering broke up about 11 o'clock, and from the remarks that were passed by many on leaving the hall, the Association is destined to benefit from this meeting.

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AND CATHOLIC CHRONICLE.

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WEDNESDAY, FEBRUARY 6, 1895.

THE FRENCH LANGUAGE.

Mr. J. P. Tardivel of La Verite, in his chapter entitled "Causerie sur l'Education" in his issue of last week, falls foul of L'Electeur on the question of the dual language. It appears that the latter journal contends that, willing or not, the language of the millions (English) must be spoken by French-Canadians; in fact, that it is more important than the French language in the general affairs of life in this epoch and in Canada. Mr. Tardivel is of opinion that useful as the English language is (and he admits its great utility and almost necessity) the French Canadian should give the preference to his mother tongue. We agree with Mr. Tardivel. As far back as 1886 we publicly advocated the same idea, and since we have had no reason to regret so doing or change our opinion.

On both sides examples are given; there are dozens of prominent Canadians who speak equally both languages; there are also scores of successful men, in the Church, on the Bench, in the Profession and in the State, as well as in Commerce, who know only one language, and who speak English quite imperfectly. L'Electeur may be more utilitarian; La Verite is certainly more patriotic and sensible. By all means let the French-Canadian child be taught English; it will be a most important factor in his education, and will serve to level the road he has to travel down the years of his future; but commence by teaching him his mother tongue, by making him speak and thoroughly understand the French. Let it be so stamped upon his mind and planted in his heart that forever it must hold the first place, and all danger of its ever being effaced or uprooted is obviated. He has time enough, if he have the talent, the opportunity, the inclination,

or if he sees the necessity to study the language which will complete his education and polish off his future; but if his mother tongue is neglected from the cradle, experience has proven that he will have certain difficulty in learning it properly later on, and he will find that his inclinations to preserve and perpetuate the chief safeguard of his nationality have diminished to an alarming degree.

What is man? A being created by God, and consisting of two elements—a body and a soul. Perfect as the body may be, let the soul depart from it and you have only a corpse, a mass of clay that a few hours must reduce to ashes. A nation is the aggregate of individuals; and a nation consists of a material body and spiritual elements. In this country the English language gives expression to the solid body of the nationhood. In every part of the world it is understood; it is the language of commerce, of progress, of invention. But the French represents the spirit of the nationhood; it is the language of arts, sciences, philosophy, literature, religion; it is above all the diplomatic language of the universe. Take away the French language and you destroy the spirit that animates that being called a nation, a people.

Moreover, the French language is the medium whereby thousands of the most useful, the sweetest, the loftiest, the most inspiring ideas that the world has ever known, are embalmed for the use and admiration of untold generations. Let the French-Canadian child forget or learn indifferently his mother tongue and he will grow up without a perfect knowledge of English and without any knowledge of the perfections and beauties of the French. He will soon affect to despise his mother tongue, and, after the example of a number who went to the United States (and who are now glad to get back) he will find himself in turn contemned by his own people and laughed at by the English-speaking race. Some have even gone so far, in their insane desire to pass for Americans or English, as to translate their very names. Not long ago in Chicago one Magloire L'Everque, told a magistrate that he was Mr. Myglory the Bishop.

No matter how high the position to which a French-Canadian may aspire, in the Church, or in the professions, in public life, or in business, let him remember that the more perfectly he knows the language of Bossuet, Bourdaloue, Fenelon, Corneille, Racine and Lamartine, the more likely is he to become an adept in that of Bacon, Cnatham, Macaulay, Shakespeare, Milton and Longfellow. Besides, as a Catholic, he must know that the French laws and French language are the two pillars that protect the religious and national institutions from falling beneath the strength of the Sampson of Anti-Catholicity.

WE HAVE already spoken of our St. Patrick's Day Souvenir Number. We are anxious to add a new feature to this publication. If the colleges and convents would get their best and most clever pupils to write short essays upon the feast, either from a religious or a national standpoint, or from both, and each institution send us the most able production, we will publish the same, with the pupil's name and portrait. But we must also get the photograph of the pupil, and have the material in before the 16th of this month. The composition should not exceed a column and a half. We have several times made similar offers and no attention was paid to them; and yet our institutions wonder why the press is not more liberal with the young. We had to give up the youths' column of letters, simply because there was only one school that took

advantage of it. It is too bad to be obliged to force opportunities upon those who so loudly clamor for them when they do not exist.

A QUESTION OF POMP.

We have had many occasions to criticize Professor Goldwin Smith for his very prejudiced expressions of opinion concerning the Catholic Church, Irish questions and Canada; but we have never hesitated to give credit to that able writer whenever he happened to appear rational in his effusions. A couple of weeks ago we pointed out how exact he was in his criticism of Froude, this week we can heartily approve of some ideas expressed in his recent letter to the London Advertiser. Speaking of the movement so generously set on foot to provide for the family of the late lamented Premier, Professor Smith says: "Sir John Thompson's family have a fair claim, not only on our sympathy, but on our justice. Sir John had been compelled, in conformity with the social requirements and the present scale of living at Ottawa, to expend on ministerial hospitalities more than, with his salary, he could afford. The mimic court at Ottawa inevitably leads to expensive habits. Years after the departure of Lord Dufferin, who was the real creator of this court, it was said that the narrow purses of clerks in Government departments were still feeling the effects of his reign."

Whether Lord Dufferin is to blame for the extravagance to which this system gave rise is a question open to debate, but the cold fact remains that more domestic trouble and financial ruin have been caused by this semi-regal state of social entertainment than could easily be calculated. To such a degree had it come at the Capital, that nobody was "anybody" who had not received an invitation to Rideau Hall. And for very many of the citizens such an invitation was the forerunner of another and more emphatic

"Billet-doux,
With Queen Victoria's compliments,
Requesting one pound two."

We know cases in which men were obliged to launch into a very vortex of debt in order that their wives and daughters should assist at a reception, or ball, and that their names should appear in the morning Citizen as members of what society calls the elite. Imagine a poor fellow, who is trying to eke out an existence on a salary of six or seven, or even nine hundred dollars a year, spending the third of his pittance on the necessary dresses and accompanying requirements, rather than have his name and those of his family members omitted in the reports of the opening and closing of the House, the vice regal receptions and balls. And yet he feels that he must either incur that expense or else find himself outside the social circle. He is "between the devil and the deep sea;" ruinous obligations on the one hand and social ostracism on the other. We have known several who paid as high as ten per cent per month to money-lenders, in Ottawa, in order to secure the sufficient amount to settle millinery and dress-making bills. The money had to be got because credit would not be given; experience taught the tradespeople many severe lessons. On whom does the blame fall for all this? On the victims of the system. On whom should it fall? On the promoters and encouragers of that system.

In concluding his letter Goldwin Smith hits some very hard raps and uses expressions that might be somewhat qualified, but which, in a general application, are very timely. He says: "It is wonderful that self-respecting people can take

part in such a performance, at which they may be sure the pages are tittering all the time and their Excellencies themselves will laugh when all is over." This sentence follows a most sarcastic description of the "Montreal State Drawing-Room," a description that we do not deem it necessary to reproduce. The Professor then adds: "The genuine thing in the old country has at least the grace of antiquity, while the performers do not need a posture-master to teach them how to courtesy. But what can the imitation among us generate except vanity and flunkeyism, together with the habits of expenditure, which have left the family of a prime minister in want of public assistance?"

We are not quite as democratic as the multi-phased professor, especially when he goes into raptures over American institutions as contrasted with those of Canada; but we cannot help admitting that he is not far wrong in his estimate of the true value and results of the miniature pomp and court life that our citizens are induced to adopt. Of course Mr. Smith sees everything perfect in Washington; but he must forget that "like causes" over there produce "like effects;" and that even without the excuse that we have the inhabitants of the American capital from the same social extravagance and rivalry. Much as our American cousins may boast their democratic principles, their practice falls short of the mark; moneyed aristocracy drives them into the same groove. In Canada—as a general rule—the words of Burns apply to our people:

"The rank is but the guinea-stamp,
The man's the man for a' that."

"WAGES CONTRASTED."

In the Brooklyn Eagle, of January 24, Mr. Francis Wayland Glen has a very telling letter on the subject of "Wages." Evidently the recent trolley line difficulties in that city gave the writer of that communication occasion to express the views that he ably sets forth. With a considerable portion of the letter we are not immediately concerned as it is altogether local to Brooklyn in the matters treated. But there are a few general facts laid down that may serve as a basis of argument, in any city where the trolley system is in use, in favor of more substantial compensation for men at whose hands the lives of citizens are constantly at stake. The following paragraph, for example, may find its application even in our own city:

"A mechanic in a machine shop receives from \$2.50 to \$3.50 for ten hours for running the lathe. For eight hours of the ten he stands or walks by it and simply looks on. A carpenter receives \$4 for ten hours, and a stone mason from \$4 to \$5 for ten hours. They do not receive too much. A motorman works with his hands and feet, his eyes and his brain, without a moment's intermission, to earn \$3 in twelve hours. It is seldom that he has ten rods of clear track ahead of him. He is responsible every moment for human life. It is bare faced robbery to ask him to render that service for laborers' wages."

Leaving aside the exact figures, for they do not altogether agree with the rates of wages in Montreal, we can heartily commend the writer for his remarks regarding motormen and the salaries that their responsible position should command. It is totally unnecessary to go into details concerning all the difficulties these men have to meet and coolly overcome. Any person who travels on our street cars, especially in winter, has only to take a front seat a few times, and to watch the operation of guiding, checking, starting and controlling the car, to be convinced of the fact that the man, on whose action so many lives may at any moment depend, is

under a constant strain—one that is accompanied with most tiresome physical exertion. The hours of work for such an employee should be as few as possible and his wages as high as the circumstances of the company can afford.

