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**EDITORIAL NOTES.**

In our next issue we will publish the splendid answer, by the late Robert Louis Stevenson, to the bigoted attacks of Missionary Hyde upon the work, life and character of Father Damien, the martyr apostle of Molokai. It is a brilliant specimen of vigorous English, and will stand as an everlasting monument to the memory of the Protestant poet and novelist. It is a remarkable coincidence that, on the very day on which the death of Stevenson was announced, the news came that a statue of Father Damien had been erected at Louvain, Belgium. No more scurrilous attack was ever made on a great and saintly man, than that of Rev. C. M. Hyde upon Father Damien; no more glorious defense of a mighty apostle than that of the dead writer, Stevenson.

HERE is a sample of that "Liberty"—above all "Liberty of Conscience," so much boasted of by the Continental liberals, the members of the Masonic sect. "El Orden," an Italian paper of Bogota, tells us that Baron Nicotera, a distinguished mason, at one time minister under Victor Emmanuel, and later under King Humbert, for some time an intimate friend of Garibaldi, died recently reconciled to God and the Church, having received the Holy Eucharist twice before death. The Freemasons placed a guard at the hotel in which Nicotera was residing, to prevent a priest from entering his apartments; but the zeal and love of his sister, Signorita Nicotera, defeated the masonic intrigues and enabled her to bring consolation to the dying man.

It seems to us that there are more Irish people, who live over one hundred years, than members of any other nationality. It may be only a fancy, an imagination, or the result of our having read more accounts of Irishmen and Irishwomen dying at very advanced years than of any other people, but nonetheless we are under that impression. Only the other day Kate Gearan, an old woman died at Middleton, County Cork, Ireland, aged 115 years. The only daughter she had at home was 85 years old. The rest of her children had long years ago emigrated to America and Australia. The other day, in the County Down, a man died at the age 125. It would be a nice study to investigate the causes of so much longevity in the Celtic race. There must be something vitally good in the Irish blood.

SOME people are very fond of asking questions: we wonder how they would like to be called upon to answer their own queries. Here is a sample. "Tell me this: is not a tree the development of a seed, acted upon by the chemical properties of the earth and elements? If so; does this not show that all existing objects are mere developments from original matter—a regular evolution?" Not bad, Mr. Newton—our correspondent,

of course, is not the great Newton. We admit that a tree or plant comes from a seed; but whence comes the seed? You will say from another tree or plant. Whence came that other tree, or plant? From a seed. Which was first then—away back in the almost immeasurable past? There must have been some beginning to these objects. Was it the plant? If so, who made that plant, since there was no seed? Was it the seed? Who made that seed, since there was no plant from which it came? Ran back a million years, if you like; either the seed or the plant first existed. Which was it? Whichever it was must have been created by some power anterior to itself. We call that Being God.

HERE is something rich! A Protestant organ published in Rome, gives a "Catholic Church Calendar" for each week. The one for the week ending 5th January is a very elegant sample. We will take one day from that calendar: Monday, Dec. 31st, SS. Sylvester Pope and Confessor, whose body is kept in the Church of his Name near G.P.O. (general post office, we suppose), where a great celebration is held at 10.30 A.M. 4.30 P.M. with good music. Solemn First Vespers for the circumcision of O.L.G.C. (probably Our Lord Jesus Christ) at 3 p.m. in the church of the Gesu where a solemn Te Deum is sung and Benediction given by Cardinal Mazzella of the Gesuit Order. Fine music." The punctuation, spelling, and italics are exactly as in the calendar. We leave this to any of our readers who might feel inclined to discover the number of mistakes to be found in that one paragraph. The same calendar tells us that on Saturday last commenced "the Octavarium, in which every morning Mass is celebrated in a different rite and a sermon in a different language."

THE "Daily Kennebec Journal," an organ published in the State of Maine, seems to show that prohibition over there does not prevent drunkenness. It speaks thus:

"The years of 1893-4 will be noted in the jail annals of this State for the number of commitments, that of the past year, 6,176, being over 2000 greater than during any year previous to 1893, when the number of commitments was 4,987. Also in the number of commitments for drunkenness the excess over previous years is noticeable. In 1894, 2808 were sent to jail for drunkenness, 900 more than in the previous year, and there were over 400 more tramps committed than in 1893.

We believe these statements! But where did these drunkards get their liquor? Were there no prohibition it is evident that one law the less would be broken. In truth we never could believe in making a man good or a woman virtuous by act of parliament. You cannot legislate a citizen into heaven. We believe in prohibition—but not prohibition alone. You require the inculcation of religious principles, the education of the character, the moulding of the heart. "The Monks of the Screw"

style of making the world better will never succeed. Universal prohibition on our continent is so remote that we cannot imagine a period when it might exist; partial or local prohibition will never do—unless united with religious motives. We know that the Catholic Confessional has done more than all the prohibition laws that were passed for the wiping out of the liquor abuse.

THE Catholic Truth Society, of Montreal, has just received the Papal Benediction, granted at the request of Mr. John W. Heckman, C.E., now in Rome. The blessing particularly affects the work of the society in connection with the Catholic Sailors' Club. Elsewhere we publish an account of a similar institution about to be established in New York. Again we may state that while the idea originated in England, Montreal has the honor of being the first in the world to put it in practice.

WE had intended going into a criticism of Rev. Mr. Morehouse's lengthy communication, in a recent issue of the "Gazette," on the question of Papal supremacy, in reply to Cardinal Vaughan; but we find the matter so thoroughly threshed out by Right Rev. Dr. Bilsborrow, Bishop of Salford, in a series of sermons, that we feel it would be only a poor rehash of his powerful arguments. At the next general meeting of the Catholic Truth Society, the third Friday of the month, one of the magnificent sermons of Dr. Bilsborrow will be read, and at succeeding meetings the others will be given for the benefit of all who attend.

Not long since the London Daily News, the organ of the Rosebery ministry, had the following important editorial:

"Ireland must occupy an important place in the coming session. Ireland has hitherto got nothing from the Parliament of 1892. The Liberal party is bound by every consideration of honor and justice to uphold the Irish policy of Mr. Gladstone; but, indeed, duty and expediency point the same way. Many men who entered the House of Commons for the first time two and a half years ago, coldly convinced by dry argument of the necessity for Irish Home Rule, have been turned by experience into Home Rulers of a type at once practical and enthusiastic. The idea that Home Rule means the dismemberment of the empire has been abandoned to speakers and writers who have neither responsibility nor self-respect. The only questions left are how it is to be done and who is to do it. The Irish Home Rule bill is at the stage which parliamentary reform had reached after the rejection of Lord Russell's reform bill in 1866."

It appears that Catholics of France, tired of the attacks made by infidels and God-haters upon the characters and reputation of priests, religious orders and the teaching brothers of that country, have started a society for the purpose of suing for libel whenever such charges are made and the author of it can be found. So far these wicked villains have gone on with impunity, but now they

may expect to be dealt with in a proper manner. Would not such an organization be a benefit on this side of the Atlantic? Perhaps some of the "ex-nuns" and "ex-priests" might find their professions somewhat too dangerous, and the public would be relieved of so many miserable and lying lectures.

THERE has been talk of a Canadian International Exhibition, to be held from May 24th to October 31st, 1896, in the City of Montreal. The scheme has only been started, but with an evident determination on the part of its promoters to carry it to a successful issue. It is unnecessary to dwell upon all the advantages that would be derived, both by Canada in general and Montreal in particular, from a successful international exhibition; equally so, there is no denying the great loss and humiliation were such a gigantic undertaking to be commenced and to be a failure. We are not yet prepared to give any opinion upon the subject until the scheme is fully prepared and that a table of figures is ready showing the amounts required, the sources whence they are to come, and the estimated amount of actual benefit that the citizens of all classes and ranks might expect. Such a table is now being prepared, and as soon as we have seen it, we will be able to speak upon the subject. All we can say, at present, is that the time is very short, not more than fifteen months, and consequently the work of construction, laying out of lands, and preparation in general would have to be rapidly pushed, and, in view of the thousands who are seeking work and are unable to get it, we feel sure that the benefit in that direction would be great.

THE best proof of the advancement made by the different countries of the world, along the highway of civilization, is the fact that the great victories that marked different epochs, are no longer celebrated in a manner insulting or humiliating to the vanquished. The thanksgiving services, that always took place in the Russian churches, for the retreat of Napoleon from Moscow, have been discontinued and removed from the calendar. "Eighty-two years have elapsed since 1812. It is high time to let the animosities of that period be bygones," says the Universe. Waterloo is remembered in England, but not celebrated as it was in the early days of the century. The Prussians are inclined to pass over the Sedan anniversary. In the United States the commemorative services for the dead, who perished in the Civil War, are participated in by both the South and the North. One body of people alone keeps alive the memory of the so-called victory. The Sardinian Italians persist in commemorating the sacrilegious fight at the Porta Pia. But this last case is not surprising; the germs of barbarism have never been killed in those enemies of God, and as the Porta Pia is the only advantage they ever gained over the Church, they may well celebrate it—for truly it will be their last.

"PROTESTANT" ANSWERED.

A correspondent, signing "Protestant," has a letter in the Daily Witness, of the 29th December, on the subject of "Religious Persecution." After quoting a number of authors, and citing several facts, he comes to the conclusion that "the Montreal Roman Catholic organ should be called the False Witness." He may call this organ just what he pleases; but he certainly will require to be more exact if he wishes to show that the article to which he refers was not logical and well founded. Either "Protestant" read or he did not read all our editorials on that subject; if he read them, he is certainly in bad faith, for he perverts the expressions and arguments of some, while he ignores entirely the very answers that have been given, in others, to his oft-repeated calumnies; if he did not read them, we will be happy to furnish him with copies of the numbers, in order that he may not fall into the sin of "bearing false witness against his neighbor."

It has taken this correspondent several weeks to concoct his half column series of accusations and to twist and turn authorities to suit his preconceived prejudice against the Catholic Church. He starts out with the following quotation from our editorial: "Persecution by the Church never took place, and is contrary to one of the fundamental principles of Catholicity." That is exact; and that we are prepared to maintain against all comers—provided they are impartial, logical, and open to conviction. He says: "'Deny everything, admit nothing,' is one of Rome's maxims which her advocates use in controversy." We beg his pardon; the maxim was Voltaire's and Luther's. These two worthies put it into practice, each in his own way; the former to destroy all religion, the latter to destroy the true religion.

This learned gentleman cites "the accredited expounders of Roman Catholic law and doctrine, Ligouri and Dens, at the end of their 'Moral Theologies.'" He then gives a passage that is meaningless without its context. It is like picking out some one text of Scripture and building up a creed thereon. It is evident that he has read as little of the authors from whom he pretends to quote, as he has of the articles in THE TRUE WITNESS. He found the quotation in that unmentionable volume lately imported into Canada by a city book dealer, and which is as rotten as the mind of the man who compiled it. Has "Protestant" ever read St. Thomas, St. Augustine, or any Catholic theologian? Certainly not; or he would have found our conclusions entirely supported. In the space of one article we cannot go into all the more or less false assertions of this would-be historian; but, if he will kindly follow THE TRUE WITNESS he will find them met one by one. The main object, however, of "Protestant" is to prove that we were wrong in asserting that *The Church* never persecuted, and that persecution is contrary to a fundamental principle of Catholicity. We repeat that in so stating we were right.

If individual Catholics in the fourteenth or sixteenth century performed acts of cruelty, or persecuted others, it was not because they were Catholics, but because they were men living in an iron age. They did not persecute for the Church, but in direct opposition to the Church's mandates. "In one case," says a great Catholic authority, "it is true, the Church is, and always must be, intolerant. Truth is intolerant of falsehood. The mission of the Church is to condemn error, to eradicate it. But the weapons of her warfare are not carnal, but spiritual; and her judgments receive

their sanction, not from them that kill the body, but from Him who is able to destroy both soul and body in hell." Read "Protestant's" so-called oath of bishops, in the light of this statement, correct it by substituting the word "follow or pursue" for "persecute," and you have an explanation that any rational mind must accept. They bind themselves to pray for and to teach heretics, to seek out heresy and to destroy it—not with sword, or fire, or carnal instrument, but with those spiritual arms which Christ left to His duly appointed representatives. If "Protestant" would only take the trouble to read thoroughly the works from which he pretends to quote, and then to give what goes before and what follows his quotations, he would not be exposing himself to the ridicule of all thoroughly read men.

We will now cite the words of a Protestant author, one who was, when he wrote, President of Kenyon and Hobart Colleges—James Kent Stone: "As a Protestant, I do not see how any man who is at the same time decently educated and fairly disposed, can lay to the account of the Catholic Church such items as the Spanish atrocities in the Netherlands, the Dragonnades of the Cevennes, and the massacre of St. Bartholomew. It would be as fair to hold the Orthodox Church of Russia responsible for all the woes of Poland, or to assert that the wrongs of Ireland are the necessary consequence of the theology of the Thirty-nine Articles. The *Te Deum* of Gregory XIII. is certainly a morsel for Protestant controversialists; but it is mere churlishness to refuse to believe that the Pope had been deceived as to the facts." On this point take the North American Review, for June, 1863: "The See of Rome was imperatively called upon for immediate action before the true facts of the case could by any possibility have been really known, if indeed, they were not designedly concealed."

Does "Protestant" require Infidel and non-Catholic authorities? Let him read Voltaire, Ranke, Guizot, Schlegel and others, and he will find that the Spanish Inquisition was not a Catholic, but a national and local tribunal. It was political in its origin, was maintained by royal power, and was considered necessary to protect the unity of the Spanish kingdom, and founded upon the principle that heresy was a crime against the peace of society, and as such, punishable by the civil power. Even Mr. Lecky and the famous, or infamous, Llorente, admit that the Roman Pontiff more than once endeavored to mitigate its severities, and protested against the horrible excesses of Torquemada. When Charles V. and Philip II. attempted to impose the tribunal on Italian cities, the Popes encouraged the Italians in resisting the imposition.

Perhaps our friend "Protestant" will claim that Llorente was a secretary to the Inquisition. But he must know that Llorente was dismissed in disgrace from that post. He was a traitor to his country, and a bitter enemy of the Pope and the Church. When Joseph Bonaparte put the records of the Inquisition at his disposal, he took good care to burn such as might be inconvenient to preserve.

As to the St. Bartholomew, the Galileo and Inquisition arguments, so often have they been disproved, so clearly have the falseness of such basis of attack upon the Church been demonstrated, that the man who is so far behind the age, and so steeped in prejudice as to harp upon those long since unmusical strings, is indeed to be pitied, he must live in a very narrow circle, and breathe an unhealthy atmosphere. Remember that recrim-

ination is not an argument; we are not going to quote Hallam's Constitutional History, nor Macaulay's History, nor his Review of Hallam, nor Lecky's chapter on Persecution, nor Milner's Letters to a Prebendary, nor Challoner's Memoires of Missionary Priests, nor Palmer on the Church, and the Writ "De Hæretico Comburendo," nor the laws for "hanging and disembowelling Papists;" we will merely indicate these few that "Protestant" may take the trouble to read them and, perhaps, change his views somewhat. He might also take up Lecky's "Rationalism in Europe," v. ii. pp. 57, 59, 61.