Our idea may be much better illustrated by an example. As half-past eight on Saturday morning last, car No. 414, of the St. Lawrence and Windsor line, was coming down St. Lawrence street, motorman Legarte was at the helm, conductor No. 70 was in charge, a policeman was on the rear platform and the car was filled with passengers. Between Pine Avenue and Prince Arthur street is a species of lane, or nameless narrow street that crosses St. Lawrence Main. The car was going at the usual speed; the motorman was ringing his signal; the conductor was busy collecting the fares of the numerous citizens who had got on at Pine Avenue. Suddenly a horse, at full speed, drawing a cutter containing two men, dashed out of the little street, or lane, and across the track, a couple of yards ahead of the car. As if by instinct the conductor gave a signal to stop, and although the horse almost touched the guard in front of the car, still the motorman (who had acted even before the conductor's signal) so rapidly and so calmly checked speed, stopped and reversed, that the horse, cutter and all cleared the track safely; but within a couple of feet of the recently swift moving car. Two lives were decidedly saved by the coolness, attention, and prompt action of that motorman. Will any person, for a moment, pretend that the conductor, and especially the motorman, in that instance should not receive remuneration in proportion to the services rendered? And this is only one case which, by mere accident, happened to come under our observation. How many similar cases occur daily, and in all quarters of the city, would be difficult to compute.

The man upon whom so much depends should never be over-taxed; no unnecessary or extra strain should be imposed upon him; and his pay should be such that he would be free from all anxiety or distracting thoughts. We are confident that not even the humblest laborer would consider that such were unfair. Of course we are not influenced by any personal or other motives of interest in the matter. Simply do we think that a great deal could be done by employers in equalizing more fairly the wages of different grades of employees, and that much of the present distress and clamor for work could be obviated by adopting a system of more general distribution of the work that is to be given. These are merely hints that we trust will not be taken in the spirit in which they are given.

It appears that Mr. John Davoy has been attempting to revive the Clan-na-Gael throughout the State of New York. We are told that he visited certain Canadian cities on the same mission. One of the circulars sent out calls a meeting "of true and tried Irishmen for the purpose of laying before them certain important facts in relation to the national movement." What the facts are, or what Mr. Davoy's success has been, are matters that have not yet transpired.

"THE CHURCH OF THE FUTURE," was the subject discussed at a meeting of the Sunset Club in Chicago, a few days ago. The chair was occupied by C. C. Bouney, who was president of the parliament of religions at the World's Fair. Several Protestant divines spoke of the future Church being a liberal one, bound together by the fundamental doctrine of Christianity. A prominent Protestant,

Howard L. Smith, astonished every person by saying that the Catholic Church was "the Church of the Future." He did not base his assertion upon his knowledge of the Church. He argued that the Church of the Future would be the result of organization. He said: "The Catholic Church would overcome the broken disorganized sects of Protestantism as easily as a regular army would defeat a mob of strikers." He claimed that independence was chaos in religion. Let each man be his own pope and you have religious anarchy, which is the same as sectarianism.

DR. CARMAN'S TIRADE.

The Daily Witness of last Saturday contains a two column and a half article by the Rev. Dr. Carman, under the heading: "Voice of a Prophet—the Rev. Dr. Carman denounces State Masses." At the close of that wonderfully verbose and exceptionally shallow contribution, the Daily Witness volunteers an appreciation of the Reverend Doctor. Our contemporary styles Dr. Carman "one of the most genial of ecclesiastics, and whether on the platform, in the presidential chair, in committee work, or in the pulpit, he commands the full confidence and esteem of his brethren." These are facts that no person can dispute. It is a great pity that the genial Doctor does not eschew newspaper correspondence—at least if this article is a sample of his spirit, his style and his erudition. We read those two columns and a half over and over, and we fail still to see where the necessity exists for so many words—many meaningless, not a few worse—in order to convey what any ordinary man could tell in ten lines. Perhaps the Doctor is striving to emulate the example of the late Reverend Dr. Douglas; if so, he falls short of the mark. No matter how decidedly anti-Catholic Dr. Douglas was, he always "had something to say, and he said it." Dr. Carman has nothing to say, and he tries to say it in as many words as possible; or, if he has something to tell—in this instance at least—it is so drowned in a torrent of verbosity that the reader requires to be an able swimmer to grasp the object before it sinks entirely.

Here is what Dr. Carman wanted to tell us. He does not believe in the Catholic doctrines of Transubstantiation and Purgatory, therefore he does not believe in the efficacy of the Mass, nor in prayers for the dead. The Catholic who does believe in these dogmas has a perfect right, if he so desires, to pay for Masses for the dead; but no person has a right, to oblige Dr. Carman or any other unbeliever, to pay for the same. A Requiem Mass was celebrated for the soul of the late Sir John Thompson; it was paid for by the government—therefore, by Dr. Carman and every other taxpayer. He objects to being obliged to pay for what he does not believe in.

There is the sum and substance of the Rev. Doctor's two column and a half letter. He says: "Not long ago, the Witness, in its Ottawa correspondence, gave us the following item, which has neither been disputed nor denied. Whatever may have been excusable or allowable in the State funeral at Halifax, the item sounds somewhat strange." This is somewhat ambiguous. On reading Dr. Carman's remark it would seem that this event took place in Ottawa; on reading the item, it does not sound as if Ottawa were the place. The service held at the Capital took place in the Basilica. Again, and on a second reading of Dr. Carman's effusion, it may have been at Halifax. "Whatever may have been excusable or allowable in the state funeral at Halifax, the item sounds

somewhat strange;" this might mean that the item referred to the State funeral, or that it had reference to some other *requiem* service. The Doctor should be more clear; the mass of words that come leaping upon each other's heels, down the next two columns, should suffice to obscure the meaning, without using a decidedly ambiguous sentence at the very outset.

If Doctor Carman refers to the Halifax State funeral, he falls into the same error as did the Witness, last week, concerning the service at Notre Dame. If Sir John Thompson were still a Methodist, at the time of his death, his State funeral would have been conducted according to the forms of that Church—and no Canadian would find fault. But Sir John did not die a Methodist—he had already, during life, spent too many years in that sect; hence the antagonism of the late Dr. Douglas to Sir John living, and of the living Dr. Carman to Sir John dead. If the genial Doctor refers to the Ottawa *requiem* service, we can inform him that he has never had to contribute one cent to it, nor has any other unbeliever in Transubstantiation and Purgatory. He will find that the whole proceedings, decorations, music, ceremonies, service, &c., were paid for by Catholics—whether they were members of the government, in the employ of the government, or otherwise, matters not.

To tell the public that he objects to paying for Masses for the dead, he finds it necessary to jump from Ontario to the Maritime Provinces; to skip over Quebec; to turn a back somersault off the springboard at Windsor, in the days of Victoria, and land at the feet of Pope Paul IV.; to dash down through the ages mediæval and pop up in Manitoba and the North-West, amongst the school children; to leap over to Siberia, and back to Ontario; to play shuttlecock with Jesuit and P.P. Aist; and finally, to wind up with a torrent of bombast that barely escapes the vicinity of Billingsgate. "Words of learned length and thundering sound" leap, as Junius would say, "through his letter in all the mazes of metaphorical confusion; the melancholy madness of poetry, without its inspiration." He asks: "Why shall we not set Ontario ablaze with petitions against separate schools?" Be careful, Dr. Carman, lest you drop a lighted match in the prairies; you are not able to check the conflagration. No sane Protestant would attempt what you suggest; once Ontario ablaze, the flames would soon reach Quebec, and your own buildings would be in danger. If you, or any other one, were to attempt such a deed of arson, your own people would be the first to have your hand arrested in the essay. You may be a Sampson; but don't shake the pillars too much; remember that the giant of strength perished amidst the ruins he created.

Here are a few of the terms from Dr. Carman's vocabulary; probably he studies a dictionary of synonyms: "monsters of wealth and wickedness, unprecedented circumstances; sleepless aggression; common heritage of freedom; alert for our liberties; relaxed with sympathy; overcome of bereavement; our safeguards all off, our hearts quivering; superstition, assumption and error; insatiable beasts of prey; encroachments insidious or open; they are held to persecute who have dared to protect (whatever that means—ambiguity of course); the leopards that leap are the patriots, the defenders are intruders and bigots; our condemnation cowereth apace; the gospel of priests and politicians (not of Christ, although he quotes Christ), flaunt its creeds in the face of all

others; shadow of mediæval superstition, thicker, darker, icier than ever; public funds buying the repose of a soul; buying eternal repose; the delivery of the good; re-empt the franchise; fill the contract; the "quid pro quo;" public and patriotic school system of Manitoba (whatever that has to do with the question); anti-national, pro-ecclesiastical schools (the same must apply to the Quebec separate schools); anti-public, unpatriotic, purely sectarian schools; little churches; set Ontario ablaze; tolerant; peace-sake; insatiable aggression; provincial rights; Jesuit Estates; P. P. Aism; an abomination; sympathy, sentiment and charity; gushing tenderness; the Emperor of all the Russias, in his shirt sleeves in a garden to protect a cat; Siberian wastes; cruel knouts; enslave our reason, betray us into slavery; righteousness and truth; justice and equality; sentiment and sympathy play on the surface; flash on turrets and domes; funeral, fete and function; strange craft; good ships; merchantmen; vigilance is no sin."

Let the reader attempt to fill in the foregoing skeleton of that letter; it is a task equal to the sixteen puzzle, as an amusement at least. Imagine all those words, and a few hundred more, to tell us that he does not believe in two Catholic dogmas and objects to paying for masses for the dead. When Dr. Carman is asked to pay it will be time enough for him to protest. A carman is generally "genial," and he also, as a rule, is very talkative and verbose, likewise has he a tendency to take a "tip;" the Witness vouches for Dr. Carman's genial disposition; his letter is evidence of his great verbosity; and surely, if members of other denominations were to contribute, of their own free will, to a service of any kind in the Methodist Church, he would not object—not even were the Government to do so. The misfortune with him, however, is that his church has no service for the dead. The poor departed soul is beyond the reach of his sympathy or aid; the grave ends all personal benefits that might be conferred upon the dead. The creed is as cold, heartless, soulless, and prayerless, as its temple is bleak, bare, hollow and meaningless. The only thing "genial" about it is the Reverend Doctor himself.

When next Dr. Carman is tempted to write we advise him to tell the public what he wants to say and to leave aside his dictionary of synonyms; also to avoid the rhetorical fault of ambiguity.

IN Sinnamahoning Valley, Penn., there lives a woman who has had a very exceptional matrimonial career. She was a Miss Orr; at the age of seventeen she married a Mr. Barnes, and since then has had her name changed to Calahan, Rix, Enos, Robinson, Elder, and now Bailey. Each of her six husbands was a soldier in the late war. By each she had two children—the twelve are now alive. Each of her military husbands was minus some part of his body. Three of them had only one leg each; one had only seven fingers and one leg; another had only one leg and one arm; and the sixth had only one eye. Her present husband was not a soldier; but he must have been a brave man to undertake a life-contract with the survivor of so many veterans.

A NEW PARISH.—A canonical decree is to be issued by Archbishop Fabre at an early date, erecting a new parish formed of part of Ste. Cunegonde and of St. Henri under the name of Notre Dame du Sacre Cœur, and the first pastor is to be the Rev. Abbe Belanger, presently of Ste. Cunegonde.

"THE AVENGER OF WYOMING."

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

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

General Sullivan's next notable exploit was his descent on Staten Island. The British holding this island were in the habit of making raids on the neighboring territory, and carrying off whatever they thought valuable from the suffering civil population. To put a stop to this kind of warfare, Sullivan boldly determined to make a raid on the British posts in turn. His main object was to capture about 1000 American militiamen serving the King. These men, from their knowledge of the surrounding country, were very mischievous foes. The expedition, bold as it was in design was most prudently concerted, and succeeded in almost every part. Six regiments were put to rout, and a large number of prisoners were taken, great quantities of stores were destroyed, six ships were burned and one was captured; and, when retreating again to the main land, the Americans brought with them arms, blankets, cattle, horses, and so forth, which had been in possession of the enemy. Unfortunately, the rear guard of Sullivan's forces, some 200 in number, allowed itself to be surprised, and after a stubborn resistance, was compelled to surrender to a vastly superior force.

We have said that the Americans could boast of but few successes in their revolutionary war. We might have added that they met with many reverses and disasters. With one of the most prominent of these the name of General Sullivan is largely but not dishonorably connected. The British commander, Howe contrived to out-manoeuvre Washington when, in the summer of 1777, the latter was using all his skill to protect the seat of Congress, Philadelphia. By a deceptive movement, Howe led the American General-in-chief to believe that he meant to cross the river Brandywine at a given point; meanwhile he had sent the major part of his army to a ford several miles higher up, where they got over without molestation. In this juncture Washington hurried Sullivan, who had commanded his right wing, to resist them. The latter suddenly found himself required to dispute the advance of the combined forces of Howe and Cornwallis with but 4,000 men all told, and one half of these were raw levies who had never been under fire before. The position was an unenviable one for a commander. Success would have been miraculous; defeat, under any circumstances, is more or less attended with obloquy in the public mind. But General Sullivan, though unquestionably tender of his military reputation, knew his duty in the matter too well to falter for a moment. He had gone into the quarrel without a personal end to serve; his pay as a general officer was but scarcely a fourth of what he was losing; his property had been dwindling and depreciating rapidly in consequence of the prolonged war; and he had sacrificed without a murmur the large emoluments of a lucrative professional practice. Such a man as he could have but one desire—to make the most of his opportunities, such as they were, for the benefit of the cause he had at heart. "Forward" was the word; but his advance guard had marched but a short distance ere the enemy was struck. Sullivan threw out his troops in line of battle in the best position the time allowed; the British, confident in their numbers and resources, came on rapidly to the attack; the armies clashed in contest and for two long hours, under the broiling August sun, half of Sullivan's wearied and dispirited force stood at bay and shook off again and again the grasp of the foe. Half, we say, for the raw troops could not be prevailed to make a stand of any kind, but broke and fled in spite of every effort made by their officers to rally them. When the sun began to decline the American force fell back sullenly, loading and firing as they retreated, forming on every advantageous spot of ground, and disputing every inch of the way with dogged resolution. As

for General Sullivan's conduct throughout the affair, it compels the highest respect for his skill, and the deepest admiration for his courage. His horse was shot under him as he issued an order. He rode among the troops from hill to hill, encouraging them by his words and example; he rallied them when, too hardly pressed, they broke and got into disorder; in the midst of the excitement of the contest, with bullets whistling about his ears, he exhibited a cool courage which inspired the rank and file with ardor; while he displayed so much capacity in seizing on points of resistance as to merit encomium from his officers. All in vain were his efforts; he could not accomplish a miracle; and when the wig he commanded was driven back, Washington's whole army followed. Philadelphia was left uncovered, with open road for the passage of Howe and Cornwallis. In a little while after the defeat of the Brandywine, Washington determined on attacking the British, who lay at Germantown. Again Sullivan commanded the right wing. He threw himself into the work so earnestly that in a couple of hours he had driven back the British left a couple of miles, and was on the point of entering the town. Unfortunately, Washington's left made no corresponding advance. The morning was foggy, and bodies of the troops in that division more than once mistook each other for enemies, and wasted on one another the bullets which had been destined for the British. The result was that Sullivan, being left totally unsupported, had to fall back from his advanced position, and Germantown was added to the list of disasters to the American arms. Sullivan spent the winter in the camp at Valley Forge, cheerfully enduring the privations which all there had to suffer. Early in 1778 he received an independent command, and took charge of the expedition against Rhode Island. The co-operation of the French fleet was relied on in this expedition, which would not have been undertaken otherwise; the General had got his forces on the island and was pressing the British hard, when the French admiral suddenly weighed anchor and put to sea. A retreat from the island became expedient then, and Sullivan made preparations for it; but the British commander, seeing the Americans deserted by their French allies, sallied out of his fortified camp, and engaged the troops at Butt's Hill. The two armies were pretty equally matched as to numbers. The engagement lasted for seven hours. It was said by Lafayette that it was the best fought battle of the war. At all events the respective losses reveal superior generalship on the part of Sullivan, who was the winner of the day. The Americans lost 215, the British 1,023—nearly one-fifth of their whole force. On the General's staff that day two of his brothers served—Colonel Eben Sullivan and James Sullivan (John's substitute in the Durham encounter) then at the age of thirty-four, Judge of the Supreme Court of Massachusetts, and afterwards Governor of the same State. It should be mentioned that but 1,500 of the men under General Sullivan's command had ever before been in action. The next service in which the General was engaged was quite out of the beaten track of civilized warfare. Among the many devices resorted to by the British for suppressing the revolution, the most infamous was the employment of Red Indians for the harassment of the border populations. The Six Nations, as they were called—the most formidable Indian power that ever existed since the white man first trod the American soil—had accepted a British alliance, and made war in their own ferocious fashion, not only on armed combatants, but on the dwellers in peaceful settlements. The romantic valley of Wyoming, lying in lone beauty far away on the Susquehanna's banks, occupied by a simple and industrious population, whose toil kept their fertile slopes in constant bloom, was among other places surprised by a band of Red Indian savages led by a British colonel. A horrible massacre followed. The valley was wholly cleared of its inhabitants, several hundreds in number; their houses were given to the flames and their growing crops to devastation. The waters of the Susquehanna were poisoned with dead bodies for weeks afterwards; the air of the woods around was tainted from a like cause. Indignation seized the mind of Congress when the news of those deeds of horror came to their ears. They resolved at once—pressed as they were for men, provisions



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The cheapest Soap to Use. 181 THE ST. CROIX SOAP MFG. CO., ST. S. PHEN. N. B.