We would recall to "Protestant's" mind the epigrammatic remark of the famous D'Alembert; "Les Reformes qui reprochent tant l'intolérance a l'Eglise Romaine, ne haissent la persecution, que quand elle les regarde,—et nullement quand ils l'exercent." "The Reformers, who so reproach the Roman Church with intolerance, hate persecution only when it concerns themselves,—and never when they exercise it."

Says the great Protestant author of "Rationalism in Europe,"—"Persecution among the early Protestants was a distinct and definite doctrine, digested into elaborate treatises, indissolubly connected with a large portion of the received theology, developed by the most enlightened and far-seeing theologians, and enforced against the most inoffensive as against the most formidable sects. It was the doctrine of the palmiest days of Protestantism. It was taught by those who are justly esteemed the greatest of its leaders. It was manifested most clearly in those classes which were most deeply imbued with its dogmatic teaching."

But all this—even in a creed of yesterday—would in no way justify the Catholic Church—a creed of nineteen centuries—in adopting or teaching persecution as a principle; but we are prepared to disprove "Protestant's" insinuation as to the Catholic spirit—and we are ready to change our title from "True" to "False" if we should fail.

THE PROFESSION OF POLITICS.

There are two letters in the current number of the "Arena," one from a young student about to leave college, asking advice as to the choice of politics as a profession, the other a sage reply from a man of the world. Both we expect are the composition of N. D. McCrackan, M.A. A portion of the reply given strikes us as very applicable to our own country and our own young men. It contains truths that are seldom brought before the public mind, but which every disinterested reader will admit the moment they are stated.

"No honest man can enter political life to day without doing so as a reformer—not in the partizan sense—and there is no money in reform work. You will find yourself left out in the cold. While the professionals are dividing the spoils, you will have to stand aside. No office will be offered to such as you. The party conventions will dread your appearance as an omen of disloyalty. You will be scorned as a theorist and a dude. In debate they will shake their finger at you as a traitor and a hypocrite. At every turn your honesty will prove a stumbling block to your advancement. For you must first realize to what depths our party system has sunk."

No person can deny the exactness of the remarks, but still more so do we deem the following:

"The truth is, competing parties are first of all playing with each other for certain stakes, which are offices, fat

places, salaries, etc. If there is any time or money left over, then vital questions are treated a little, as an afterthought. Every political campaign resolves itself into a wordy manoeuvre for points of strategic importance. The idea is not to enlighten the voters in regard to the real issues at stake, but rather to distract their attention and fix it upon catching non-essentials. The great aim of every well constituted party is, of course, to counteract the good moves of its opponent, no matter at what cost to the public welfare; if possible to fasten upon it the blame of any national calamity; above all to drive it into a hole." \* \* \* "The man without ideas in politics naturally becomes a spoilman because there is nothing honorable left for him to do. Having no interest in the public good, he straightway attends to his private interests."

We may add to these striking remarks that "to become an honest politician, and a real intelligent legislator, a man must learn to resist the lobby which corrupts, and the party organization which deceives. He must place his professional honor securely upon principle, not upon expediency. He must be prepared to be called all manner of names, and in the end, perhaps, to be rated a worldly failure."

We leave these few observations to the consideration of our young and ambitious fellow-countrymen, especially those who are preparing to enter the whirlpool of politics.

CATHOLIC ORDER OF FORESTERS

ELECTION OF OFFICERS.

Council No. 113, Side Rank Degree of Foresters, attached to St. Anthony Court No. 126, had their annual elections at their meeting of 11th inst. The following are the officers elected for the ensuing term:—Wm. J. Cochrane, grand high ruler; John Flanagan, grand vice-high ruler; Michael Toner, grand past high ruler; Ed. Hubert, grand high prophet; Jas. Daly, grand high guide; J. P. Doran, grand high secretary; M. J. Walsh, grand high treasurer; John Kelly, grand high inside sentinel.

J. P. DORAN, Sec.

LINCOLN'S TENDER HEART.

A PATHETIC ANECDOTE OF THE MARTYR PRESIDENT.

The Martyr President's tender heart is clearly visible in the following pathetic narrative. One day in May, 1863, while the great war was raging in America between the North and South, President Lincoln paid a visit to one of the military hospitals. He had spoken many cheering words of sympathy to the wounded as he proceeded through the various wards, and now he was at the bedside of a Vermont boy of about 16 years of age, who lay there mortally wounded.

Taking the boy's thin white hand in his own, the President said in a tender tone: "Well, my good boy, what can I do for you?" The little fellow looked up into the President's face and asked: "Won't you write to my mother for me?" "That I will," answered Mr. Lincoln; and calling for pen, ink and paper, he seated himself by the side of the bed and wrote from the boy's dictation. It was a long letter, but the President betrayed no signs of weariness. When it was finished he rose. "I will post this as soon as I get back to my office. Now, is there anything else I can do for you?" The boy looked appealingly to the President. "Won't you stay with me?" he asked. "I do so want to hold your hand." The kind-hearted President at once perceived the boy's meaning. The appeal was too strong for him to resist, so he sat down by his side and took hold of his hand. For two hours the President sat there patiently, as though he had been the boy's father. When the end came he bent over and folded the thin hands over his breast. As he did so he burst into tears, and when soon afterward he left the hospital they were still streaming down his cheeks.



## SLAVES OF ROME.

An English lecturer, delivering a tirade at Brighton, against the Catholic Church, characterized the adherents of our Faith as "Slaves of Rome, subjects of Papal tyranny, and men trembling beneath the rod of the Inquisition." We will not bother at present with the Inquisition; we are dealing with that subject elsewhere, nor will we trouble ourselves about that meaningless and loud-sounding phrase, "Subjects of Papal tyranny." We will merely revive the words of the late Dr. Brownson on the question of all Catholics being "Slaves of Rome."

Away back in the fifties, some evangelical gentleman, called Rufus W. Clarke, delivered a lecture in Boston on the subject of "Romanism in America," and he took advantage of his subject to make use of expressions somewhat similar to those used by the Brighton lecturer of this year. So complete, so crushing, so concise, was Dr. Brownson's refutation of that person's remarks, that we could not do better than quote them in full. Perchance they might serve a twofold purpose; firstly, to open the eyes of some of our separate brethren as to the true teachings of Catholicity; and secondly, to give some of our co-religionists a ready weapon of defence whenever their faith is attacked at this particular point. To repeat the words of that great master of controversy, to unearth from beneath the dust of nearly half a century the gems of argument that fell from that powerful genius, seems almost like disinterring some splendid column from the ruins of Pompeii or some precious mosaic from beneath the lavas of Herculanium.

"The Protestant is fond," says Dr. Brownson, "of calling us slaves because we recognize the Papal supremacy, and forgets that he, unless he is fibbing, is, to say the least, as great a slave as we. He is no more at liberty to believe or to do anything contrary to the teachings and precepts of the Bible than we are to believe or to do anything contrary to the definitions and rescripts of the Holy Father. He is as much bound, according to his own confession, to conform in all things to the Bible as we are to the Church. He asserts, for all men and nations, states and individuals, an authority as supreme and inflexible as that which we assert. How, then, are we less free than he? The only difference between us in respect to authority is that he places it in the record of what God said by men of ancient times, and we in what He teaches and commands through the voice of a living Pontiff. If the authority we assert is human because it comes to us through a human organ, then must the authority he asserts be human, for that comes to him only through a human organ. The Prophets and Apostles were men in the same sense that the Pope is a man, and if God's voice, through them, is Divine and authoritative, it may be equally Divine and authoritative through him. If he holds that in believing and obeying the Bible he is believing and obeying God's word, so we hold that in believing and obeying the living Pontiff we are believing and obeying God. He asserts an Apostolic authority that was, and we an Apostolic authority that was and is. If we hold a doctrine incompatible with freedom, he holds one equally so, and every argument he uses to prove that the Papal supremacy is incompatible with freedom, civil or religious, and favorable to civil or spiritual despotism, may be urged to prove the same of the scriptural supremacy which he asserts."

Before the mental vision of many an honest-minded but unenlightened man there dances a fearful phantom, a hideous spiritual hobgoblin, a very night-mare creature in the form of the "Infallible Pope." He seems to these people like a great ogre in his enchanted castle of the Vatican, living upon the victims of his tyranny and glutted with the very life blood of his millions of slaves. We had thought that, with the advancement, inventions, rapid communications and electric wonders of this century, the fairies, giants, pygmies and Arabian Nights creations had all vanished; that people no longer believed in ghosts, and that nursery tales were laughed at by the simplest child. But we find we were mistaken; for up through the mist looms the fearful form of that "Infallible Pope," seated upon the seven hills and ready to chain these devotees of his faith to his foot-stool and ever holding over them the rod of an Inquisition. Well, as Dr. Brownson so forcibly tells us, we are not the slaves of a Pontiff any more than our separated brethren are the slaves of a volume. Not one of them claims for himself or for his church or denomination an infallibility in the interpretation of the Bible as the word of God; we claim an infallibility for our Pontiff, when speaking *ex cathedra*, and explaining the dogmas of faith—whether written or traditional. At very worst, our church can only be fallible; at very best their's cannot be more than fallible; so ours, at worst, is as good as theirs at best, with a chance of ours having something better in the infallibility of its head. If we are "slaves of Rome," we are slaves of the Church of Christ; if slaves of His Church, we are slaves to Himself, slaves of God. Now we scarcely think that even the cool audacity of a Brighton lecturer will carry him so far as to accuse any individual or denomination of being the "slave of God." The very terms would imply tyranny on the part of the Omnipotent and would be blasphemous. Space will not permit us to continue as we would like to do upon this topic; however, sufficient has been said to prove that there are no "slaves of Rome," but there are slaves of the power that contends against her.

## ANNEXATION.

In the Senate of the United States December 18th, 1894, before the Committee on Foreign Relations, Mr. Gallinger submitted the following resolution:—

"Whereas we believe that the political union of the two great English-speaking communities who now occupy and control North America will deliver the continent from the danger of war and securely dedicate it to peaceful industry and progress; lessen the per capita cost of government and defense; insure the rapid development of its boundless natural resources; enlarge its domestic and foreign commerce; unite all interests in creating a systematic development of its means of internal communication with the seaboard by rail and water east and west; protect and preserve its wealth, resources, privileges, and opportunities as the undisputed heritage of all; immensely add to its influence, prestige, and power; promote, extend, and perpetuate government by the people, and remove for ever the causes most likely to seriously disturb cordial relations and kindly intercourse with the motherland: Therefore,

Resolved,—That we invite the Canadian people to cast in their lot with their own continent, and assure them that they shall have all the continent can give them. We will respect their freedom of action, and welcome them when they desire it into an equal and honorable union."

This resolution was ordered to be printed and we have to thank Mr.

Francis Wayland Glen, of Brooklyn, N.Y., for a special copy which he was good enough to send us.

All this is very kind on the part of our good neighbours across the line, and we certainly appreciate their kindly offer of so many inducements (upon paper) for Canada to enter the Union. Still we feel that it is an act of prudence on our part to calculate the chances and to inquire into the *quid pro quo* that Canada might expect in the case of any serious consideration of such a proposition. Let us briefly look at the situation from the standpoints of two questions. What would Canada receive that she does not already possess? What would she lose that she now enjoys?

First consideration; what benefits would Canada derive? We have, according to the New York "Commercial Advertiser," "the best and most extensive fisheries in the world," and "the white pine forests of Canada are alone worth more than her public debt." We desire to reply through the mouth-pieces of American opinion. We quote the same authority in each of our answers. Will the United States help to increase our territory, or will we increase their's? "Canada has 100,000,000 acres of wild lands upon which the best wheat can be successfully grown in the fertile belt in the North West." Will they add to or take from our national resources or our products? "Canada has coal of good quality in abundance very near tidewater upon the Atlantic and Pacific; unlimited supplies of high grade iron ore in all the provinces; the best and most extensive nickel mines in the world; extensive and valuable mines of copper; and immense deposits of agricultural phosphates in Ontario and Quebec; inexhaustible beds of marble, granite, sandstone and limestone in various colors for building purposes; mines of gold, silver, asbestos, and mica; unsurpassed herds of thoroughbred cattle, horses and sheep; three thousand cheese factories, from which she exports more than 100,000,000 pounds of cheese annually."

Will they improve our educational system? "Canada's public schools, colleges, universities, charitable institutions and public buildings are worthy of an intelligent, highly civilized Christian people, who govern themselves."

Will they furnish us with a better banking system? It is notorious that Canada possesses to-day one of the most solid banking systems in the world, and that amidst the commercial crashes that have recently shaken the United States, this Dominion stood firmly intrenched behind her magnificent monetary bulwarks.

"There is not a community in the world of 5,000,000 in numbers more free from objectionable elements than that of Canada." Would their system of government improve our condition, or from it could we learn anything? "Canadians are well versed in the art of self-government. They clearly understand that true liberty is not license, therefore, they have a profound respect for law and constitutional means and methods of government. They demand honest money."

Would they advance our railway systems? "Canadians have as many miles of railway per capita as we have, and they have common sense enough not to embarrass their railway systems with adverse legislation."

Here again is another American reference to our banking system. "The history of their (the Canadian) banking system is most creditable to their skill in finance. Their largest bank has \$12,000,000 of capital, \$6,000,000 of re-

and \$33,000,000 of deposits, and \$6,000,000 of circulation, or total resources of \$55,000,000."

We fail, therefore, to see what the United States can give us that we do not already possess? Not territory; they would simply over-run it and leave us as a fringe to the great banner of their nationality, a very ragged and torn fringe indeed; not resources, for we possess them all to ourselves, while by a union with the great Republic we would only be the nine-fifths proprietors and enjoyers of that wealth; not financial improvement, for we have an acknowledged better system than they have; not railway and navigation facilities, we surpass them—proportionately to numbers—in both; not an educational improvement, in that line we out-strip them by a long degree; not a better system of government, we have all the good points in their system and none of its drawbacks. What then, could they give us? Simply the honor, or pleasure of finding our country swallowed up by their Republic, without any reasonable return for the loss of national identity, and liberty.