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It does away with hard work, —don't boil or scald the clothes nor give them the usual hard rubbing. (See the directions on the wrapper). It gives the whitest, sweetest, cleanest clothes after the wash. It prevents wearing and tearing by harsh soaps and hard rubs. Rub lightly with Surprise Soap,—the dirt drops out. Harmless to hands and finest fabrics.

and materials of war on every side—to organize an expedition for the chastisement of those Bashi Bazouks. Washington was asked to recommend an officer who could be trusted to carry this expedition through with success; and the Father of his Country named Major-General John Sullivan. The latter, sharing the general indignation, accepted the heavy responsibility, although his health was then very far from good. He made his preparations with all his accustomed care and foresight, saw everything in as perfect order as the limited resources of the government could admit of, and then swept down on the guilty Six-Nations. These latter, reinforced by 700 British regulars, sent to their aid from Canada, and guided by a cloud of British officers, selected a strong position on which to confront the Avenger of Wyoming. General Sullivan, turning their flank, made the position useless. The attack was ordered. So hotly was it begun that before half the American troops could get into action the foe was beaten beyond retrieval, and the power of the once formidable Six Nations gone for ever. For nearly a month Sullivan followed the Indians into their own country, even to their very capital, laying waste their towns and fields—meting out to them, with stern retribution, in all save massacre, the pitiless measures they had themselves employed. Then he received their submission, so far as he had power to receive it and promised to use his influence with Congress to have the conditions ratified—a promise which he did not fail to redeem. When his work was thoroughly performed he turned his steps eastward, and led his people safely into the regions of civilization. How truly thoroughly his work was done is plain from the fact that the once dreaded Six Nations were never heard of more. The expedition was one requiring the utmost care, circumspection, foresight and judgment. The wily Indian was the foe; the district to be traversed mainly trackless woods, unknown and interseeded with numerous water courses; the distance to be measured between six and seven hundred miles, and the resources of every kind needed for the expedition, including even provisions, should of necessity be brought along from the first, since none of them could be obtained in the enemy's country. On his return from his Indian campaign, General Sullivan sent in his resignation. Five years of active service of the most harassing nature had told on even his excellent constitution, and the fatigues of the last expedition had been unexceptionably severe. The physicians advised that rest was absolutely necessary for him. Congress of course accepted his resignation with regret. Washington, in a letter full of the most complimentary expressions, says: "I flatter myself it is unnecessary for me to repeat to you how high a place you hold in my esteem. The confidence you have experienced and the manner in which have been employed on several important occasions, testify the value I set upon your military qualifications, and the regret I must feel that circumstances have deprived the army of your services." General Greene, Washington's able second-in-command, wrote in a similar strain; and Sullivan bore with him into his retirement the good will, esteem and affection of nearly every officer of rank and character in the army.

He was not, however, allowed to remain long out of the public service. New Hampshire elected him as one of her delegates to Congress, in the middle of 1781, just six months after his retirement from the army. The cause of the patriots had never before worn so gloomy an air. The armies were melting away; the finances of the country were in a wretched condition; disaster followed disaster in the field; the French fleet was blocked up at Newport; Arnold had turned traitor, and thousands were only anxious to follow in his footsteps if they could have done so with impunity. In a short time after Sullivan's second entrance to Congress a change began. Military and financial re-organization occupied his thoughts to good result. Under the judicious arrangements brought in by him the armies filled up rapidly, and, in like manner, the finances of the country quickly improved under the direction of a committee of five suggested by him, and of which he was the chairman and the leading spirit. These happy changes continued until the close of the war.

General Sullivan resumed the practice of his profession in his own State, of which he became Attorney-General. It is not a little singular that his son George was afterwards appointed to that office, and that George's son, John, in turn held it also. Every honor that New Hampshire could give the General was freely offered. He was elected Governor of the State among other posts. He, on his part, lost no opportunity of conferring benefits on her people. Space forbids me to go through the long catalogue of his eminent services; but it should be noted that, having set his heart on utilizing the splendid water-power of the State, he induced a number of French artisans to emigrate to New Hampshire, for the purpose of teaching their crafts to her people, and so laid the foundation of her present great manufacturing prosperity. His last notable service to the United States was the important aid he gave in procuring the adoption of the Federal Constitution, for which several of his most distinguished contemporaries warmly thanked him. Washington conferred on him the only office the state of his health permitted him to accept—the Federal Judgeship of New Hampshire. This was in September, 1789. For a few years he struggled on through his duties; but at last was visited by utter prostration. A little time of waiting, and then the end came, on the 23d of January, 1795, he being still in his fifty-fifth year.

My sketch, slight as it is, sufficiently establishes that John Sullivan was a very remarkable man. We think that it proves also an assertion previously made—that, having regard both to conception and execution, American independence owes more to no single man than to Major-General John Sullivan, the "Avenger of Wyoming."

C. M. B. A. INVITATION.

The members of Branches 192 and 160 Halifax, N.S., beg to intimate to the members of the C.M.B.A. throughout Canada, that any member visiting Halifax will find a welcome in their rooms, Anderson's building, corner Duke and Barrington streets. 27 3

AN IMPORTANT ARTICLE.

THE COMING SOCIAL STRUGGLE.

THE CRISIS MUST COME—CAN ONLY BE PREVENTED BY THE ACTIVE CO-OPERATION OF THE CATHOLIC CHURCH—THE FOREMOST STATESMEN OF EUROPE "ON THE ROAD TO CANOSSA."

Under the above title, Charles Robinson contributes to the February number of the American Magazine of Civics, an article which possesses a special interest in view of the recent revolt of the social revolutionists in France, as well as of the onset of organized labor in Brooklyn. Mr. Robinson considers that these recurring outbreaks are a plain indication that we are fast approaching another revolutionary epoch. "We shall not fall into chaos to-morrow," he says, "nor at the next Presidential election. The counsels of the wise and patriotic will avail to postpone the evil day. The conservative influences of wealth may, if wisely employed, steady the decaying fabric for a time. But the crisis must come sooner or later, and when it is reached complete disruption can only be prevented by the active co-operation of the Catholic Church."

In making this prediction, Mr. Robinson disclaims any desire to "underrate the importance of any of the various religious bodies separated from the Catholic Church; but these churches, he declares, "have yet to take the first step that is necessary to enable them to deal effectually with the great problems with which modern society is encompassed—they must unite in order to create a sufficiently strong association." "The Catholic Church," he says, is "strong enough to do so because it is the only variety of religion that possesses or indeed claims the attribute of universality as a perfect society, a visible kingdom extending throughout the world and which is able therefore to take a definite part in respect to a world-wide movement."

Mr. Robinson points out that every time the Vatican has attempted to restore peace to those nations deprived of it, its efforts have been successful. He describes how when France, torn by partisan dissensions, was in a fair way to repeat the chaotic interregnum of the first revolution, Leo XIII. counselled his prelate to turn their backs upon the monarchical pretenders and to aid the masses in firmly establishing the government of their choice. Thus, what the genius of the greatest Frenchmen was not able to do, the Pope did by a simple recommendation. As a result, the Republic is secure. Without the intervention of the Catholic Church it could not have weathered the storm. So again during the uprising in Sicily last year, the Holy Father sent secret instructions to the bishops and clergy to pacify the minds of the people, with the result that the force of the insurrection was completely and immediately broken. Only last week it was announced that the Sultan had appealed to the Pope to arbitrate the Armenian question as the sole method of settling the difficulty.

Continuing, Mr. Robinson comments on the fact that "one after the other the foremost statesmen of Europe are seeking shelter from the approaching storm by gathering under the canopy that surmounts the chair of Peter." "They plainly perceive," he says, "that the great ethical and religious force of which Leo XIII is the head, is the only one capable of stemming the socialistic current which they themselves are unable to arrest with their half and half measures of social improvement."

Pre-eminent among those who have recently betaken themselves "on the road to Canossa" is Premier Crispi, who declared the other day that the civil power alone is unable to cope with anarchy. That this old-time persecutor of the Papacy should suddenly veer round and confess that his government is impotent to save Italian unity and to restore prosperity without the concurrence of the Church he formerly affected to despise, is indeed remarkable. Emilio Castelar, Jules Simon and Eugene Spuller, among other great political leaders, have also lately capitulated before the "Prisoner of the Vatican," whose importance they have for years underrated and whose influence they have sought in vain to cripple.

"This tacit acknowledgment of the religious primacy of the successor of St.

Peter," says Mr. Robinson, "is one of the clearest signs of the times. It is a significant recognition of the fact that the Catholic Church holds the solution of the terrible problem which lies on the threshold of the twentieth century and that it belongs to the people alone to pronounce our *Pax vobiscum*."

TWO FUNERALS IN PARIS.

CONTRAST BETWEEN THAT OF M BURDEAU AND THE COUNT DE LESSEPS.

Above all other cities is Paris one of strange contrast. Two funerals have been the chief theme of conversation here for several days. They took place within twenty-four hours of each other. The first was that of M. Ferdinand de Lesseps, and the second that of M. Auguste Burdeau, the late President of the Chamber of Deputies. One man had been famous throughout the world for thirty years, and had entered his 90th year when he died; the name of the other was scarcely known beyond the French frontiers, and his age was 44. The funeral of M. de Lesseps was religious, but austere simple; it was marked "third class" on the books of the *Pompes Funebres*; no representatives of the Government attended, and there was a complete absence of military display, although with other insignia, which accompanied the body to Pere Lachaise, was the Grand Cross of the Legion of Honor. On the other hand, M. Burdeau's funeral was a "civil" one—a denial of and a protest against religion, but it was attended with all the pomp and circumstance associated with public obsequies at the expense of the State. All the principal personages of the official world and several regiments of infantry, cavalry and artillery followed the remains of the Free-thinker from the Palais Bourbon to the same cemetery where, the day before, the aged de Lesseps was buried. Both corpses were dumb witnesses of the vanity of honors and success. M. de Lesseps, after being the idol of his countrymen and the admiration of the civilized world, died broken down in intellect, fortune and reputation; and M. Burdeau, from being the son of a workman, and himself an artisan in his youth, had risen through all the trials of poverty to be President of the Chamber of Deputies—a position that Gambetta preferred to that of Prime Minister—with a once royal palace for his residence, and this at an age when politicians are generally considered young and inexperienced. The predictions of his friends set no bounds to the honors still awaiting him, but the romance of his career was suddenly changed to tragedy, and instead of leaving the Palais Bourbon for the Elysee he left it for Pere Lachaise. His last hours were clouded with the knowledge of the approaching rupture from a world that had begun to give him all he desired, and which he was compelled to leave for night and nothingness. Very different was the end of M. de Lesseps. He passed quietly out of life untroubled by the knowledge of his misfortunes, and as long as reason lasted he kept his Christian and Catholic faith. The musical portion of the services over his body at the Church of St. Pierre de Chaillot included Rossini's "Proficere anima Christiana," Mozart's "Lacrymosa," Chopin's "Pie Jesu," Charles Gounod's "Mors et Vita" and "Ego Sum," and Samuel Rousseau's "Libera me Domine." —Catholic Standard.

AN UNSANITARY SCHOOL.

DISCUSSED BY THE CATHOLIC COMMISSIONERS.

The Catholic School Commissioners, at their meeting, last week, discussed the condition of the school for girls on Cadioux street, near Roy. Dr. Brennan submitted a report showing that the school is in a very unsatisfactory condition from a sanitary point of view. It should be only attended by 77 pupils, and still 211 are crowded into it. The ventilation and heating are very bad and it is plainly cruel to compel children to attend it. There is no playground and the children have to play in the street. The nuns are to be communicated with to see if some temporary improvements cannot be made. On motion of Rev. Abbe Leclerc it was decided to give \$1000 a year for fifteen years to the parish of St. Louis de France to erect a new building on the corner of Cadioux and Roy streets. It will be 50x75 feet, three stories in height, brick and stone founda-

tions and able to accommodate 250 children. The legality of this arrangement is to be submitted to the Attorney-General.

The secretary treasurer stated that the receipts of 1894-95 would probably reach \$191,000, and the fixed expenditure \$174,000. This showed a surplus of \$17,000, but as \$27,000 had been spent on the Montcalm School there will be a deficit of \$10,000.

The allowance of \$1100 to the Jardin de l'Enfance was reduced to \$600. After some discussion as to the grants made to private schools, the meeting adjourned.

CHRISTMAS TREE

AND GRAND ENTERTAINMENT.

[This letter, which appears late, by some accident only reached us last week, and evidently was written long after the events recorded took place.—ED. TRUE WITNESS]

To the Editor of THE TRUE WITNESS:

DEAR SIR,—For five weeks previous to December 27th active preparations had been made by the young ladies of the Society of the Children of Mary of this town, in anticipation of the Grand Xmas Tree and Entertainment, which was to take place on that date. Not a little anxiety mingled with their thoughts, for this was to be, in truth, the first attempt made by the society to assume the sole management of any parochial affair.

The glorious weather which promised so many visitors from neighboring parishes suddenly changed, and it was in a real Canadian blizzard the morning of the long looked for day dawned. The prospect was most discouraging; postponement was hinted at, but nothing daunted the young ladies continued their work, assured that success must crown efforts in so good a cause.

The decoration of the hall went rapidly forward under the capable direction of a number of young gentlemen of the parish who had kindly volunteered their aid. Two towering trees were placed in position on the stage, and quickly loaded with articles of most varied use and beauty, they presented a most pleasing appearance, and certainly reflected great credit both on those who contributed to their adornment and on those young ladies who had the task of decking them. This part of the work was under the charge of Misses Katie McNeill, vice-president, Nellie Casey and Kate McAteer, assisted by a number of younger members of the society.

The candy and cigar table, artistically draped in the society colors, blue and white, attracted much attention, and certainly deserved the compliment it received of being the most beautiful fancy table ever seen in the hall, it was universally admired and praised.

The Fish Pond was in most efficient hands, and made many young hearts happy by its treasures large and small. The lunch tables were well patronized and made a fine display of delicacies to tempt the appetite of the visitors, and with good success, for they were filled long after the hour for serving meals was past.

At half-past eight the entertainment commenced with a grand chorus, "The Mountain Rider," by a number of the society, accompanied on the piano by Miss Lillie Fournier. Miss Nellie Broderick sang the solo. Miss Julia McDonnell the soprano solo. Miss Broderick's voice is one of rare power and sweetness, and won much praise from music lovers in the audience. Miss McDonnell is too well known to need any remarks; she is a favorite with all. The chorus was followed by something decidedly new. Nothing less than a Gipsy dance by ten young ladies attired in costumes of great picture-queeness and beauty. They sang a song telling how to obtain a glance into the future, and learn it "The loved ones truly love you." They were encored and repeated the dance in part, before leaving the stage for the fortune telling tent, which I did not mention before; here four clever young ladies, skilled in reading the stars, imparted to eager listeners glowing forecasts of the future, and reaped a plentiful harvest to swell the funds. In fact, the gipsies and their tent were the feature of the evening. Miss Teresa Cavanagh presided at the piano during their dance and song. This was followed by a charming selection by Mr. Fieck's orchestra. A piano solo by Miss Aggie Pearson was most admirably rendered and met with sincere appreciation.

Mr. J. A. Chisholm then called on Mr. John McPhee to sing "The ship I love," which he did in his own inimitable manner. Then commenced the work of unloading the tree, when Mr. Henry Thompson, Mr. Chisholm and other young gentlemen gave able assistance in distributing the gifts to ticket holders. At midnight it was found impossible to finish the work, and it was decided to transfer the article to the Forrester's hall, where the final distribution was held, Thursday, January 3rd. The Children of Mary are to be congratulated on the signal success of this their first entertainment. Had the weather been favorable it would certainly have been one of the largest attended affairs ever held in the Music Hall; as it was the handsome sum of two hundred and sixty dollars was realized in aid of the St. Columbian's Church building fund.

ARCHBISHOP-ELECT.—Sir Hector Langevin is to present Mr. Langevin, the Archbishop-elect of St. Boniface, with the gold cross of his late brother, the Bishop of Rimouski, on the occasion of his consecration, which will take place at Ottawa in February.

The new Archbishop is a distant cousin of Sir Hector Langevin.

Lumber companies whose yards were swept away by fire last August at Chicago are preparing to file suits against the Chicago, Burlington and Quincy Railroad for \$1,250,000 damages on the ground that the fire was started from a spark from one of that company's locomotives.



A NATURAL REMEDY FOR
Epileptic Fits, Failing Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebriety, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon the nerve centers, allaying all irritabilities, and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.

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 1870, and is now under his direction by the

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

The Patrons of Industry have reached New Brunswick, having established a lodge at Middle Sackville.

Among the new aides-de-camp to Queen Victoria is Captain Louis Beaumont, ex-navy, who married Miss Forbes, of Boston.

An unusual spectacle of a jury refusing to give a verdict under peremptory instructions was witnessed last week in Chicago.

The eldest son of Mayor Holms, of Clinton, Ont., a boy 12 years of age, fell upon a nail while at school, and his death resulted from blood poisoning.

Kuchau, in Persia, which was destroyed by an earthquake and then rebuilt has again been destroyed by an earthquake. One hundred women were killed by a falling bath house.

The total cotton crop movement since the beginning of the present season up to Friday night was 7,425,075 bales. The movement for the corresponding period was 5,922,940 last year and 5,149,744 in 1893.

Canadian wood pulp has succeeded in gaining a foothold in England, and some 30,000 tons have been sold in the British market. To retain its good name the pulp must be made entirely of virgin wood.

Mrs. Dalton, of London West, a patient at the insane asylum, committed suicide by strangulation on January 12. Her mind became affected on religious matters about a year ago. Her family reside in that city.

The Spanish Chamber of Deputies has finally adopted the *modus vivendi* with the United States. It is believed that the government proposals regarding reforms in Cuba and the tariff on cereals will be carried out.

The fate of Barrett Scott, the defaulting treasurer of Holt county, Neb., who was carried off by a mob, December 31, has been disclosed by the finding of his dead body in the river at O'Neill, Neb., with a rope around the neck.

A Member of the Peary North Pole Expedition.

He Makes Some Interesting
Statements.

Paine's Celery Compound
Used in the Frozen
Regions.

Mr. James W. Davidson, who went with Lieut. Peary to the Arctic regions, was recently interviewed, and made the following interesting statements:—

"Yes, indeed, I have not only heard of Paine's Celery Compound, but have used it, and have every reason to remember it. When I was selected by Lieutenant Peary to accompany him on his trip to the arctic regions to try and find the North Pole, it was partly because of my strong, healthy constitution, and his belief that I could endure the fatigue and danger incident to the trip. I had been associated with him as his business manager on his lecturing tour, and was on terms of the greatest intimacy with him.

"When the ship Falcon left New York on her trip northward it had, among the stores, several cases of Paine's Celery Compound. The reputation of that medicine was so well established that it was the most natural thing in the world that the members of the party, and they comprised men from nearly every walk in life, from common sailors to men of science, should desire to use it.

"The record of our perilous trip to Camp Anniversary is too well known to need repetition. Once in camp we naturally took an inventory of our possessions, and I was exceedingly glad to find the Celery Compound. The medicine chest was open to all, and we were free to take from it what we thought was advisable. I, in company with several others, selected some of the Compound, taking a bottle of it to the cabin, knowing it would be handy when wanted. Nor was I mistaken, for the excessive cold weather soon had its effects, and I began to be troubled in a number of ways. In every case whenever I felt the slightest indisposition, I used the Compound, and of course found relief.

"One thing noticeable in the Arctic region was that the cold weather made us all exceedingly nervous. We became irritable and cross. The slightest thing would cause angry words to spring to our lips, and it required the greatest care to guard against our ill temper getting the best of us. We had to watch one another to avoid getting into a passion. Our nerves were all unstrung and naturally it affected our health. I talked the matter over with some of the others, and made up my mind that possibly the Celery Compound would be beneficial, for I knew that it was used for nervous disorders at home. Well, sir, we tried it, and I must say that it helped every one of us, so much so that I might say it was a peace-maker among us.