With them we would be a State, bound to bear a very large portion of all their debts; as we stand, we are an independent nation, responsible only for our own obligations. With them we would be subjected to all the annoyance of war should such arise between the United States and any great power; as we are we can set our mind calmly to intellectual, commercial and national improvement, leaving our defense to Great Britain—the strongest arm we could have in the hour of need. With them we would have to commence and uproot the customs, manners, habits and systems that have been, for over a century and a half, in growth, and strive to accommodate ourselves to prejudices, idiosyncrasies, national forms and customs that have become during almost the same period of time identified with the rise of the American Republic. They certainly would not adopt our manners or systems; we could not—for some generations to come—accustom ourselves to their's. We would simply be going from under the protective roof of our Parent, to dwell a stranger in the numerous family of a stranger.

What would they take from us that we possess already? Our national identity, our protection by Great Britain, our resources, our great water highways, our boundless territory, our individuality, our customs and literature, our governmental and financial systems; in fine, the preference that Great Britain extends to us. During the past year our exports to England have increased £489,000, or nearly 5 per cent. as compared with 1893. Moreover, we think that this invitation (of the wolf to the lamb) comes at a very inopportune time, just when the recent magnificent action of Queen Victoria toward Canada and our dead Premier, has welded another link in the mighty chain of our union.

As the English cotton spinners are unable to compete with those of India, an attempt is being made to levy an excise tax on the Indian product that will destroy it for the benefit of the English.

With a view to averting a potato famine in Ireland the Government has decided to advance money, without interest, to the poor law guardians for the purchase of seed potatoes.

James G. Fair, the California capitalist and ex-Senator of the United States, died suddenly at the Lick Hotel in San Francisco last Sunday. He was sixty-three years old. His estate is estimated to be worth \$40,000,000.

The Pullman Car Company earned \$5,200,416 last year, of which \$2,300,416 were carried to reserve.

TEMPERANCE.

BULLETIN OF THE GENERAL SECRETARY.

OFFICE OF THE GENERAL SECRETARY,  
415 West 59th St., New York,  
January, 1895.

The new year is already some days old. For us who are so deeply interested in the greatest reform work of the day it is but another name for opportunity. Already is the machinery prepared and in such running order that there will be secured during the year 1895 the greatest triumphs that any year has achieved in the history of temperance work. It is remarkable to note the tremendous activity that has been awakened in all parts of the country in this work to which we have consecrated our best efforts.

There is scarcely a society reporting to this office that has not to tell of unusual additions to its membership. To give you but one sample of the reports we are receiving from all parts of the Union, we may quote from the report of Mr. Slattery, Secretary of the Illinois Union: "Please forward 1,000 copies of Dr. Conaty's lecture. I inclose application of Catholic Total Abstinence Society of Galesburgh. I hope to receive application of K. F. M. of Springfield. Father Hagan pledged over 800 in Springfield; in Dansville there were pledged 300; society will be organized to-day. Lectures arranged for Streator, Braidwood, Ottawa, in January; Ivesdale follows in February. Indications are that a ladies' T. A. Society will be organized in Peoria. They expect Mrs. Lake there to lecture soon. Two or three societies are being organized in Chicago."

So from other Unions the same cheering news comes. It is, perchance, the remarkable development given to the lecture work that has aroused latent energies and stirred individual forces to unwonted activity. Since the St. Paul Convention, when this particular kind of work was emphasized by our great leader, Archbishop Ireland, the societies have entered into it with great zest—have, through their spiritual director, invited lecturers from afar, secured for them large audiences, and have developed in their localities a more than ordinary manifestation of the total abstinence sentiment. With this sentiment aroused members have gone to work to bring new recruits into their societies. A great deal of individual and personal activity has been thus aroused; the practice of total abstinence has been put on a more intelligent basis, and behind it has been placed that most impelling of all forces—the spirit of religion.

PRIZE BANNER.

A great many societies I know are in a quiet yet wonderful efficacious way reaching out for the Prize Banner that has been offered to the society that will report the largest increase of membership during the year. This beautiful silk banner will be, as you know, presented at the great public gathering in New York during the Convention of 1895. Some of the Philadelphia societies, counting on their already large membership, are straining every nerve to carry off the trophy of victory. Connecticut societies too are in the race, while Father O'Brien, in Ohio, and leaders in other Unions have passed the word along in a quiet yet thoroughly effective way to awaken every energy among the workers and leave no stone unturned that will enable them to seize the prize. And New York too has awakened from its lethargy and in various churches of the city immense temperance gatherings are being held every month, and membership is being increased right along the line.

With this prospect ahead of us the Convention of 1895, the Silver Jubilee of the National Union, the 25th anniversary of its organization, bids fair to be the greatest in the history of the National Temperance body. St. Paul last summer certainly provided for us a splendid Convention, as the proceedings just published will show, but St. Paul will fade into a very ordinary place alongside the immense gathering that will assemble in the great metropolitan city during the first days of August of this present year.

Already negotiations are on foot looking to the presence of ten thousand Temperance people in the parade, while societies from Philadelphia, Scranton, Connecticut, and Massachusetts have been talking about coming to New York

Every one wants to see New York once in his life-time at least, and a cheap, convenient, and enjoyable trip can easily be arranged, especially when crowds come together.

So now is the time to lay your plans, and save your dollars, and make the trip to New York an event of your life-time. And when you come, come with credentials showing such an increase in membership that you may be the lucky one to carry back to your society the National Union's banner that is awarded to the society that can show the largest increase in membership since the last Convention.

Fraternally yours,

(Rev.) A. P. DOYLE,  
General Secretary C. T. A. U. of A.  
415 West 59th street, New York.

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

REV. FATHER M'CALLEN DISCOURSES ON THE EVIL EXAMPLE OF THE MODERATE DRINKER.

The regular monthly meeting of the St. Patrick's T. A. & B. society was held Sunday afternoon and the attendance was very large. The members assembled in St. Patrick's Church after Vespers.

The Rev. president, Rev. J. A. McCallen, S.S., opened the religious meeting with a short discourse on the power of good example, quoting; "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven," (Matthew v. 16). After some introductory remarks on the power of good example in general the rev. speaker drew a striking contrast between the good example of a sober man and the pernicious results of the example shown by the habitual drunkard and habitual tippler. The last named seemed unable to understand, much less to follow, the example of St. Paul, who, though he knew that meat offered to idols did not when eaten sully the conscience of the Christian, yet determined for the sake of the weaker brethren to forgo such meat altogether. The habitual tippler is the cause of more encouragement to intemperance than the drunkard himself. The sight of the latter in his ravid mania or drunken stupor excites disgust and serves as a warning to the young (to some of them at least) not to follow in the same path. The example, the solicitation, the bravado of the tippler, leads hundreds of unfortunate imitators to destruction. If drink scandalize my brother I shall never touch, taste or handle drink, lest I should scandalize my brother.

After the sermon prayers for the repose of the souls of deceased members of the society were recited, after which the Rev. Father administered the pledge to a large number.

Mr. Michael Sharkey presided at the business meeting. Several new members were admitted.

Mr. Costigan, the secretary, reported on the arrangements which had so far been made for the society's grand concert on St. Patrick's night. Remarks in the interest of the society were made by Messrs. John Walsh, A. Martin, T. Smallshire and the chairman and others.

A REQUIEM MASS

FOR THE LATE PREMIER, AT THE GESU.

Yesterday morning at half past ten o'clock, a most solemn pontifical High Mass of requiem was chanted in the Jesuit Church, on Bleury street, for the repose of the soul of the late Sir John Thompson, Premier of Canada. The church was most richly decorated, the catafalque surrounded by numerous lights, and the sanctuary gorgeous with funeral drapings. His Grace Mgr. Fabre, Archbishop of Montreal, officiated in person, as celebrant of the Mass, assisted by the Rector of St. Mary's College. The deacons of honor were Rev. Father Doherty, S.J., and Rev. Mr. Lesage; the deacon of Mass was Rev. Mr. Sigouin and the sub deacon, Rev. Mr. Forest. The master of ceremonies was Rev. Father Perron, the Bishop's secretary. In the sanctuary were noticed His Lordship Bishop Gravel, of Nicolet, and his Vicar General, Rev. Mr. Thibaudiere. Also present were Rev. Father Donnelly of St. Anthony's parish, Rev. Mr. Lecour, of Long Point, Rev. Mr. Delinelle, chaplain of the Sacred Heart, Rev. Mr. Charpentier, chaplain of the Convent of Mercy, and a number of the members of the Jesuit Order, including Rev. Fathers Devlin, O'Brien, Schmidt, and many others.

The Mass was Perrault's Harmonized Requiem Mass, chanted by the college

choir. At the offertory Mr. Sancier sang a magnificent solo. The church was well filled, and a great number of prominent citizens were present, including judges and members of the different professions. All were deeply impressed with the grandeur and solemnity of the ceremonies, while the music and singing have been judged as superior to what was given at Halifax on the occasion of the great funeral. One would almost imagine that the illustrious dead were present, so strongly did all the surroundings bring back to mind the one for whose soul the great prayers of the church ascended to God.

"In the church, as if midnight, the tapers were gleaming,  
In each proudly arched chapel the banners were beaming,  
Far down the long aisle sacred music was streaming,  
Lamenting the chief of a people should fall."

Words that were suggested to the Laird of Abbotsford, three quarters of a century ago; words that find their application in that grand requiem service for Canada's dead statesman.

VILLA MARIA CONVENT.

GRAND RECEPTION GIVEN HIS HONOR LIEUTENANT GOVERNOR CHAPLEAU.

Yesterday afternoon the pupils of Villa Maria Convent tendered a most interesting reception to His Honor Lieutenant-Governor Chapleau. The singing was most charming and the presentation of the addresses was accompanied with all the attractiveness of such occasions. One of the most pleasant incidents was the fact that when the English address, which was a beautiful piece of versification, was read in a very admirable style, His Honor surprised all present by replying, also, in English verse.

The reply corresponded so nicely with the wording and sentiments expressed in the address that all were delighted with the Lieutenant-Governor's tact and cleverness. It was on the whole a most enjoyable entertainment, and His Honor left with a very pleasant and high impression of the convent, the good sisters and their clever pupils.

If there is an institution in Canada that can do honor to such an occasion in a most satisfactory manner, it surely is the Villa Maria Convent. We are confident that the occasion will long remain fixed in the recollections of the young pupils and that of the Hon. Mr. Chapleau.

A CHURCH OF ENGLAND HYMN.

To St. Thomas of Canterbury.

The following hymn, used by the Anglican Order of the Holy Redeemer, is interesting from the tone of devotion attending a saint whose name but a few years back was to be known but for execration:—

Glorious saint and glorious martyr,  
Crowned, when dying, by the sword;  
Fearing not this life to barter,  
Life spending with the Lord;  
Glorious martyr, hear us praying,  
Far from Peter's See we roam,  
See thy flock, St. Thomas, straying;  
Gather them and lead them home.

Good St. Thomas, when at nightfall  
Fear fled thee, where others fled;  
One alone to fight for rightful  
Church and for her earthly Head;  
By thy last grand prayer of anguish,  
Ere thy spirit passed home,  
Lead our England, lead thy England  
Back to Peter's See at Rome.

Glorious saint, through glorious ages,  
Here thy glorious faith was owned,  
Rearing warriors, teaching sages,  
Till by one man's hand dethroned.  
Now again the truth we're learning,  
Teaches us to cry to thee,  
Lead thy flock, whose steps are turning,  
Back again to Peter's See.

Saint, crowned once with martyr's chrism,  
Win thyself a crown more grand;  
Win all England back from schism;  
Triumph twice in thine own land.  
Lead, O Father; strive, O Spirit,  
Let not Thomas plead in vain;  
Jesu heed his death, and, for it,  
Take Thy England home again.

[This looks very much like a Romeward movement. It is certain that St. Thomas of Canterbury will listen to the prayer and intercede with the Almighty, on behalf of England. Surely the author of this hymn believes in the invocation of the saints.—Ed. T. W.]

John Knox's only lineal descendant is a member of the congregation of the Holy Cross at Notre Dame. "Brother Philip" was a Methodist preacher in his early manhood, but for thirty years past he has been a teacher in various schools directed by the order. He has in his possession a snuff box which belonged to his great ancestor.

Sister Mary Agatha celebrated her golden jubilee last month in Chicago. She is a Sister of Charity.

A CENTRAL CLUB FOR YOUNG MEN.

To the Editor of THE TRUE WITNESS:

DEAR SIR.—There seems to be a growing inclination to agitate the question of a central, amalgamated club for Catholic young men. Protestants, who are less numerous and no wealthier than ourselves, own a flourishing and excellently managed institution where every branch of study that a young man might require is taught. A library of 3,000 volumes is at the disposal of members, all the latest and best magazines and newspapers find place on the table. In the matter of pleasure as apart from study the young men have means formed for enjoying almost all rational amusements. There are nearly 2,000 members of this institution, including perhaps 200 Catholic young men. The question is, "why do these young men who would be a credit to a Catholic club join a Protestant institution?" The answer is easy. It is because no equivalent, or anything approaching an equivalent, among Catholics, is obtainable. These 200 young men are industrious and ambitious and they join this Protestant Y.M.C.A. because they are determined to do everything they can to improve their knowledge in various branches that will be of assistance to them in securing worldly advancement. The same young men, in joining an average Catholic club, would doubtless learn few of these accomplishments.

When a young man applies to a merchant for a situation, he is not asked: "Can you play billiards, etc." No. He is more likely to be asked: "Can you write shorthand, do type-writing or keep books acceptably?"

There is more latent talent (that could be developed to the benefit of individuals and the community) being allowed to go to loss than it is possible to compute.

Night schools are valuable, but they do not supply the want. Many Catholic young men's societies are excellent from a spiritual point of view, but from a temporal outlook they are wholly inadequate.

We could, were we to exert ourselves, obtain a better equipped, better managed hall than the Y.M.C.A. The young men themselves are only very little to blame; it is the backward men of wealth, whose energies and names alone would accomplish half the battle, who are to blame.

FREDERICK SHAW.

Prince Arthur street, Montreal.

A. O. H.

ST. PATRICK'S NIGHT CONCERT.

The officers and members of Division No. 2, Ancient Order of Hibernians, are making fine preparations for the concert that they purpose holding, on next St. Patrick's night, in the St. Gabriel's old church. A strong committee has been formed and energetic work is being done to make the entertainment one of the most attractive of the season. It is expected that Mr. C. R. Davlin, M.P., will deliver the address upon that occasion. We wish Division No. 2, every success imaginable and trust that their brightest expectations will be realized.

A BRIGHT YOUNG MAN.

It is with pleasure that we hear that Mr. Richard B. Milloy, of this city, who is a member of the "Joseph Howarth Dramatic Co.," has been making rapid strides in the profession. Since his short visit home he has been assigned excellent parts in Mr. Howarth's large repertory, which includes Hamlet, Rosedale, The Bells and Richelieu. During their engagement at the Castle Square Theatre, Boston, which commences Monday, the 21st, inst., Mr. Howarth will face the critics of the cultured city for the first time in the great role of Cardinal Richelieu and will be supported by Mr. Milloy as Francois.