"When the long night of six months came on and we were in darkness, we found that the effects were very depressing. Imagine, if you can, living for six months in darkness, such as occurs here every night, and you can readily understand how we were situated. It is a wonder that some of us did not go mad. We had not very much to divert our attention, and the effect was something like solitary confinement in a dark cell.

"I have used Paine's Celery Compound for a dozen ills such as a person is liable to have at any time, and especially in

this desolate country. It has always helped me, and I should be pleased to have more of it should I go North again. "I do not know of any one thing that I can speak more highly of than Celery Compound. It certainly is a great medicine, and I am an advocate of it."

HOUSE AND HOUSEHOLD.

USEFUL RECIPES.

LEMON SHORTCAKE.

Make the pastry as for a strawberry or similar cake, and spread between the layers a paste composed of the grated rind and juice of a large lemon mixed with a cupful of sugar and one of sweet cream. Serve immediately with lemon-flavored sweetened cream as sauce.

CHOW WAN, A CHINESE DISH.

Equal parts rice and water. Let it boil a minute and then set it where it can steam slowly for an hour, stirring occasionally with a fork to keep the kernels whole. When done or when cold put in a frying pan with oil and heat thoroughly through, adding onions, finely chopped. One good-sized onion to a pint of rice. Add salt to suit the taste.

WALNUT CAKE.

Cream together one cup of sugar with one half cup of butter, three eggs, one cup of milk, add a little salt, one teaspoonful of extract of lemon, two teaspoonfuls of baking powder; make stiff as for a cake; when all mixed, have ready your nuts with little flour sprinkled over them and stir lightly in dough; bake slowly three-quarters of an hour in slow oven; make a frosting of confectionery, sugar and water; put a few nuts on frosting.

MARYLAND RUSKS.

Maryland rusks are made as follows: One pint of bread rising, one cup of sugar, one tablespoonful of butter, one

half cup of milk, one pinch of salt. Take half a yeast cake and make rising over night. In the morning cream the butter and sugar together and beat in the eggs. Add the milk and the rising; stir in two cups of flour and the salt, making a sponge, which would be allowed to rise for four hours. When light, work in enough flour to make a soft dough, and set it again for two hours. Then work it into rolls, put them in patty pans and let them rise for about an hour. Then place them in a moderate oven to bake.

HOUSEHOLD HINTS.

Try the heat of the oven with a piece of paper.

A rag, saturated with cayenne-pepper solution, stuffed into a rat-hole is effective.

One ounce of alum in the last water in which clothes are rinsed will render them almost unflammable.

To polish kitchen knives nicely, mix a little bicarbonate of soda with brick dust and rub them thoroughly.

If feather pillows have an unpleasant smell, place them before a good fire and let them have a thorough drying.

If the feet become frost-bitten soak them for one-half hour in a strong hot solution of alum water, and if one application is not enough, two will be a cure.

Ordinary iron rust may be removed by applying lemon juice and salt. Care must be exercised in using this on colored fabrics. If machine-oil stains get on white goods rub them with lemon juice, cover them with salt and place in sunshine for a time.

FASHION AND FANCY.

Embroidered batistes in the English eyelet-hole style are among the season's novelties in cotton goods. These come by the yard embroidered all over in wheel or flower designs, with scalloped

Coughing.

For all the ailments of Throat and Lungs there is no cure so quick and permanent as Scott's Emulsion of Cod-liver Oil. It is palatable, easy on the most delicate stomach and effective

Scott's Emulsion

stimulates the appetite, aids the digestion of other foods, cures Coughs and Colds, Sore Throat, Bronchitis, and gives vital strength besides. It has no equal as nourishment for Babies and Children who do not thrive, and overcomes Any Condition of Wasting.

Send for pamphlet on Scott's Emulsion. Free. Scott & Bowne, Belleville. All Druggists. 50c. & \$1.

edges or open-work insertion set in above the hem. Still more elegant are robe dresses of various delicate shades, with three plated ruffles of embroidered ecru batiste set in a little distance apart with a close insertion which matches the edge. The dominant note of dress trimming has been so long centered in the bodice that those skirts decorated from the hem almost to the waist are indeed an innovation. Anything among the bargains in dress goods which has a crepe effect is sure to be a safe investment for crinkled surfaces, and crepons of every known and imaginable variety are to be a distinct feature of the spring novelties. Chiffons, too, are a desirable purchase, for they are to be used in greater profusion than ever. Taffeta silks are also to be popular again, and the new ones, which will soon be open for inspection, have more grounds, with larger flower designs than last season, and open-work embroidery is a part of their decoration. These embroidered silks combine nicely with the plain for waists or sleeves, or both. The pierced cloth brought out in the early fall was the forerunner of all this rage for English embroidery, which is to be in evidence in all our summer goods. So, for a late purchase, these cloths are perhaps more strictly up to date than the other novelties of the season.

The voluminous sleeve seems about to be cut down in its career of expansion, for the Princess of Wales and the Duchess of York have declared in favor of one of more modest proportions. At a recent wedding their sleeves were perceptibly smaller, and as the English bridegroom had the courage to request a similar reduction in the size of the wedding gown, it was granted.

The newest colors are a blue shade of steel called "Valkyrie," various shades of red of the American beauty rose order or color, a pinkish yellow, Gismonda purple, the "bluet" shades of blue, and shades of emerald green.

The coming summer bonnet is to be a small, flat affair, worn well back on the head, similar to the extreme evening bonnet occasionally seen at the theatre.

Flowered taffeta ribbons and artificial flowers galore are to be features of summer millinery.

See that your barrel of flour is raised a few inches from the floor.

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We have an immense stock, which we are bound to reduce at once. We will allow a discount of 20 per cent on all cash sales, and even 33½ per cent on some lines of Upholstered goods. ALL GOODS MARKED IN PLAIN FIGURES. Purchasers can depend on getting bargains. Furniture stored FREE till May.

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IRISH PARLIAMENTARY FUND.

COLLECTIONS IN THE ARCHDIOCESE OF KINGSTON, 1894.

PARISHES.	LAITY.	CLERGY.	TOTAL.
Kingston Cathedral, (including \$50 from Hon. Wm. Harty).	\$ 268 25	Archbishop Cleary.....\$ 50 00 Ven. Archbishop Kelly 5 00 Rev. J. V. Neville..... 5 00 Rev. J. J. Collins..... 5 00 Rev. A. Carson..... 5 00 R. v. J. Kehor..... 5 00	\$ 338 80
Erinsville	\$ 26 50	Father Cicolari.....\$ 10 00	36 50
Napanee.....	41 00	Father Hogan..... 15 00	56 00
Westport.....	40 00	Father Twohey..... 10 00	50 00
Chesterville.....	85 00	Dean O'Connor..... 10 00	45 00
Read	44 00	Father T. McCarthy.... 10 00	54 00
Carleton Place.....	75 00	Father O'Rourke..... 10 00	85 00
Bedford.....	8 00	Father Killen..... 2 00	10 00
Merrickville.....	90 00	Father J. McCarthy..... 10 00	100 00
Brewer's Mills.....	25 00	Father Carey..... 10 00	35 00
Morrisburg.....	20 00	Father Twomey..... 10 00	30 00
Ganarogue	78 80	Father O'Gorman..... 15 00	93 80
Tweed.....	30 00	Father Fleming..... 10 00	40 00
Yonge.....	20 00	Father J. J. Kelly..... 5 00	25 00
Frankford.....	21 50	Father Connolly..... 5 00	26 50
Prescott.....	41 75	{ Fr. Brennan.....\$ 5 00 Dean Musterson 20 00	25 00 66 75
Smith's Falls.....	146 00	Father Stanton..... 25 00	171 00
Toledo.....	42 00	Father M. Spratt..... 10 00	52 00
Spencerville.....	32 00	Father Walsh..... 10 00	42 00
Wolfe Island.....	40 00	Father T. J. Spratt..... 20 00	60 00
Perth.....	71 00	Father Duffur..... 15 00	86 00
Marysville.....	33 00	Father Quinn..... 10 00	43 00
Centreville.....	25 00	Father Hartigan..... 10 00	35 00
Trenton.....	26 00	Dean Murray..... 20 00	46 00
Belleville.....	80 00	{ Mgr. Farrelly, \$20 00 Rev. J. O'Brien 5 00	25 00 105 00
Loboro'	8 00	Father McWilliam..... 2 00	10 00
Stanleyville	25 00	Father T. P. O'Connor. 10 00	35 00
Pictou	20 00	Father McDonough.... 10 00	30 00
Brockville.....	150 00	Vicar Gauthier..... 30 00	180 00
Kemptville.....	36 50	Father McDonald..... 10 00	46 50
Madoc	26 75	{ Fr. Murtagb.. \$ 5 00 Fr. Davis..... 18 25	23 25 50 00
	\$1,621 05	Total.....	\$462 25 \$2,083 30

ARCHBISHOP'S LETTER TO HON. EDWARD BLAKE, M.P.

THE PALACE, Kingston, 29th January, 1895.

To the Honorable Edward Blake:

DEAR MR. BLAKE.—I have pleasure in sending you a draft on London for £115.19.9, balance of the collection taken up in my Diocese in aid of the Irish Parliamentary Party:—

The total amount of the collection was.....\$2,083 30
By your draft for £300 accepted on credit with interest thereon at 3½ per cent....\$1,513 70
By enclosed draft for balance..... 569 60
\$2,083 30

In view of the extremely depressed condition of agricultural, commercial and industrial affairs in this country, as well as in the neighboring Republic, during the past few years, you will, I expect, give my diocese credit for marked generosity in contributing so largely to the maintenance of the Irish Parliamentary Party. On looking over the detailed list of parochial offerings, you will see how creditably my priests, most of whom never saw the Green Isle, have behaved in encouraging their parishioners by their own example to show practical sympathy with the Home Rule cause in this hour of gravest necessity and brightest hope. It is true that we did better heretofore, and were enabled to send more than £600 to the Irish Party through Archbishop Croke at Christmas, 1886. But my Diocese has since then been divided, and times were then much better than now. As an evidence, however, that the patriotic spirit of my clergy and people has nowise abated, I may mention the fact, that, this year's collection in the diminished territory of Kingston Diocese exceeds that of August, 1892, by \$12 (one hundred and twenty dollars), despite the abnormal dearth of money at the present time.