The statement of the Society of St. Vincent de Paul shows that it distributed 11,233,460 francs to the poor during the year 1893, all over the world. Of this amount France contributed 2,198,566 francs.

Cups and Saucers given away with every pound of our 40c Tea. There are many other presents given away on delivery of every second pound. THE ORIENTAL, 418 St. James street, opp Little Craig. J. W. DONOHUE, Prop.



**CATHOLIC SAILORS.**

**A Much Needed Charity in New York.**

Within a week His Grace the Most Reverend Archbishop Corrigan will open a new and needed charity in our city. For a long time His Grace has been impressed with the necessity of providing for the spiritual care of Catholic seamen in the port of New York, but circumstances prevented earlier action. Last June he called together Rev. John J. Kean, pastor of St. James' church; Rev. Charles Parks, chaplain in the United States navy; and Rev. John P. Chidwick, assistant-pastor of St. Stephen's church, whom he appointed as a committee to the work. After earnest investigation, the committee presented its report to the Archbishop which was favorably received by him and adopted with its recommendations. The report said that it is estimated that there are thirty thousand seamen daily in the port of New York, a fair proportion of whom is Catholic.

Realizing the difficulties of their mission, the committee has made a humble but substantial beginning by opening a reading-room for sailors at 296 W. 10 street. It is in the very heart of the seamen's district where the work will undoubtedly prosper. It will be furnished, as far as the means of the committee will permit, with requirements for the needs and comfort of the seamen. It will be for them a place of meeting, for writing and receiving letters, and a bureau of information. Books, papers and magazines will be supplied to them to spend their leisure time.

Religious services will be held every Sunday evening, and frequent visitations of the priests in the committee will serve to bring them closer to the Church and clergy. Rev. Daniel McCormack, in whose parish the reading-room is located, will also take a very active part in the work.

The plan of supporting the mission is very simple and interesting. While it is proposed that the expenses entailed in its establishment will be met by collections secured in the different churches of the city, a steady revenue is expected through an organization of promoters throughout the city. Two hundred promoters will be enlisted in the cause. They will each secure twenty-five subscribers who will contribute ten cents a month to the fund. By these means, the current expenses will be met. To facilitate the making of returns three centers have been established within easy access of any part of the city where the money collected by the promoters will be received. The Sisters of the Divine Compassion at 132 and 134 Second avenue, the Sisters of Mercy at 1075 Madison avenue, and Rev. Father M. Cormack, pastor of St. Veronica's church, have gladly given the use of their chapels for this purpose. The promoters will be called "The Catholic Sailors' Friends."

Already the committee have taken collections from St. Agnes' and St. Brigid's churches, and have obtained permission to take collections at St. Mary's, St. Rose of Lima, St. Peter's, St. James', St. Veronica's, the Immaculate Conception, St. Bernard's, the Epiphany, St. Stephen's, St. Gabriel's, St. Raphael's, St. Charles Barron's, St. Joseph's and St. Teresa's. Any person sympathizing with the work and wishing to help it by donations, may send the same to the treasurer of the committee, Rev. Charles Parks, the United States Ship Vermont, Navy Yard, Brooklyn.

This is a great work in which every Catholic in our city should be interested, that sailors visiting our port may be saved from the strong and numerous temptations that beset them in a large and strange city.—*The Catholic American.*

**OBITUARY.**

**THE LATE MRS PETER O'DONNELL.**

Yesterday morning, in the 78th year of her age, amidst her sorrowing family, and accompanied with all the consolations of religion, Mary Cunningham, widow of the late Mr. Peter O'Donnell, departed from this life and entered upon the eternal reward promised to "the good and faithful servant." The deceased lady was the beloved mother of Rev. Father O'Donnell, the kind-hearted and zealous pastor of St. Mary's parish, Montreal. The sad event took place at St. Antoine Abbe, in the County of Hunt-

ington, P. Q. The family were among the first to take up any quantity of land in that district and for many years its members have been considered as the leading citizens of that section of the country.

During the last four days of that mortal illness the Rev. Father O'Donnell was by the death bed of the good mother whose loss so many mourn. Her's was a most exemplary and Catholic life. What a glorious consolation it was for her maternal heart to feel that her own son, long since a priest of the Church, was there to accompany her last fervent prayers with his filial devotion and sacerdotal assistance.

The funeral takes place to-morrow and amongst the many members of the clergy to be present are Rev. Fathers Donnelly, O'Meara, Casey, Brady, Hefernan, Anhe, Lonergan and Shea. A great number of prominent laymen from this city will also attend. The Requiem Mass will be sung by Rev. Father O'Donnell, assisted by deacon and sub-deacon. The TRUE WITNESS, voicing the sentiments of thousands, desires to express its sincere sympathy with Rev. Father O'Donnell, and to join him in the prayer, that his filial heart will so fervently send up to God, for the repose of the soul of the devoted wife, fond mother and noble Catholic lady that has just departed.

**REV. MICHAEL QUINLIVAN.**

Below is an account of the death of the Rev. Michael Quinlivan, of Kilkee, Ireland. The deceased clergyman was a cousin to the Rev. Father Quinlivan, parish priest of St. Patrick's Church. He was always a most zealous and energetic priest, and in the course of his 60 years ministry he doubtless drew to himself very many hearts that will now mourn his loss:—

Kilrush, Wednesday, Dec. 29, '94.  
The death of the Rev. Michael Quinlivan, the respected parish priest of Kilkee, which took place at the Presbytery, Kilkee, this morning at two o'clock, will be heard with regret throughout the Diocese of Killaloe. Father Quinlivan was taken ill about a fortnight ago from an acute attack of bronchitis, and seemed to be recovering until Tuesday night, when paralysis supervened, to which he succumbed this morning. Dr. Hickey and Dr. Connihan, of Kilrush, were constantly in attendance, and did all that experience and medical skill could do, but to no purpose. Father Quinlivan was about eighty years of age, and through his long ministry was most energetic both for the spiritual and temporal interests of his flock. He had successfully accomplished the last ideal of his life—the construction of a railway to Kilkee—for which he strove unsuccessfully for four or five years before it was carried through. He was a great supporter of progress, and supported every useful movement for the cause of labor and the welfare of the people, and erected numerous schools in every parish where he had control. Father Quinlivan was ordained in 1837, and was a native of Ballyroughan, in Newmarket-on-Fergus. His first curacy was in Clare Castle. He was afterwards for a long time a curate in Ennis. From thence he was promoted to be administrator of Quin, after was sent to West Clare as parish priest of Kimacduane. He was afterwards removed to the charge of Lisacasey and Clondragad, and last Sunday, thirteen years ago, was appointed to Kilkee, where terminated his ministry of nearly 60 years as a priest.

**ACKNOWLEDGMENTS.**

The treasurer of the Notre Dame hospital acknowledges, with thanks, the following sums:—Wm. Dow & Co., \$25; Dr. L. A. Demers, Hugh Paton, A. Derome, R. meo Prevost, Morgin & Co., J. S. Bousquet, Henry Morgan & Co., \$10 each; C. B. Lanctot, S. Lesage, J. Perault, H. Beaudry, T. Berthiaume, Rogers, Robertson & Co., Edmond Hardy, \$5 each; Laurent, Laforce & Bourdeau, \$3; Amedee Lamarche, A. A. Beauchamp, Albert Gauthier, H. S. Mussen, Narcisse Beaudry, David McFarlane & Co., \$2 each; C. A. Sharpe, O. Bernier, J. B. Vallee, Descary & Bannerman, Madame H. E. Lavoie, \$1 each.

The Catholic Truth Society of England has accomplished a great work during the ten years of its existence. Its publications have had a gross sale of over 6,500,000 copies—tracts, pamphlets and books.

**JAS. A. OGILVY & SON'S**

**SPECIAL ANNOUNCEMENT.**

**Our January Clearing Sale is Quite a Success.**

**All this Season's Mantles, Jackets, Etc**

Acknowledged by the Ladies 'the best value in town, are to be cleared at 33 1/2 per cent. discount and must be cleared out before Stock-taking.

Remember this means on all this Season's Mantles, And the few left over must be cleared off.

**Bargains in Gent's Furnishings, TWEEDS AND FLANNELS.**

50 pr. Boys' odd Pants and a few Boys' Reefers to clear, as we are giving up the Dept.

**JAS. A. OGILVY & SON,**  
THE FAMILY DRAPERS AND LINEN WAREHOUSE.

203 to 207 St. Antoine Street, 144 to 150 Mountain Street,  
Telephone 8225.  
BRANCH:—St. Catherine Street, cor. Buckingham Ave.  
Telephone 3335.

**ANCIENT ORDER OF HIBERNIANS.**

MEETING OF DIVISION NO. 2—RESOLUTIONS OF CONDOLENCE.

At a meeting of Division No. 2 Ancient Order of Hibernians, held January 9th, 1895, a Committee was appointed to draft resolutions on the death of Brother John Cahill.

WHEREAS, it has pleased the Almighty God, in His goodness and mercy, to remove from among us our beloved friend and brother member, John Cahill, in view of the loss we have sustained and the still heavier loss occasioned to his respected relatives, be it

Resolved,—That the members of this Division hereby desire to express their sense of bereavement and grief at the loss of one of their most faithful and most earnest members.

Resolved,—That we sincerely sympathize with the relatives and near friends of our late brother, and that we respectfully commend them for consolation to the Divine Father, feeling sure that to them, as to us, there is comfort in the knowledge that the deceased was not only honorable and manly in all respects, but was also a devoted and consistent Catholic.

Resolved,—That a copy of these resolutions be spread on the minutes of this Division and published in THE TRUE WITNESS and a copy tendered to the relatives of the deceased; and be it further

Resolved,—As a further mark of our respect and sorrow for our deceased brother, that our charter be draped in mourning for a period of thirty days.

M. MCCARTHY,  
O. GLEASON,  
W. N. SMITH,  
Committee on Resolutions.

**THE MANITOBA SCHOOLS.**

A NEW CIRCULAR TO THE CATHOLIC CLERGY—THE PENDING DECISION.

It is generally expected that the decision of the Privy Council will reverse the judgment of Canada's Supreme Court in the matter of the Manitoba schools. But that is yet a matter of conjecture. In the meantime, Very Rev. Father Allard, Administrator of St. Boniface, has issued the following circular letter:

Reverend and dear Confreres:  
The newspapers informed us last October of the disloyal and perfidious reply made by the Hon. Mr. Thomas Greenway, Prime Minister of the Province of Manitoba, to the petition of the Catholics of the Archdiocese of St. Boniface in vindication of our rights and privileges in the matter of education, and to obtain justice. This unlucky reply constitutes, as an illustrious prince of the church has said, an infamy upon us the painful necessity of making new overtures to the Federal authorities in the form of a petition, which you will be asked to have signed by all your parishioners, as far as possible.  
This new petition will be forwarded to you in a few days, to be signed and addressed to His Excellency the Governor General-in-Council, care of His Grace Mgr. the Archbishop of Ottawa, during the first half of the month of February next. Such an important and serious undertaking makes it necessary for me to make a trip of a few weeks in the province of Quebec, and the 8th of January next has been fixed for my departure. The Very Rev. J. N. Rioux, curé of St. Norbert, is commissioned during my absence to administer the affairs of the diocese, jointly with the Rev. Father Poitras, O.M.I., of the Archbishop's Palace, to which all correspondence and requests for dispensations, etc., should be addressed. Your fervent prayers, offered each day to God, for the triumph of the sacred cause of the Catholic schools of Manitoba and

of the North West Territories, will be continued for me, as I entertain the sweet hope, for the success of my journey, which I am on the eve of taking, for this end alone.  
With my wishes for a good, happy and holy new year, kindly accept the assurance of my entire and respectful devotion in our Lord and Mary Immaculate.  
(Signed,) J. ALLARD, O.M.I.,  
Administrator.

**GRAND RECEPTION**

PRESENTATION OF TROPHIES

Senior Shamrock Lacrosse

**CHAMPIONSHIP TEAM,**

**ACADEMY OF MUSIC,**

**SATURDAY, 19th JANUARY.**

The following well known Musical Talent will appear on the occasion:—  
Miss Hollinshead, Prof. James Wilson, Prof. Wm. Sullivan, John J. Rowan, Charles J. Hamell, Frank Feron, James Doherty, and A. T. Rice.  
Prices—\$1.00, 75c, 50c and 25c.  
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Admission tickets at the usual places.

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**WANTED MEN AND WOMEN**

TO SELL THE LIFE AND WORK OF  
**Rt. Hon. SIR JOHN THOMPSON.**

This splendid book entitled "Life and Work of Rt. Hon. Sir John Thompson, P.C., K.C.M.G., Q.C., Prime Minister of Canada," by I. Castelli Hopkins, with copious illustrations, is now on press. It gives an account of Sir John's early life and struggles. His rapid rise to fame and position. His great work for Canada. His brilliant abilities and achievements. His noble services to the Empire and loyalty to the Crown. His conscientious devotion to duty and high religious character. His distinguished place as a Parliamentary debater, orator, and statesman. His leading speeches upon public questions. His last days and dramatic death. Thousands in Canada are waiting for this truly great book. We want agents to introduce it everywhere. A live man or woman can earn money with it for the next three months for Canada as stirred as never before. Will send handsome full bound Prospectus for the nominal sum of 85 cents. Retail full cloth \$1.75. Leather, full gilt edges, \$2.50. Any intelligent person can sell this book. Send for outfit to-day with your choice of territory.  
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THE APOSTOLIC LETTER

OF OUR HOLY FATHER POPE LEO XIII

On the Preservation and Protection of the Eastern Churches.

LEO, BISHOP, SERVANT OF THE SERVANTS OF GOD.

The dignity of the Eastern Churches, shown forth by ancient and distinguished monuments, is in great veneration and glory through the whole Christian world. For the origin of man's redemption, according to the most merciful plan of God, having taking place among them, they have quickly hastened on to such increase as to attain the praise of apostleship and martyrdom, of doctrine and holiness, in the first degree, and have brought forth the earliest joys of most useful fruit. And from them the amplest and most beneficial power has flowed widely and wonderfully to other peoples, while the most blessed Peter, Prince of the Apostles, striking down the multi-form depravity of error and of vice, brought, under Heavenly guidance, the light of God's truth, the good tidings of peace, and the "liberty with which Christ has made us free," into that city which was the mistress of nations. But the Roman Church, the head of all Churches, has from Apostolic memory been accustomed to show the greatest honor and charity to the Churches of the East, and to mutually rejoice in their faithful obedience. And she, through varied and bitter trials, has never ceased to provide for and benefit them, to lift them from their perils, to bind them to her when they were friendly, to recall them when they fell away. Nor was it the last office of her vigilance to guard perpetually and defend in their entirety those particular customs and methods of worship of each Eastern people which, in accordance with her authority and wisdom, she declared lawful; in proof whereof are the many acts which Our predecessors—pre-eminently Pius IX., of happy memory—either themselves by their own decrees, or by the Sacred Council for the spreading of the Christian name, considered to be most prudent.

"We, also, moved and led on by not less zeal, at the very beginning of Our Pontificate turned Our eyes in love on the Christian nations of the East. Indeed, We hastened to show Our anxiety for the alleviation of their necessities, and since then, We have seized other opportunities showing them Our hearty good will. But assuredly nothing was, nor is, more in accordance with antiquity and piety, than so to excite in hearts bound to the Holy See, the warmth and fruitfulness of the faith, that they may mount to the excellence and praiseworthiness of their ancestors, by the renewal of their example.

We have already been able to give certain help to these Churches. We have founded a college in this city itself for the education of the Armenian and Maronite clergy, and also at Philippopolis and Adrianople for the Bulgarians; We have decreed to found, at Athens, a college to be called the Leonine; also, We give every favour to the Seminary of St. Anne, which has been begun at Jerusalem to educate the Melchite clergy. We are also engaged in increasing the number of Syrians among the students of the Urbanian College, and in restoring the Athanasian College of the Greeks to its original purpose. This Gregory XIII., a munificent benefactor, wisely longed for. Most distinguished men have there been trained. Many other things also of a similar nature We now most vehemently wish to attempt and to effect, since, God inspiring Us, We have adopted a plan, long thought on, of calling by special letter princes and people to the happiness of unity in Divine Faith.

Now, among the Christian nations so lamentably torn from Us We hasten to call, to exhort, to beseech, the Orientals, first of all, with the greatest Apostolic and Paternal charity. It has happened to Us, fortunately, to daily more and more foster the hope We entertained, and it is certain that so salutary a work has special claims upon Us, so that We may thoroughly fulfil the expectations men may form of the foresight of the Apostolic See, as well by removing all cause of ill-feeling or suspicion, as by applying the best remedies for reconciliation. We think the fittest course to take is to apply Our mind and Our care to safeguard the discipline peculiar to the Oriental Churches, as We have ever done.

Indeed, We have always worked on

this plan in the Clerical Institutes founded for Eastern peoples, and we shall follow the same plan in those to be founded, viz.: that the students should worship in, and observe with the greatest veneration, their own rites, and should learn and practise them. Indeed, there is more importance, than may be thought, in the preservation of Eastern Rites. For that august antiquity, by which the various classes of those rites are ennobled, is a distinguished ornament to the whole Church, and a proof of the Divine Unity of the Catholic Faith. For, thence, in truth, while their own Apostolic origin shows more clearly in the principal Churches of the East, there appears simultaneously and shines forth their closest unity with the Roman Church from the very beginning. Nor perhaps is there anything more admirable to illustrate the note of Catholicity in God's Church than the singular evidence which is shown by the different ceremonial forms and the noble tongues of antiquity, made more noble from the use of them by the Apostles and the Fathers; as if almost in imitation of what occurred to Christ, the Divine Author of the Church, at His birth, when the Wise Men from different quarters of the East came "to adore Him" (Matt. ii., 1, 2). And here it is in point to remark that the Sacred Rites, although in themselves not instituted to prove the truth of the Catholic doctrines, do nevertheless show them forth in a lively manner, and splendidly portray them.

Wherefore the true Church of Christ, as she greatly desires to preserve inviolate those things which, as being Divine, are unchangeable; so, in using their forms she has sometimes allowed or conceded novelty where it would be in accord with due veneration to antiquity. In this way there appears the power of her vitality, which grows not old, and she shines forth more magnificently as Christ's spouse, whom the wisdom of the Holy Fathers saw shadowed forth in the words of David: "The Queen stood on thy right hand, in gilded clothing, surrounded with variety . . . in golden borders, clothed round with varieties" (P. xlv., 9, 14)

Therefore, since this diversity of Oriental liturgy, proved by facts, besides its other worth, is turned into so much honor and use to the Church, surely it is no less a part of our duty that care should be taken lest damage through imprudence should arise from those ministers of the Gospel whom the charity of Christ leads out of the West to those Eastern nations. Valid, indeed, remain those things which on this matter Benedict XIV., Our illustrious predecessor, wisely and with forethought, decreed by the constitution *Demandatum* in the form of a letter given on the 24th day of December, 1743, to the Antiochene Patriarch of the Melchite Greeks and to all the Bishops of that Rite, subject to the great Patriarch. But as a long space of time has elapsed, and conditions of things in those places have been changed, and the Latin missionaries and institutes have been multiplied there, it has come to pass that the peculiar care of the Apostolic See is required; and, that this will be opportune, We Ourselves, in these latter years have learnt by many signs, and we are confirmed in this by the most just desires of Our Venerable Brethren, Patriarchs in the East, whose communications have come to Us, time and again. But in order that the fulness of the whole of this matter might be more openly displayed, and more fitting methods of dealing with it might be secured, We decided to summon the said patriarchs lately to Our city, to enter into discussion with them. Along with several of Our beloved sons, Cardinals of the Holy Roman Church, we held frequent deliberations. Now having fully pondered upon all those things which we mutually proposed and discussed, we determined to unfold and amplify such regulations of the Benedictine Constitution as might be profitable to the altered circumstances of those peoples. In securing this, We took this principle from the said Constitution, namely, that the Latin priests should be sent by the Apostolic See into those regions for this intention only, that they might be a help and assistance to the Patriarchs and Bishops; carefully guarding lest in the use of faculties granted to them they should act in prejudice of the jurisdiction of the said patriarchs and Bishops, and decrease the number of their subjects (Const. "*Demandatum*," N. 18) From which it is clear by what laws the duties of these

Latin priests, relative to the Eastern Hierarchy, should be governed.

Therefore it seemed good to Us in the Lord, relying as We do on the authority of the apostles, to prescribe and sanction the following regulations, declaring by these presents Our wish and resolve, that the said Benedictine decrees, which were originally given concerning the Melchite Greeks, shall regard all the faithfully universally of every Oriental rite.

No. I.—Every Latin missionary, whether secular or regular, who by counsel or help shall win over any Oriental to the Latin rite, besides *suspensio a divinis*, which he will incur *ipso facto*, and the other penalties inflicted by the said Constitution "*Demandatum*," shall be deprived and excluded from his office; and in order that this regulation shall stand clear and firm, We order that a copy of it shall be declared and published among the Latin Churches.

No. II. Where a priest of their own rite is wanting, to whom the Oriental Patriarch may give the spiritual administration of his people, there, the parish priest of another rite may undertake charge of them, using the same species as they, fermented or unfermented, for consecration; and let him be preferred who uses them according to the Oriental rite. Let the faithful have the power to communicate in either rite, not merely in those places where there is no church or priest of their own rite, as was decreed on the 18th day of August in the year 1893 by the Sacred Council for the propagation of the Christian name, but even where on account of distance from their church they cannot reach it except with great difficulty; and of this the Ordinaries are to be judges. And let this be clearly understood, that he who has communicated, even for a long time according to a rite not his own, is not therefore to be considered to have changed his rite; but in all other matters he must continue submitted to his parish priest.

No. III. The Latin sodalities of religious who labor for the education of youth in the East, if they have in any college a rather large number of students of the Oriental rite, must, after consultation with the Patriarch, have in their institution, for the use of the students, a priest of their own rite to say Mass, to give Communion, to teach catechism in their mother tongue, and to explain their rites; or at least on Sundays and holidays of obligation they must summon such a priest for these duties. Wherefore We decree that whatever privileges, even specially mentioned, the said sodalities may enjoy, in accordance with which students of the Oriental rite, as long as they stay in their colleges, may follow the Latin rite, are all abolished. But let presidents, with religious equity, see to the observance of the ritual abstinences; likewise let care be taken for the students who live outside; these must be sent, or taken, to their own churches or religious edifices, unless it seems fitting that they should be admitted to the sacred Offices along with the students of the same rite, who live in.

No. IV.—The same regulations must be carried out, as far as can be, in sodalities of religious women who are employed in the education of girls in convents and schools, and if, owing to times and circumstances, any change should seem befitting, it must not be made before the consent of the Patriarch and the permission of the Apostolic See has been obtained.

No. V.—New colleges for the education of youth, or houses of religious of either sex, according to the Latin rite, must not be opened in future until the consent of the Apostolic See has been asked and obtained.

No. VI.—Priests, whether Latins or Orientals, must not, whether in their own churches or in those of another rite, absolve anyone in cases which are reserved to their own ordinaries, unless faculties are conceded by the said ordinaries. On this point every privilege, even specially mentioned, We absolutely revoke.

No. VII.—Orientals who, even with the Bishop's permission, may have adopted the Latin rite, may be allowed, with the consent of the Apostolic See, to return to their former rite.

No. VIII.—A woman of the Latin rite who has married a man of an Oriental rite, as also a woman of an Oriental rite who has married a man of the Latin rite, may on entering, or during, married life, go over to the rite of her husband; but

on the dissolution of her marriage she shall be free to resume her own rite.

No. IX.—Any Oriental, dwelling outside the Patriarchal territory, shall be under the rule of the Latin clergy, but shall remain ascribed to his own rite; still, so that, in spite of lapse of time, or any other cause whatever, he falls under the jurisdiction of the Patriarch as soon as he returns into his territory.

No. X.—It shall be unlawful for any religious Order, or institute of either sex, of the Latin rite, to receive any Oriental among its community who has not first exhibited testimonial letters from his own Ordinary.

No. XI.—If any community or family or person, now separated from the Church, shall return to Catholic unity, a condition having been laid down as necessary that the Latin rite should be embraced, such must remain attached to that rite for the time, but they must be free, when they choose, to return to their native Catholic rite; however, if no such condition shall have been laid down, but the said community, family, or person are therefore ministered to by Latin clergy because there are no Oriental priests, they must return to their rite as soon as there shall be a supply of Oriental clergy.

No. XII.—Matrimonial and ecclesiastical questions, whatever they be, concerning which appeal is made to the Apostolic See, must on no account be submitted for decision to the Apostolic delegate, unless the Holy See clearly orders it, but they must be altogether laid before the Sacred Council for the Propagation of the Christian Name.

No. XIII.—We give jurisdiction to the Melchite Greek Patriarch over those of the faithful also who live within the territories of the Turkish Empire.

Over and above these particular precautions and regulations *ex jure*, we are particularly anxious, as We touched upon before, that, in the more favourable spots in the East, seminaries, colleges, and institutions of all kinds should be founded for the especial purpose of instructing the native youth in their ancestral rite for their own advantage. We have concluded zealously to enter upon this design, in which we can scarcely say how great hope there is of advantage to religion, and to help it on to the utmost of our power, hoping, too, for assistance from the Catholics at large. The advantage of native priests, who will labour under more favourable circumstances and whose ministrations will be more willingly received and bear more fruit than if they were foreigners, has been set forth more at length by Us in the Encyclical letters which We issued last year on founding clerical colleges in the East Indies. So, assuredly, having once arranged for religious education of their youth, honour will accrue to the Orientals in their Theological and Biblical studies; there will increase a knowledge of the ancient tongues, equally with a greater ability in the modern; the wealth of doctrine and literature in which their Fathers and writers are so rich, to the common good, will more largely abound; with that wished for result, that the doctrine of the Catholic priesthood rising forth, and the praise of unsullied example shining bright, their separated brethren will more eagerly beg the embraces of that Holy Mother. And then indeed, if the ranks of the clergy shall associate mind, zeal, and acts with a truly fraternal charity, surely with the favour, and under the leading of God, that most happy day will dawn, when all, meeting in the "unity of faith, and of the knowledge of the Son of God," in fulness and perfection, "the whole body, compacted and fitly joined together by whatever joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity" (Eph. iv, 13, 16). For that Church alone can boast to be the true Church of Christ, in which most perfectly unite "one body and one spirit" (Eph. iv. 4). These things, one and all, which have been decreed by Us, will doubtless be received by Our Venerable Brethren, the Catholic Patriarchs, Archbishops and Bishops of every Oriental rite, not only in accordance with that love in which they excel towards the Apostolic Chair, and towards Us, but also in accordance with their solicitude for their churches; and they will sedulously strive that the observance of them shall be fully secured from those concerned. But the fullness of the fruits which we may augur and



justifiably expect therefrom, will especially arise through the energy of those who represent Our Person in the Christian East.

We wish especially to impress upon the Apostolic Delegates that they should reverse, with fitting honour, the traditions of those people handed down to them from their forefathers; that they should anxiously respect the authority of the Patriarchs, with that becoming reverence which they show now; and in the interchange of offices with them, they should fulfil the counsel of the Apostle, "in honour preventing one another" (Rom. xii, 10). Let them display to Bishops, clergy, and people a spirit of zeal and good will, bearing in themselves exactly the same spirit which was borne by John the Apostle when he gave the Apocalypse "to the Seven Churches which are in Asia," under the salutation "Grace be unto you, and peace, from Him who is, and who was, and who is to come" (Apoc. i, 4). In every action let them show themselves as men who really are considered worthy messengers and conciliators of holy unity between the Oriental Churches and that of Rome, which is the centre of unity and charity. Let similar sentiments and similar actions, at Our exhortation and command, distinguish the Latin priests, who, in those same regions, perform noble labours for the eternal salvation of souls. To whom if they labour religiously, in obedience to the Roman Pontiff, then, indeed, will God give ample increase.

Therefore, whatsoever things in these letters We decree, declare, and command. We wish and order to be inviolably kept by all concerned; and upon no cause, however privileged, upon no pretence, upon no presumption, must they be branded, called into controversy, or infringed. But they shall have their full and entire effects, without regard to Apostolic Constitutions, issued, whether in general or provincial councils, or to statutes, customs, or prescriptions, confirmed by Apostolic or other decisions. All which, equal as if they were word for word set down in this letter, in so far as they affect aught afore mentioned, We particularly, and expressly derogate and will to be derogated; all things to the contrary notwithstanding. And We will that to copies of this letter printed and subscribed under the hand of a notary, and fortified with the seal of one constituted in ecclesiastical dignity, the same faith should be given, as would be given to this identical letter, were it shown.

Given at Rome, at St. Peter's, in the year of Our Lord's Incarnation, 1894, on the 30th of November, the Seventeenth year of Our Pontificate.

† A. CARD. BIANCHI, Pro-Datarius.  
† C. CARD. DE RUGGIERO.

FATHER MATTHEW TEMPERANCE ASSOCIATION.

ELECTION OF OFFICERS.