The enemies of Ireland are doing their level best, as you are aware, to dissuade the people of Canada and the United States from aiding her financially by their persistent publication of exaggerated accounts of fratricidal discord and sectional warfare within her Parliamentary Party. They picture in lively rhetorical form the alienation and disgust of sober-minded Englishmen as the natural results of those unhappy feuds, and the consequent impossibility of securing the

votes of England, without which it is hardly to be expected that the Home Rule Bill will receive the sanction of the Crown. Beyond all doubt, the articles on this subject copied from the hostile Tory and Liberal Unionist papers of England, and the "special" waspish correspondence of Smalley & Co. appearing from day to day in the Cis-Atlantic journals, have done grievous harm to the Irish cause financially and otherwise. We hear it in both ears; we see it with painful distinctness. But history witnesses that every national struggle for popular liberties has had to contend against similar obstruction, and that final victory has been attained solely by patient endurance of manifold wrong and wrongful misrepresentation, and by perseverance in the disciplined and united action of the popular leaders.

Thanks to God and to the sound common sense of my people, those bitter criticisms have wrought no evil influence amongst us in Eastern Ontario. Nevertheless those unseemly and apparently causeless dissensions among Irishmen, the elected representatives of the nation and trustees of her hopes—men of ability, all of them, and of undoubted integrity, most of them—are certainly to be deplored by Irishmen at home and abroad and by all good men. They look too like personal jealousies overruling the supreme considerations of patriotism in a most trying crisis through impatience of party discipline and too ready resentment of slighted pride. They supply a pretext for reviving and emphasizing the obsolete theory of radical defectiveness in the character of our race, unfitting us for self-government. In this sense they are used with great force of argument against us, and ring our hearts with grief, whilst they bring joy to the sworn foes of freedom. We in Canada can only remonstrate in tender language, and entreat the discordant leaders to hush up their petty quarrels, and reserve their differences of opinion for the enclosure of the committee room. Meanwhile we earnestly hope and pray to God to interpose according to the ways of His benign providence, and put an end somehow to all strife within the party before the hour for decisive battle comes, so that Ireland's representatives may be marshalled in solid phalanx to meet the enemy face to face in the hall of Westminster.

For myself and those whom I represent, permit me to assure you of our admiration and gratitude for the sacri-

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FOR SCROFULA, FOR TUMOURS & OLD SORES, FOR NERVOUS DEBILITY, FOR DYSPEPSIA, LIVER OR STOMACH DISORDERS, FOR KIDNEY TROUBLE, FOR ALL BLOOD DISORDER, AS A TONIC, FOR GOUT & SCIATICA, RHEUMATISM.

ices you have made, and the splendid services you are rendering to the cause so dear to our hearts.
I remain, dear Mr. Blake,
Your sincerely,
† JAMES VINCENT CLEARY,
Archbishop of Kingston.

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ADVERTISEMENT.

Startling Bargains

Will be the Characteristic Feature of Our Great Stock-taking Clearing Sale
During the Month of February.

Spring is not very far distant, and in view of the needs of the inevitable house-cleaning, the following "chances" in our Curtain Department should be taken advantage of:

- BARGAINS IN CURTAINS.**
- 20 per cent. Discount off all Curtains.
 - 20 per cent. Discount off all Irish Point Lace Curtains.
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 - 20 per cent. Discount off all Tambour Muslin Curtains.
 - 20 per cent. Discount off all Brussels Net Curtains.
 - 20 per cent. Discount off all Curtain Nets.
 - 20 per cent. Discount off all Art Muslins.
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YOUTHS' DEPARTMENT.

HER LEGACY.

Pretty, blue-eyed, fair-haired, 16-year-old Winona Brooke was sadly discussing the hardness of the times with her two brothers, Tom and Fred, in the kitchen, as that was the only one of the five rooms, with the exception of their mother's bed room, that could boast of a fire, on that bleak winter morning. Tom, a bright-looking boy of 14 years, had lost his situation a few weeks before, and Fred, who was four years younger, could not go to school because his toes were out of his shoes, and his last winter's overcoat was entirely too small for him.

"I'm sure I don't know what we can do," said Winona; "the coal is nearly out and the flour barrel's almost empty, and the potatoes are all gone, and mother only earns a few dollars, now and then, by writing for the Family Friend, and unless Aunt Winona has left me a legacy, as she always promised she would, what is going to become of us?"

"I shouldn't count much on that legacy, if I were you, Win," said Tom, "for, as you know, Aunt Winona was a mighty queer woman, and it wouldn't surprise me a bit if she'd forgotten all about you. But don't you be so down-hearted. Mr Barnes has promised to take me back as soon as times are a little better, and there's my \$10 in the Dime's Savings Bank, yet."

Just then the sharp whistle of the postman was heard and Winnie ran to the door to receive a letter.

"It's a letter for mother, marked important, and I'm going to give it to her," she called to the boys as she hurried through the hall and up the stairs.

"And I'm going out to see if I can't find a job snow shovelling," Tom called after her.

Mrs. Brooke, a slight, delicate-looking woman, took the letter which her daughter handed her, and opened it listlessly. Her pale cheeks flushed as her eyes fell upon the written lines, and reading hastily to the end, she exclaimed:

"It is from the administrator of your Aunt Winona's estate, and tells me that among her effects was a package directed to her god-daughter, Miss Winona Brooke, which will be forwarded by express."

Winona had sat dumb with amazement during her mother's speech, for she, too, notwithstanding what she said to Tom a few moments before, had really given up all hope of being one of her grandmother's heirs; but when it was ended, she clapped her hands joyfully and cried, "Oh! mother, mother, isn't it too lovely for anything? It must be some money—a good sum, I dare say—and it comes just in the nick of time." And then she flew to tell her brothers the good news.

The whole next day nothing was talked of by the Brooke family but Winona's legacy. But they were obliged to possess their souls in patience until the next morning, when the expressman handed a small package to Winona, and then presented her with his book in which to sign her name. With trembling fingers she wrote "Winona Brooke," and with trembling limbs she rushed into the little parlor and closed and locked the door. She had determined to be the first to see of what her legacy consisted. Carefully breaking the seal, and unwrapping several sheets of soft, thin paper, she came to a large old-fashioned brooch in the form of a miniature of her Aunt Winona, framed in a heavy gold setting, studded with handsome pearls. This was all. No, not all, either, for transfixed on the strong, gold pin of the brooch was a folded paper. Winnie removed and opened this, and read these words: "Dear god-daughter,—I leave you this picture of myself, painted by the only man I ever loved, who died in his youth, in the hope that you will never part with it, for if you do, ill-luck will be sure to follow. But, if ever you wish to put it in another frame and use the one it now occupies for the making of some pretty piece of jewellery for yourself, you have my free permission to do so. Aunt Winona."

Winnie burst into tears, and then, hearing her mother's gentle voice asking admittance, in the intervals of the boys' pounding on the door, she went and opened it. Tom and Fred came in like young tornados; Mrs. Brooke followed more slowly, gazing at Winnie's tear-stained eyes.

"There," said the girl, waving her hand towards the table, "lies my legacy."

Tom pounced on the brooch. "What, this?" he exclaimed.

"Yes," replied Winnie, "and a note telling me to keep the picture forever, but giving me permission to use the gold and pearls for a piece of jewellery if I wish to do so."

Mrs. Brooke took the "legacy" from Tom's hand. "It is a lovely picture," she said, "and a good likeness of your aunt in her girlhood. And these pearls, my dear, are very fine, and may serve to adorn you on your wedding day. I must confess I am disappointed, too, but knowing how queer your aunt was—"

But here her daughter interrupted her. "Mother, dear," she said, "you go back to your writing, and boys, you attend to the fires. I'm going to my room to think."

Once in her own room, Winnie began to think, and this is what she thought: "If these pearls are worth a good deal of money, why not sell them. I am sure Aunt Winona wouldn't object if she could know how poor we are."

Then she took a tiny pair of scissors from her work-basket, and pried off the back of the brooch, and out dropped a bit of paper. "Another note telling me not to sell them, I suppose," said Winnie, with a little frown on her brow, as she unfolded it. The frown gave way to a look of delighted surprise, and that in turn to one of grave doubt. She sprang to her feet, put on her hat and jacket, slipped quickly down stairs and out of the front door, and hastened to the bank, whose old, white-haired cashier had been the life long friend of her father. She found him at his desk, and handing him the piece of paper, breathlessly asked: "Is that good for anything?"

The old gentleman examined it carefully, looked over his spectacles at the eager face before him, with a smile, and replied: "Good for anything, my dear? Well, as it happens to be a gold certificate for \$1,000, I should say it was very good, exceedingly good."

"One thousand—dollars," stammered Winnie.

"One thousand dollars," he replied; "and do you mind telling me where you got it?"

Then Winnie told him the whole story, and the old gentleman went to the desk of another old gentleman, who seemed to be a very important old gentleman, indeed, and after they had talked awhile, he came back and handed the happy young girl ten clean \$100 bills in exchange for her note.