At the last regular meeting of the Father Matthew Temperance Association of Almonte, the following were elected as officers for the ensuing term: Spiritual director, Very Rev. Canon Foley; president, John O'Reilly; 1st vice-president, G. W. Smith; 2nd vice-president, J. R. Johnson; secretary, Jas. O'Connor; asst. sec., F. Burke; treasurer, P. Daly. Committee of Management—J. Cox, J. Sullivan, M. Hogan, Ed. Letang, E. J. Daly, P. Frawley, F. Johnson, T. Maloney and Wm. McAuliffe.

CATHOLIC PROTECTION AND RESCUE SOCIETY.

Our last number had been sent to press when we received the following names to be added to the list of benefactors:—Hon. Edw. Murphy, Hon. Marcus Doherty, Hon. O. J. Doherty, James O'Brien, sen., Wm. H. Hingston, M.D., P. Mullin (Sherbrooke street), Chs. O. Collins, Chs. Finigan, Js. Coriveau, T. Bennett.

Ladies' List—Mrs. Paul Lussier.

The promotion of Monsignor Howley to the vacant see of St. John's brings him back to the place of his birth, and gives great satisfaction to all the residents of the Newfoundland capital. Dr. Howley began his ministry, after his ordination in Rome, in the Glasgow diocese, but after spending a couple of years in Scotland he returned to Newfoundland, and labored at St. John's until he was sent to the west coast of

the island. The Bishop has many friends here in Boston who are delighted at the new honors that Rome has conferred upon him. His promotion to St. John's may lead to another change for the former Bishop of Dallas, Dr. Brennan, coadjutor to the late Mgr. Power.

AN ABLE YOUNG IRISHMAN.

MR. LAMBERT M. MORRIN'S SUCCESSFUL CAREER AND EXAMINATIONS.

There are times when it becomes necessary by examples to illustrate facts, and often, especially in connection with our school examinations, and above all the tests to which those seeking diplomas for professorships are subjected, require in justice to some, to be set before the public. This week we can heartily congratulate Mr. L. M. Morrin upon the success which he has scored this year. He passed with distinction, within the year, all the examinations—elementary, model school and academy, and has now secured the blue ribbon of his profession in this Province. When the labor of teaching several hours per day, besides giving private lessons is considered, this is a remarkable success.

Mr. Morrin was trained during the years 1864-5, in the Central Model School, Dublin, affiliated to the Queen's colleges and received his diploma at seventeen. In the year 1880 the late lamented E. Dwyer Gray, M.P. for Carlow county, and proprietor of the Freeman's Journal, Dublin, offered £5 for the best essay on the subject of primary education in Ireland. Mr. Morrin is the winner of the prize and bore away the palm in a competition open to all the National teachers in Ireland. The Freeman's Journal, bearing date Oct. 30th, 1880, thus refers to the event:

"For the prize of £5 offered by us for the best Essay on Primary Education and the Requirements of the National Teachers of Ireland, we have received an astonishing number of entries. The merits of each of these are very great and the concurrence of opinion on the subject of the essay very remarkable. So conspicuous is the ability displayed in the writing of many that the selection has been rendered a matter of extreme nicety. After mature deliberation we have awarded the palm to the contribution of Mr. L. M. Morrin, Principal, Monastery National Schools, Clonsilla, County Dublin."

Mr. Morrin has also scored several successes in England, where he taught school for a period of five years. He holds the English diploma as well as certificates in advanced mathematics, chemistry, magnetism and electricity, practical geometry, freehand and model drawing under the Science and Art Dept., South Kensington, (Lond.) of which he is an associate. He is also the winner of a prize of £30 for "Excellence" under the Dept. in giving instruction in technical education in his school for the year 1888.

Although it may now read somewhat like ancient history this incident may be worth relating. On the occasion of his visit to Ireland, in 1877, as a guest of Lord Powerscourt and Viscount Monck, the Right Hon. W. E. Gladstone visited St. Kevin's School, Co Wicklow, of which Mr. Morrin was the then principal. Mr. Morrin examined a class of boys in presence of Mr. Gladstone and his distinguished visitors and afterwards presented Mr Gladstone with a *Cead mille Failte* in the shape of an address of welcome to the Irish shores written in four different languages, Celtic, Greek, Latin and English. Mr. Gladstone seemed very much pleased with the address and wrote a significant reply to it the following morning, which Mr. Morrin has in his possession.

The following was Mr. Gladstone's significant reply to the address:—

"Sir,—I thank you sincerely for an expression of your sentiments far too favourable to myself but not less forcible and spirited than it is kind.

"I remain, Sir,  
Your obedient and faithful  
W. E. GLADSTONE.

"POWERSCOURT, Oct. 3rd, 1877.  
"St. Kevin's School, Co. Wicklow."

It may also be here mentioned that Mr. Morrin is a Celtic scholar, having annotated for the Society for the Preservation of the Irish language Part I of the "Pursuit of Diarmida and Graine," and which now occupies a place on the programmes for examination of the three grades—primary, intermediate and University education in Ireland. We notice also that for his Academy Diploma Mr. Morrin took up all the optional as well as the obligatory subjects of examination, numbering twenty-one subjects all told, and that out of a possible 210 marks he



To Nursing Mothers!

A leading Ottawa Doctor writes: "During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty,

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gives most gratifying results." It also improves the quantity of the milk.

It is largely prescribed To Assist Digestion, To Improve the Appetite, To Act as a Food for Consumptives, In Nervous Exhaustion, and as a Valuable Tonic.

PRICE, 40 CENTS PER BOTTLE.

scored 204, losing 6 marks out of the grand total. This gives him 97.1 as the percentage of his answering.

We trust that the experience of talents of this young Irishman will be so appreciated that they may become a benefit to the children of our race, so many of whom are scattered over the various schools of our city.

ROMAN NOTES.

His Holiness has addressed an autograph letter to the Sultan on the occasion of forwarding the encyclical on Oriental matters.

Father Danza, director of the Vatican observatory, died from apoplexy, with which he was stricken as he was leaving the presence of the Pope after an audience.

Cardinal Vaughan arrived in Rome last month, and it is understood that his visit is in connection with the communications addressed to the Holy See by certain Protestant ministers.

The Rev. Daniel Riordan, of Chicago, a brother of the Archbishop of San Francisco, is in Rome. It is rumored that he is to take the place of the Right Rev. Dr. Matz as Bishop of Denver, Col.

The Japanese are steadily pushing towards Peking by way of Shan Hai Khevan, which is the only point where resistance can be offered. The roads are good, the days are crisp and dry, and their enemies disorganized. The sooner they win the sooner the war will be ended.

The Holy Father has addressed, through the medium of the Cardinal-Vicar, special exhortations to the Catholics of Rome to aid in the subscriptions for the relief of the victims of the Calabrian earthquakes, and appointed Sunday last for a collection in all the churches in Rome.

By Apostolic Brief the Superior-General of the Salesian missions has been accorded the faculty of creating sodalities of Maria Auxiliatrice, with all the indulgences and privileges attached, in every one of their churches and oratories, and he aggregates them to the Archconfraternity at Turin.

Father Weber, in the discussion on Sunday repose in the Austrian Chamber, raised commotion by calling Crispi, of Italy, an "old conspirator." Although this was perfectly true, the President had to call him to order. Father Weber continued by reiterating that Crispi was an arch-revolutionist, and Andrassy and Bismarck as well.

King Humbert has sent two will boars to his Prime Minister, Crispi. There may have been a certain punning allusion in the gift. A ball at the Quirinal is to be pretermitted, that the money economised may be sent to the people pauperised by the Calabrian earthquakes. It is said the King has not touched a penny of salary for a year and a half. So well he may entertain scruples at handling an income which his father, Victor Emmanuel, defrauded from the Pope.

The Lactare medal, voted by the University of Notre Dame, Indiana, to Augustin Daly, of New York, was formally presented to him at the house of Archbishop Corrigan on December 13th. The ceremony was witnessed by a few invited guests. The medal is of gold, about the size of a silver dollar. It hangs from a heavy gold bar. On one side is the legend, "Magna Est Veritas, et Prævalebit." (Mighty is truth, and it will prevail). The reverse side bears this inscription: "Presented by the University of Notre Dame to Augustin Daly, in recognition of distinguished services rendered to the American Catholic public." With the medal is an

address in Latin, printed on heavy watered silk and ornamented with a design painted by Luigi Gregori, an artist of Rome. This is a genuine distinction bestowed on a man of Irish descent who is a genuine journalist and playwright.

The largest British battleship was launched at Chatham last week. It is a first class barbette ship; it was designed to be the most magnificent British battleship afloat. The length of the ship is 420 feet, and her displacement 15,000 tons. The cost of her hull was £627,500.

Signor Giolitti, ex-premier of Italy, who has caused such an uproar by making public documents which compromise men in high official positions, is now in Berlin. It is reported that he fled from Italy to avoid arrest.

CANDLEMAS DAY!

Headquarters for Church Candles.

Pure Bees' Wax Candles.

The manufacturers have, after twenty-eight years experience, succeeded in producing A PERFECTLY PURE Moulded Bees' Wax Candle, which for evenness, finish and extraordinary burning qualities they defy competition. GUARANTEED ABSOLUTELY PURE, being made from selected Bees' Wax, CLEAR AND UNADULTERATED.

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

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

Wax Tapers.

Made in sizes 6, 8, 10, 12, 10 and 20 to the lb.

Approved Quality.....45c. per lb.

Medium ".....40c. "

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Strongly made Wax Tapers in 6, 8 and 10 to the lb.....35c. "

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Made of pure Stearic Wax only, and exceed all others in hardness, whiteness, beauty of finish and brilliancy of light.

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Six to the lb., 9 inches long.....14c. per lb.

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AND CATHOLIC CHRONICLE.

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WEDNESDAY, ..... JANUARY 10, 1895

## A WORD TO OUR READERS.

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

## ENGLISH LITERATURE.

We have received a few advance sheets—sample pages—of a work entitled "Main Lines of English Literature," a volume to be given to the world by the Brothers of the Christian Schools. The Editor's Note, at the opening, states "attention is called to the arrangement of the Chapters and to the Reviews at the close of the development of each chapter;" also that, "the course of reading, if carefully followed, will be a stepping-stone that will help in preparing pupils to enter the Catholic Reading Circles, now generally established in leading parishes." The volume is expected to be ready for issue in July, and between this and the 15th February, criticisms are invited concerning the utility of the work. Such criticisms to be sent to "Brother Noah, Books and Stationery Department, 48-50, Second Street, New York City."

It is now about two weeks since we received the advance pages, and we have made as careful an examination of them as circumstances would permit. We had intended, at first, sending our remarks privately to the Editor of the work, but on due consideration we feel that it may be for the benefit of all concerned that we should give them through the columns of the paper.

From fifty pages of the work a pretty fair idea can be formed of its plan, the method adopted in carrying out that plan, and the utility of the publication. As to the utility—in fact opportuneness—of this book we have not the slightest doubt. In fact, we can conscientiously say that it is almost a necessity at the

present time. To criticise the "Main Lines of English Literature" we would needs have the whole work before us. Beyond our individual faith in the compiler and in the order of teachers who are responsible for its execution, we have no guarantee that the couple of hundred (or more) pages to follow are to be in every sense equal to the fifty we have read. But if the whole work is in harmony with the initial chapters, we can freely say that one of the best and most reliable aids to the true study of English literature is about to be given to the reading public. Apart from its utility as a text book in schools, we foresee a far wider range for its beneficial circulation. Not only in Reading Circles, but even in the hands of all students or lovers of the best that English literature affords, by its very clever plan, and its easy methods, this volume must be a source of incalculable profit.

Three special under-currents seem to sweep along, beneath the surface of this stream of English literature; we might express them as follows. Firstly, "the literature of a nation must consist, largely, of its religious thought and convictions;" secondly, that in the history of English literature, in general, and in the study of each particular master, it will be found that the best and greatest as well as most lasting works are due to the inspiration of Christianity; and thirdly, that literature being one of the chief agencies by which religion supports "her claims, her worth, her history," she cannot oppose literature "so far as it is the expression of the true, the good, and the beautiful;" and she only condemns literature when it "becomes the vehicle of falsehood and immorality."

With these three points ever in view, we find the author starting out with the various elements that enter into the formation of our language, following down, rapidly but clearly, the different changes that preceded the gradual supremacy of the home-tongue, indicating the reasons why the English tongue prevailed. Beginning with Geoffrey Chaucer, a short chapter is consecrated to each great writer of English, or else to the special epochs in the rise and progress of English literature. We will cite the headings in the Chapter on Chaucer, and these will indicate the trend of the whole work. Let it be remembered that each chapter is merely a sketch in rough and large lines, presenting the groundwork of a picture the details and colorings of which the student is expected to fill in—seeking his materials for the labor in the places indicated by the author.

Let us take Chaucer. A short biography, including all the disputes as to the date of his birth and the rival claims of Oxford and Cambridge regarding his education. His influence upon all future English writers; his opportunities; the results drawn from them; his dealings with his neighbors; his loyalty to the Church; his share in fixing the basis of English; plans and plots of his works; his principal writings; chief events of his life; his death. All this we have in eleven pages. Then comes a series of suggestions for a review of the subject, enabling the student to prepare an essay, a lecture, or even a volume, if he so desires, on the life and influence of Chaucer and his works.

So do the chapters run on; the Elizabethan era; Milton, Butler, Bunyan and Dryden, representatives of majesty, wit, imagination and satire, and thus down—we expect—to our own day. In the pages we have read there is an ever-increasing interest—naturally so as we draw nearer to more familiar times and men. We are not prepared, with only those fifty pages, to pronounce upon the

work; but we are prepared to say that such a book has long, long been needed, and we know of no attempt to fill up the gap more worthy of encouragement and more likely to succeed than "Main Lines of English Literature."

SUNDAY next will be the feast of the Holy Name of Jesus, the name before which every creature must bend the knee. It is at once the sweetest, most powerful, and most terrible Name that exists. The sweetest, because He was the incarnation of Love, Truth and Mercy; the most powerful, because, as God, He called from nothingness all that exists, and re-deemed that which had fallen away through the instrumentality of the Eoemy; the most terrible, because He is and will be the Judge of mankind, the One in whose hands is the balance to decide the eternal fate of each individual. But it is as the sweet, loving, obedient member of that inimitable Holy Family that His name is chiefly considered upon the occasion of next Sunday. It is a day when reparation should be made for all the insults heaped upon that Name.

Don't forget that Saturday, the 19th inst., is to be the Shamrocks' gala night at the Academy of Music. In addition to what we stated last week concerning this celebration we may add that amongst those who are to take part in the entertainment are the names of Miss Hollinshead, Prof. James Wilson, Prof. Wm. Sullivan, John J. Rowan, Thomas C. Emblem, Charles Hamelin, Frank Feron, Alex. T. Rice and James Doherty. Any one of these talented singers and musicians would be a source of attraction apart from the significance of the occasion. Go, by all means, and see the Shamrocks receive their trophies.

ONCE more we wish to call attention to the St. Ann's Young Men's Society carnival. The ceremonies commence on Sunday morning next and will end with the banquet on Wednesday evening. Holy Communion, in a body, at 8 o'clock on Sunday; Pontifical Benediction, by Mgr. Fabre, and sermon by Rev. Father O'Sullivan, at 6:30 Sunday evening; dramatic and literary entertainment and lecture by the eloquent St. Albans priest, on Monday evening; tournament of games on Tuesday evening; and a magnificent banquet, by the members of the Society to their friends on Wednesday night, constitute the leading features of this, the tenth anniversary of the establishment of St. Ann's Y.M.S. Everything promises a grand success, and no matter how great it may be it cannot be more so than the members of the Society deserve.

THE following letter of thanks, from Lady Thompson, has been received by the Secretary of the "Catholic Truth Society of Montreal." It is dated Ottawa, 2nd January, 1895:—

"SIR,—I am directed by Lady Thompson to convey to the members of the Catholic Truth Society of Montreal her very grateful thanks for the kind expressions of sympathy contained in the resolution communicated in your letter of the 22nd December, as well as for their generous appreciation of the services both to Religion and to the State of her late husband.

I am, sir,  
Your obedient servant,  
JOSEPH POPE."

The letter is addressed to Mr. H. J. Codd, Secretary of the Catholic Truth Society.

We have received the first issue of a most welcome publication, The De La Salle, published monthly by the students of the De La Salle Institute, New York

city. Nearly every university or college of importance, throughout America and Canada, has its special organ in the form of a magazine, and some of them are equal, if not superior, to the general monthly publications sent out from regular business establishments. By every indication The De La Salle is destined to hold a foremost place in the ranks. It should be so, for it comes from one of the great centres of America, from one of the finest educational institutions in New York, and from an Order whose pupils are never found behind in the great competition of education. May it flourish is our best wish.

We clip the following interesting paragraph from the Sacred Heart Review, one of the brightest and best informed of our Catholic American exchanges:

One of the journals of the Evangelical Church in Prussia publishes an extract from the census of 1890 from which it will be seen that the number of mixed marriages is estimated at 255,802, and the number of children born from these marriages is 469,993, of which 258,668 were brought up in the Evangelical faith and 211,325 in the Catholic Church. This signifies a loss of 47,343 children to the true Church, and yet in the face of this statement, certain Protestant journals are still to be found lamenting the inroads made in their ranks by the frequency of mixed marriages. It would seem to us that it is for the Catholics to resent this state of affairs and to do their best to effect a change.

## ST. ANN'S T. A. & B. SOCIETY.

REGULAR MONTHLY MEETING—ELECTION OF OFFICERS.

The regular monthly meeting of the St. Ann's T. A. & B. Society was held on Sunday last, 13th inst., in their hall, corner Young and Ottawa streets, and was very largely attended, the president Mr. P. Flannery, in the chair. The parish priest of St. Ann's Church, Rev. Father Bancart, was present and gave a short address on temperance, and congratulated the society on its prosperous condition, and promised to do all he could to increase its members, and said that temperance would be made a special point at the great mission to be held in St. Ann's parish at an early date. This being the meeting preceding the annual meeting of the society, the nomination of officers for the coming year was proceeded with. The following gentlemen were then proposed and elected:—President, Mr. J. D. Quinn; vice-president, Mr. James Dolan; secretary, Mr. Thos. Rogers; treasurer, Mr. M. J. Ryan; collecting treasurer, Mr. Thomas Ward; assistant collecting treasurer, Mr. Tracey; grand marshal, Mr. Wm. Dounelly. Executive Committee—Messrs. W. Howlett, James Shanahan, M. Burke, Thos. Quinn, M. Darden J. Brady, T. Crean, M. J. Mullins, C. Saanahan, J. Pigott and D. Gahan.

Moved by Mr. M. Bardon, seconded by Mr. T. Quinn, that a vote of condolence be passed on the death of our late member, Mr. James Row, and that the secretary be instructed to have a copy sent to his relatives. Carried.

The president announced that although they had more deaths in the past year than usual the society was still in a prosperous condition financially. A most successful meeting was then brought to a close.

## ST. JAMES CATHEDRAL.

On Sunday last there was a special musical service, at 8 p.m., with orchestra, at St. James Cathedral, the programme being that intended for Christmas benediction, which had been postponed: Th. Dubois' "Adeste Fideles"; Gounod's "Nazareth"; Gounod's "Ave Maria," with violin obligato by Monsieur F. F. Goulet; Wagner's "Tantum Ergo"; Gounod's "Laudate Dominum Omnes Gentes." Soloists: Mr. Ant. Destroismaison, Mr. F. Pelletier, Mr. E. Lebel. Organist: Mr. O. Pelletier. Choir master: Mr. G. Couture.

Dr. W. Seward Webb, of New York, has offered the Sisters of Mercy 100 acres of land for a Catholic sanitarium to be located near Saranac Lake, N.Y.

THE "FREE PRESS."

We were always aware that the Ottawa Free Press was in no way over scrupulous when it saw an opportunity of hitting an opponent or of making a point; but we were not aware that it was so anti-Catholic as to place false constructions upon statements made by Catholic papers, or to draw unwarranted conclusions from their remarks. In our last issue we said, in our editorial notes, that—

"We understand that the missions in Jamaica, W. I., are to be transferred to the American Jesuits. These missions were under the English branch of the Order, which section will take the South African missions. In November last Rev. William O'B. Pardow, Provincial of New York, visited Jamaica. This may tend to Americanize that island."

The same piece of news appeared in at least half-a-dozen of our American Catholic exchanges. There is nothing very extraordinary in the statement. Yet, the sage Free Press, in its anxiety to have a slap at the Jesuits, adds the following comment:—

"THE TRUE WITNESS seems to think with those who regard the Jesuits as underhanded and mischievous marplots in the state. By parity of reasoning we presume the English branch will make South Africa more Anglified than it is now."

What an almighty elastic imagination the writer of that paragraph must have. Far from it. THE TRUE WITNESS does not "think with those who regard the Jesuits as underhanded and mischievous"—not even the Free Press included. We would like to know what the establishment of a religious order in a country, or the changing of the field of labor for any branch of that order, from one country to another, has to do with the state, or how it can possibly be distorted into an evidence of underhand or mischievous workings. Even a half-witted creature could understand that the introduction of men—as teachers and preachers—of one race into a country, is likely to impart to many by whom they are surrounded, the manners, style of language, and customs which they necessarily carry with them. What has that to do with the State? Remove the French-Canadian Oblates from the Province of Quebec and replace them with the members of the order who were born, educated and have lived their lives in Ireland, will not the change tend to affect the manners, language, and customs of the people with whom they would come in immediate contact? What, again, would that have to do with the State? Is it underhand and mischievous for an American Jesuit, Oblate, Dominican, Paulist, or member of any other missionary order, to possess American manners, style of expression, and national characteristics?

We would pay no attention to this comment were it not for the obvious "underhanded and mischievous," as well as malignant and cowardly manner in which it is given. The Free Press never deigned to notice our irrefutable arguments that filled ten issues of our paper, upon the "Exercises of St. Ignatius," but it tries, in its miserable style, by insinuating what it dare not assert, to shoot over our shoulder a poisoned shaft at an Order it is unable to appreciate.

CONDOLENCE.

THE TRUE WITNESS desires to express its deep sympathy with Major Latour, of Laval avenue, and his family, in the death of their only daughter, a bright and promising young girl of twenty years. To any ordinary home such a blow must leave a lasting effect, but particularly to a person of such fine tastes, great sensibilities and sympathetic nature as Major Latour we can scarcely imagine the weight of the sorrow. However, he has the great consolation that

the gifted and faith inspired draw from the only source of consolation in such afflictions, and he knows fully how general and sincere is the sympathy felt by all his large circle of friends and admirers.

BRITISH POLITICS.

PREPARATIONS FOR THE COMING SESSION.

The Question of the Lords—Prospects of the Government Hanging Out.

A London despatch, dated January 12th, says:—"The proceedings of the Cabinet Council which was held last Thursday and about whose deliberations there has been so much speculation, were by no means as vitally important as were supposed.

"The Council began with the arrangement of the Parliamentary work for the coming Session, the sequence of the measures to be introduced, and the manner in which they should be presented. These questions being decided, the construction of the Queen's speech was taken up, and the question exhaustively debated. These topics constituted all of the matters discussed by the Council that were of public interest.

"The rumors which have been widely circulated of grave dissensions over the questions as to the advisability of an early dissolution in view of the Parliamentary situation, and the order in which bills should be introduced, are utterly without foundation, and the stories that serious differences have arisen between Lord Rosebery and Sir William Harcourt are exactly the reverse of the truth.

"All of the well-informed adherents of the Ministry know that the Cabinet is united and in thorough accord as to the policy to be pursued, though the Ministers have not yet decided upon the line of Parliamentary tactics which will yield best results.

"On minor matters the Cabinet is united, but the leading and delicate question, how to mention the House of Lords in the speech from the throne, was keenly debated in the Council and the various propositions submitted were exhaustively discussed. If the omission of any reference to the House of Lords from the Queen's speech could thwart the machinations of the Opposition, who are trying to force the Government into declaring themselves upon this question early in this session, the matter would be gladly ignored, but the majority of the Cabinet, in view of the official utterances of Lord Rosebery and Mr. Campbell-Bannerman upon the subject, are of the opinion that the Government are already committed to a declaration and must open Parliament with a formal announcement of their policy in regard to the Upper House.

"Lord Tweedmouth, a leading member of the Rosebery Ministry, said to a friend and parliamentary colleague today that the persistent reports of dissensions between the Prime Minister and Sir William Harcourt, or any other member of the Cabinet is pure invention, and that the Government feels safe of a sufficient majority to carry out its programme at the next session.

"It seems to be commonly understood that Mr. Labouchere will bolt, but it is not believed that he will carry with him more than two votes besides his own.

"Lord Rosebery and Prof. James Bryce were to speak at the Universal Suffrage Congress at Cardiff, on January 18th, when, it is understood, that the Premier will give the Executive Committee of the National Liberal Federation a full statement of the Government's programme in regard to the House of Lords. The Congress will afterward wind up its session with the passage of a resolution reaffirming the Anti-Lords declarations of the Leeds Conference.

"In regard to dissolution, the leading members of the Liberal party recognize the fact that the uncertainty of the Government's position may precipitate its fall within a fortnight after the resumption of the House. The Ministerial whips report that according to the most reliable information obtainable the Government's majority of sixteen in the House depends upon the adhesion of the Radical wing to the Ministry, the full vote of the McCarthyites, and the abstention of the Parnellites from voting with the Conservatives. Still, the Government are confident that they will be able to hold out until the main measure and

a popular budget are introduced, and these are relied upon to gain sufficient adherents to enable them to pull through. Sir William Harcourt expects that the showing of a substantial surplus will enable the Government to shape the budget so that it will appear successfully to the people in the next election, and it is believed by the Liberal leaders that their internal discords will not prevent the McCarthyites from meeting in Parliament with an united front.

THE COOLUN.

(BY MARTIN McDERMOTT.)

[We reproduce this beautiful poem at the request of a number of our readers. The Coolun is the name of one of the most beautiful of ancient melodies; the Avonmore is the Munster Blackwater.]

The scene is beside where the Avonmore flows—  
'Tis the spring of the year, and the day's near its close,  
And an old woman sits with a boy on her knee—  
She smiles like the evening, but he as the lea!  
Her hair is as white as the flax ere it's spun—  
His brow as yon tree that is hiding the sun!  
Beside the bright river—  
The calm, glassy river,  
That's sliding and gliding all peacefully on.

"Come, granny," the boy says, "you'll sing me, I know,  
The beautiful Coolun, so sweet and so low;  
For I love its soft tones more than black-bird or thrush,  
Though often the tears in a shower will gush  
From my eyes when I hear it. Dear granny, say why,  
When my heart's full of pleasure, I sob and I cry

To hear the sweet Coolun—  
The beautiful Coolun—  
An angel first sang it above in the sky?"

And she sings, and he listens; but many years pass,  
And the old woman sleeps 'neath the chapel-yard grass;  
And a couple are seated upon the name stone,  
Where the boy sat and listened so oft to the croon—  
'Tis the boy—'tis the man, and he says while he sighs,  
To the girl at his side with the love streaming eyes,

"Oh! sing me sweet Oonagh,  
My beautiful Oonagh,  
Oh! sing me the Coolun," he says and he sighs,

"That air, Ma Stor, brings back the days of my youth,  
That flowed like the river there, sunny and smooth!  
And it brings back the old woman, kindly and dear—  
If her spirit, dear Oonagh, is hovering near,  
'Twill glad her to hear the old melody rise  
Warm, warm on the wings of our love and our sighs—

Oh! sing me the Coolun,  
The beautiful Coolun!"  
Is't the dew or a tear-drop is moistening his eyes?

There's a change on the scene, far more grand,  
far less fair—  
By the broad rolling Hudson are seated the pair;  
And the dark hemlock fir waves its branches above;  
As they sigh for their land, as they murmur their love;  
Hush—the heart had been touched and its musical strings  
Vibrate into song—'tis the Coolun she sings—  
The home-sighing Coolun—  
The love-breathing Coolun—  
The well of all memory's deep-flowing springs.

They think of the bright stream they sat down beside,  
When he was a bridegroom and she was a bride;  
The pulses of youth seemed to throb in the strain—  
Old faces, long vanished, looked kindly again—  
Kind voices float round them, and grand hills are near,  
Their feet have not touched, ah, this many a year—  
And as ceases the Coolun,  
The home-loving Coolun,  
Not the air, but their native land faints on the ear.

Long in silence they weep, with hand clasped in hand—  
Then to God send up prayers for the far-off old land;  
And while grateful to him for the blessings he sent—  
They know 'tis His hand that with holdeth content—  
For the Exile and Christian must evermore sigh  
For the home upon earth and the home in the sky—  
So they sing the sweet Coolun,  
The sorrowful Coolun,

That murmurs of both homes—they sing and they sigh!

Heaven bless thee, Old Bard, in whose bosom were nursed  
Emotions that into such melody burst!  
Be thy grave ever green!—may the softest of showers  
And brightest of beams nurse its grass and its flowers—  
Oh, O! be it moist with the tear-drops of love,  
And may angels watch around thee, for ever above!

Old bard of the Coolun,  
The beautiful Coolun,  
That's sobbing, like Erle, with sorrow and love!

A devotion that is spreading with unexampled rapidity in France is that to St. Anthony of Padua as the friend of the indigent. Each city, each parish is erecting a statue to St. Anthony, and what is known as l'Œuvre du Pain (the

society for providing bread for the poor) is effecting great good among those whom the distress of recent years has reduced to a state of actual misery.