And so gladness came back to the Brooke household, and Aunt Winona's picture was framed in a pretty gilt frame and hung over the mantel in Winnie's room, and the old gold and beautiful pearls were turned into lovely lace and hairpins, and shone at the bride's fair throat and in her golden hair, the day, three years after, she married the handsome son of her old friend, the bank cashier.—*Paula Ellwood in Catholic Columbian.*

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For they are FREE from GREASE and are easily digested. For frying, shortening, and all cooking purposes COTTOLENE is better and purer than lard.



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FLOUR, GRAIN, ETC.
Flour.—We quote:
Patent Spring.....\$3.50 @ 3.65
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Manitoba Patents.....3.45 @ 3.60
Straight Roller.....2.95 @ 3.05
Extra.....2.60 @ 2.70
Superfine.....2.85 @ 2.90
City Strong Bakers.....3.65 @ 3.75
Manitoba Bakers.....3.40 @ 3.75
Ontario bags—extra.....1.80 @ 1.85
Straight Rollers.....1.45 @ 1.50

Oatmeal.—We quote:—Rolled and granulated, \$3.85 to \$3.95; Standard, \$3.60 to \$3.75. In bags, granulated and rolled are quoted at \$1.80 to \$1.85, and standard at \$1.60 to \$1.75. Pot barley \$3.75 in bbls and \$1.75 in bags, and split peas \$3.50 to \$3.60.

Wheat.—Red and white winter 56c to 57c. Manitoba wheat in car lots is quoted at 78c, delivered at Western points for No. 1 hard.

Corn.—Ontario corn has sold at equal to 56c on track for shipments to Eastern points.

Peas.—Quoted 67c to 68c in store per 60 lbs. There is less doing in the West for export.

Oats.—There have been sales of car lots at 86c for No. 2, and some holders are asking 88c and 87c per 34 lbs. A dealer stated to-day that he could not buy No. 2 white in the West and lay them down here under 77c to 78c.

Barley.—We quote prices here 58c to 56c for malting and 47c to 48c for feed.

Rye.—There is no change in this market, car lots being quoted at 52c to 53c.

Malt.—We quote 73c to 78c.

Buckwheat.—Last sales being reported at 44c here and 36c in the west.

Seeds.—Timothy at \$2.25 to \$2.50 for Canadian, Alsike \$5.75 to \$6.25, and red clover \$8 per bushel.

PROVISIONS.
Pork, Lard, &c.—We quote as follows:—
Canada short cut pork, per bbl.....\$14.50 @ 15.50
Canada short cut, thin, per bbl.....13.50 @ 14.00
Extra plate beef, per bbl.....10.50 @ 11.00
Hams, per lb.....9 @ 10c
Lard, pure in pails, per lb.....8 @ 9c
Lard, com. in pails, per lb.....6 @ 7c
Bacon, per lb.....10 @ 11c
Shoulders, per lb.....8 @ 9c
Dressed Hops.—Last sales reported to us were at \$5.25 to \$5.35 for car lots, up to \$5.40 to \$5.50 for small lots of lean butchers' stock.

DAIRY PRODUCE.
Butter.—We quote prices as follows:—
Creamery, finest winter.....20c per lb.
Creamery, early made.....18c to 19c
Eastern Townships dairy.....15c to 18c
Western.....10c to 15c
Cheese.—Western was sold on Tuesday at 48c over the cable, or equal to 10c here. Sales have been made in a jobbing way to the trade here at 8c up to 10c in lots of from 10 to 35 boxes. A lot of barroom cheese sold at 7c.
Rolled Butter.—Quite a lot of roll butter is offering and selling at 14c, a lot of 7 half-barrels selling at that figure, the quality being reported fine. We quote 13c to 15c as to quality.

COUNTRY PRODUCE.
Eggs.—We quote Montreal limed 13c to 14c, and Western 11c to 12c, with an upward tendency. Held fresh is quoted at 10c to 14c as to quality, and new laid at 20c and upwards.

Honey.—Extracted old 4½c to 5½c per lb. New 7c to 8c per lb in tins as to quality. Comb honey 10c to 12c.
Baled Hay.—No. 2 shipping hay is quoted at \$6.50 to \$7.50 in round lots, and No. 1 straight Timothy \$8.50 to \$9.00. At country points \$5.00 to \$6.00 are the ruling rates f.o.b. as to position.
Beans.—Good to choice hand-picked \$1.80 to \$1.45 per bushel, and poor to fair \$1.10 to \$1.20.
Tallow.—Rough tallow is slow sale, and quoted at 5c to 5½c.
Hops.—The market is quiet at 6½c to 8c as to quality.
Dressed Poultry.—Turkeys have changed hands in case lots at 8c to 9c for fine to choice. Chickens 6c to 7c. Geese 5c to 6c and ducks 7c to 8c.

FRUITS, ETC.
Apples.—A little firmer feeling is noticed at \$2.00 to \$2.50 per barrel.
Dried Apples.—In better demand at 4½c to 5c per lb.
Oranges.—We quote: Valencias, 420s \$1.60 to \$4.25, 714s \$5.00. Florida's 128s \$3.00, 150s \$3.75, 176s and 200s \$4.00 to \$4.25.
Lemons.—At \$2.50 to \$3.00 per box.
Fine Apples.—Fine apples at 15c to 25c.
Pears.—California pears are selling slowly at \$1.75 to \$2 per box.
Cranberries.—Cranberries are meeting with poor sales at \$9 to \$10 for Canadian frozen berries, and Cape Cod berries \$5 per box and \$15 to \$16 per barrel.
Grapes.—Almeria grapes are rather quiet, and we quote \$5 to \$7 per barrel according to quality.
Dates.—Are selling very slowly at 4c to 4½c per lb.
Potatoes.—Sales have been made on track here at 55c in car lots, 62c to 63c by the load, and 65c in a jobbing way.
Onions.—The bulk of stock being held by one or two firms, and we quote prices firm at \$1.75 to \$2.00 per barrel.

FISH AND OILS.
Salt Fish.—Dry cod \$4.25 to \$4.50, and green cod \$4.00 to \$4.25. Labrador herring \$4.00 to \$4.25, and shore \$3.50 to \$3.75. Salmon \$1.00 to \$1.1 for No. 1 small, in bbls, and \$1.25 to \$1.35 for No. 1 large. British Columbia salmon \$1.00.
Canned Fish.—We quote:—Lobsters \$5.75 to \$6.00, and Mackerel \$3.85 to \$4.00 per case.
Oils.—A round lot of steam refined was reported at 39c net cash. Pale seal oil is quoted at 38c to 37c. Cod oil, Newfoundland in round quantities at 34c to 35c. Jobbing lots 35c to 36c for Newfoundland. Cod liver oil 60c to 70c.
Fresh Fish.—Newfoundland frozen herring have sold at 90c to \$1.00 per 100, and New Brunswick at 60c per 100. Tummycods have sold at 85c to \$1.00 per bbl. Cod and haddock 8c to 4c. Lake fish are selling at 6c to 7c for white fish, and at 5c for pickerel. Fresh salmon 14c.

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

Montreal, 19th December, 1894.
BEAUDIN, CARDINAL & LORANGER,
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Testimony of **Dr. D. Marsolais,**
Lavaltrie.

I have used several bottles of **Robson's Hair Restorer**, and I cannot do otherwise than highly praise the merits of this excellent preparation. Owing to its use, the hair preserves its original color and in addition acquires an incomparable pliancy and lustre. What pleases me most in this Restorer is a smooth, oleaginous substance, eminently calculated to impart nourishment to the hair, preserve its vigor, and stimulate its growth, a substance which replaces the water used by the manufacturers of the greater part of the Restorers of the day from an economical point of view. This is a proof that the manufacturer of **Robson's Restorer** is above all anxious to produce an article of real value, regardless of the expense necessary to attain this end. It is with pleasure that I recommend **Robson's Restorer** in preference to all other preparations of that nature.

D. MARSOLAIS, M. D.

Lavaltrie, December 26th, 1894.

Testimony of **Dr. G. Desrosiers,**
St. Félix de Valois.

I know several persons who have for some years used **Robson's Hair Restorer** and are very well satisfied with this preparation, which preserves the original color of the hair, as it was in youth, makes it surpassingly soft and glossy, and stimulates at the same time its growth. Knowing the principle ingredients of **Robson's Restorer**, I understand perfectly why this preparation is so superior to other similar preparations. In fact the substance to which I allude is known to exercise in a high degree an emollient and softening influence on the hair. It is also highly nutritive for the hair, adapted to promote its growth, and to greatly prolong its vitality. I therefore confidently recommend the use of **Robson's Hair Restorer** to those persons whose hair is prematurely gray and who wish to remove this sign of approaching old age.

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NOTICE IS HEREBY GIVEN that application will be made to the Parliament of Canada, at its next Session, for an act to incorporate a Company to construct and operate a railway or tramway from some point on the north-eastern limit of the County of Vercheres, Province of Quebec, through the County of Chambly to a point on the western limit of the County of Laprairie, parallel with the St. Lawrence River; and from some point on the above described line at or near St. Lambert, in the County of Chambly, to a point in or near the Town of St. John, County of St. John, Province of Quebec; said railway or tramway system running through the several villages and parishes on its route or connecting the same by branches; with power to connect said system with railway or tramway line on the north bank of said St. Lawrence River by a general traffic bridge on said river at Montreal; also with power to develop and utilize one or more water powers in the County of Chambly and to generate, rent, sell, distribute and dispose of electric, electrical power and hydraulic power, for any purpose whatsoever, and for other purposes.

23-9

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