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PEACHES—in full weight cans.

	Per tin.	Per doz.
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Bowby's Canadian packing.....	30c	3 50
Booth's Baltimore packing.....	30c	3 25
Golden Gate Packing Co.....	40c	4 50

PEARS—in full weight cans.

Boulter's, Canadian.....	25c	2 00
Bowby's, Canadian.....	25c	2 75
Golden Gate Packing Co.....	40c	4 50

PLUMS—in full weight cans.

Golden Gate Packing Co. Egg Plums, Damsons or Golden Drop.....	40c	4 50
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Try an assorted dozen Fruits,

No. 3 Cans, at \$3.50 per doz.

5 tins Peaches, 4 tins Pears, 1 tin Plums, 1 tin Apricots, 1 tin Cherries.

ALL EXTRA QUALITY

Or an assorted dozen Fruits,

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Your own assortment of White Wax Cherries, Red Preserved Cherries, Strawberries and Raspberries.

ALL EXTRA QUALITY  
FRASER, VIGER & CO.

REDUCED PRICES

CANNED VEGETABLES.

PEAS—

	Per tin.	Per doz.
German, Extra Fine, Extra Feine, Junge Erbsen Feinste Kaiser-Schoten.....	30c	\$3 25
French, Petits Pois Extra Fines.....	20c	2 25
French, Petits Pois Tendres.....	17c	1 75
French, Petits Pois Fines.....	15c	1 50
Delhi, Canadian Early June, 2 lb. tins.....	10c	1 00
Belleville, French, 2 lb. tins.....	15c	1 50

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German, Junge Pariser Carotten.....	25c	2 50
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ASPARAGUS—

German, Prima Stangen Spargel.....	40c	4 50
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German, Prima Junge Schneidebohnen.....	15c	1 75
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Delhi, Canadian; French, white wax.....	10c	1 00
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TOMATOES—

Boulter's extra quality.....	10c	1 00
" gallon cans.....	30c	3 25

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Boulter's extra quality.....	10c	1 00
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French, Champignons, tantes, tates, extra.....	25c	2 75
French Champignons, first choice.....	20c	2 25

PUMPKIN—

Boulter's Extra Quality for Pumpkin Pie.....	10c	1 00
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Boulter's Extra Quality.....	15c	1 50
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## ST. MARTIN'S GOOSE.

By J. M. E., C.S. Sp.

Few there are who have not heard of this subject, fewer still who could tell us something about it, but many, surely, who would like to know what the ancient Celtic and Gothic manuscripts say about it. The 11th of November, being a day sacred to the memory of the Great Thaumaturgus of Western Europe, seems to be an opportune day to broach the not uninteresting enigma; but, to speak of the goose meant no less to speak of the saint whose day we celebrate.

The name of Saint Martin is known and venerated everywhere. His feast has always been a most popular and high class one, both in the calendar of the Church, being usually celebrated with an octave, and in the calendar of the people, when popular rejoicings, festivals, sports, fairs, game shooting, and other pastimes were well calculated to mark in the minds of the people as a red-letter day the 11th of November. In many places the "Martini fairs" are held to this day, and in the legal calendar, on the continent, the "Martini Terms" are as well known as the "Hilary Terms" in these countries; and the peasants call our "poor man's harvest season" "Saint Martin's summer." There is still more than this about Saint Martin's feast-day, and rightly so; for, from Pannonia to Amiens, from Tours to Auxerre, from Cologne to Milan, great was Martin's reputation of sanctity, wonderful the fame of his astounding miracles. Saint Gregory of Tours, in the second Book of his History of the Franks, says that Saint Perpetuus, who succeeded Saint Martin in the See of Tours, established, about the year 480 a second lenten observance, consisting of three fast days in each week, from the feast of St. Martin to Christmas Day; this was called "Saint Martin's lent." And the first Council of Maccn, in 580, extended the same regulations to all Monks, from the beginning of December to Christmas; this was the origin of the fasting regulations during the holy season of Advent.

The feast of Saint Martin was marked by the people in their social gatherings by certain "extras" at table, even as we do still on Shrove Tuesday; they, in particular, tasted the *new wine* as they sat round the traditional *Oie rotie*, as is seen in the *Menu* of these days:

On Saint Martin's Day,  
Roast your Goose,  
Pour out your Wine,  
Call in your Friends.

So said the peasants of Aquitania in the 7th century; so said the Germans at Augsburg in the 17th century, as late as 1655, according to a local almanac of that year. But now comes the question: "What about Saint Martin's Goose?" This is undoubtedly a question of deep interest for every student of hagiography and archaeology, as will be seen. At first sight it is not easy to see what relation, if any at all, the bird, which saved the Capitol, and was roasted by our ancestors in honour of St. Martin, has or can possibly have with our Saint's person or his history. But it is true that such was the respect and veneration for the Great Apostle of Gaul that the people called many things, even animals, birds, &c., by his name; moreover, throughout the middle age the name of Saint Martin was a regular household word; so much so that in every flock of geese there was a "martin." The people believed that a great blessing would attach to animals, &c., called after the wonderman of Tours. Besides, his name was used as a by-word to emphasise, or put stress on, an assertion; and we are informed that the Venerable Joan of Arc freely made use of the name of the soldier-bishop: "*Par mon sieur Saint Martin*," she would say, even as our neighbours, to our days, would say: "By George!"

History tells us, also, that in the course of his missions, in the province of Berri, Saint Martin was on one occasion suddenly surrounded by a swarm of "feathered bipeds," listening attentively to his discourse. This wonderful event had been foretold by Saint Ursinus, Bishop of that province. His people neglecting to hear his voice, he left them, saying that a day would come when their fowls would go to the sermon, and cry into their ears the truths which they refused to listen to. After the sermon St.

Martin gave the birds a feed of grain, blessed them, and bade them go their way, which they did in great order at his command. Whether any geese were amongst those feathery worshippers is not related; hence we could not say that it was on this account that the goose was introduced into the popular liturgy of St. Martin.

If we now consult the work of Lecoy de la March, a great French historian of St. Martin, we find that the goose has, indeed, no direct relation with the history of the Saint's life, although from time immemorial, "the goose" is found to be one of the "attributes," or "symbols" of our Saint and even "bore his name," but is merely connected with the festive celebration in honor of St. Martin. It is true, the inhabitants of Armorica, the Brittons, tell us that the geese who preserved the Capitol from the hands of the Barbarians, are said to have denounced Saint Martin's place of concealment when the people of Tours searched for him in vain in order to have him consecrated Bishop. All this would not, however, seem to be a sufficient warrant for the almost universal rejoicings carried on in honour of Saint Martin both in France and elsewhere on the 11th of November, year after year, century after century. In the opinion of modern critics the real reason for roasting—and, of course, eating—the traditional goose is: because this domestic bird, at this epoch of the year, is at its zenith, and also because the following season opened about this day with the chase of the wild goose. In fact, in many countries the 11th November was the day for "goose-shooting," a holiday pastime after the morning celebration in the church. In Paris, the pilgrims to the Shrine of Saint Martin-des-Champs bought their *piece de resistance* in a street adjoining the Priory, and called them "Rue aux Oies," to spend a nice evening at home on their return from prayer with their friends and guests, having "killed two birds with one stroke."

And if we enquire what was done in Germany in times gone by, we find that there the traditional festival of Saint Martin's Goose was observed with still greater fidelity than even in France. From this fact we may fairly conclude that the early Irish Missionaries likely connected with Saint Martin's festival the autumn sacrifices of the old German tribes. We find on the portal of the Church of Saint Martin at Worms the goose standing out in bold relief—as the Kilkenny cats in the capitals of the vestry doorway at Cormac's Chapel on the Rock of Cashel to immortalise a popular dictum. And at Martinsberg, a town which received its name from the Saint, a pair of colossal silver candlesticks of exquisite beauty and workmanship, adorned with the figure of the Holy Bishop of Tours, and bearing at the foot, by way of claws, three geese with their wings spread out, crossing each other two and two on the three facets of the base. England, Holland, Denmark, Hungary, and even Poland, worshipped in like manner the great Thaumaturgus of Tours; in London, in the very heart of the old city, no less than six large thoroughfares are called after him, whilst severed ancient rural towns in Ireland are called "Martinstown," to show that even in this remote island he was not forgotten. In France, the goose, as Saint Martin's emblem, is seen in the seal of one of the Canons of Tours of the XIII. Century, the bird touching with its beak the halo surrounding the Saint's head whilst he is in the act of dividing his mantle. It is evident that beneath the mysterious bird something more than a mere coincidence of season or date is hidden. Let us try to find what might be the reason.

To begin with Germany, it is supposed that there the traditional feast of Saint Martin's Goose goes back into mythology, where we find the goose to be the symbol of Mars, the god of war, who, in ancient headdress, is represented as a warrior, with a goose, as his attribute. Nay, more, under the Roman domination, the Germans, those at least who served in the imperial army, offered the goose in sacrifice to a god named, in Latin, *Mars-Thingus*, or *Tius*, *Tius-Things* in their native tongue; this mythical being was also their god of war. Now, as has been said, since in Germany the religious observances in honor of Saint Martin in general, and the festival of the goose in particular, seem to have been observed at all times better than elsewhere, it is not unreasonable to say that their ancient customs were simply, at some

# USE SURPRISE SOAP ON WASH DAY; AND EVERY DAY.

period or other, transformed into festivals of a Christian character and appearance. The Church purifying what she could not easily suppress, and combining the popular feeling with the sanctity of her doctrine and rites. Still, this opinion might be considered by some rather hazardous, had we not certain historic traces which, we think, are topical reasons for maintaining such an opinion. We find, for instance, that in some dioceses in Germany, in the 16th century, open opposition was made to the celebration of Saint Martin's festival of the goose; that sermons were preached in which the matter was discussed at length, *ex professo*, and that certain moral theologians considered the case as a matter of conscience, since, in their treatises and dissertations, they asked the question—"*an liceat Martinibus anserem edere?*" i. e., "if it be lawful to eat a goose on Saint Martin's festival?" Such a query necessarily supposes that the old custom of Saint Martin's traditional festival of the Goose had retained in the eyes of certain divines a somewhat Pagan shade or "flavour." And, indeed, that was so. For, in point of fact, in those places the people did not simply "dish up" a goose at their social gatherings on Saint Martin's Day, but, in accordance with certain ritualistic prescriptions, the people, whilst killing the goose, indulged in cruel sports and fortune telling. The goose's head was first cut off in a certain superstitious manner, then the entrails, the liver, and even the bones were examined, and certain prognostics read therein, recalling to mind the ancient sacrifices and superstitions of quite a heathen period and worship. It was, no doubt, for a similar reason that the Synod of Auxerre, in 590, condemned and forbade "certain practices" observed in honour of Saint Martin on the eve or "wake" of his feast: "*pervigilia quas in honorem domini Martini observant.*" Most likely some practices of the kind must have given rise in Germany to the above mentioned casuistical thesis, or else the Church would not have found fault with an otherwise innocent social custom. Surely the festivals of Christmas and of Shrove Tuesday or Carnival were then, in the calendar of plenty, as to-day, feast days of double first-class eating and drinking; yet the Church has never forbidden this part of those social celebrations. We may now ask when and why the Germans have adopted Saint Martin of Tours as the patron of their armies, instead of their old gods of war, Mars Thingus and Woden? If we analyse the question we find, first, that *Martinus* is the diminutive of *Mars*, and secondly, that the heraldic emblems of Mars were also those of St. Martin—namely, the horse, the sword, and the mantle. Moreover, the Germans, when once converted, found in Saint Martin the model of the Christian soldier, filling such a function still at the time when he immortalised his name by dividing his mantle to share it with a poor beggar at the gates of Amiens, and they simply "baptised" the statues of their war god Woden, with horse, sword, and mantle, into so many Saint Martins, whilst the inhabitants of the southern German land replaced their ancient Celtic gods by new statues representing St. Martin on horseback, and dedicated the temples of their idols into Christian churches. Nor were these the only changes which the new religion effected. In Germany, as in Gaul, many springs and fountains, innumerable rocks and druidical monuments, formerly dedicated to the fairies, were, with the change of religion, called after St. Martin, in memory of favours obtained through his intercession, even as in Ireland they were called after St. Patrick, who had passed there and blessed

them. Moreover, the autumnal and harvest feasts were soon, and quite naturally so, quite absorbed by and lost in the Christian festivals in honour of the new patron, whilst at the banquets the toasts to Woden, Things, and Thor were replaced by toasts to the memory of the Christian hero; in the legends and ancient *leodhs* (lays) Martin's name was substituted for the mythological names. As Woden of old, so now Martin pays mysterious visits, rewarding the children who are good and punishing the others, and he is honoured by torchlight processions, fireworks, etc., as Thingus was before him.

In France, from the earliest days of the monarchy, St. Martin's mantle, in the shape of a cope, was always borne, as a great and powerful relic, at the head of the army. No other origin could be assigned to the tight bond which connects so closely in the history of France the name of the illustrious Roman Legionary with the "War Office." Nor is the extension of his devotion due to the Merovingian Franks; the Gallo-Romans honoured him long before as a great benefactor of their nation. His sepulchre was glorious from the time of Sulpicious Severus, who was St. Martin's first panegyrist. Clovis and the Franks merely followed an established custom by humbly asking for inspiration, light, and strength at his shrine in Tours.

The changes which the Christian religion effected in the habits and manners of the people, in Germany as elsewhere, extended to the "sacrifice of the goose," heretofore offered to the god of war. Instead of trying to abolish a time-honored custom the Church sanctified it, Christianised it, as she Christianised the *menhirs*, by fixing a Cross—the sign of man's redemption—on top of them. This was an excellent tactic—one recommended by St. Gregory the Great, and by St. Sylvester, Pope before him, and of whom we read that when the first Christian Emperor declared the religion of Christ to be henceforth the official religion of the empire he (the Pope), on a visit to the Emperor at Constantinople, consecrated the old heathen temples into Christian places of worship. The sacrifice of the goose ceased with the Christian era, but the festival in honor of St. Martin, in which the "roasted goose" formed a prominent feature in the traditional *menu* of the day's banqueting, has been kept up with scrupulous fidelity on the Continent. Unfortunately, in our own poor country St. Martin's goose is practically unknown to-day. The reason is because for many long years back an earlier gale blows over the land—"the rent gale"—at Michaelmas, sweeping the poor birds wholesale from off the green fields to supply a stock of new feathers and other necessities of life in general for the incoming season of many needs and requirements.—*Irish Catholic.*

The tariff question is causing some strained relations between the United States and Spain, and it may be necessary for this country to resort to a retaliatory policy.

The polygot petition against the use of liquor and deleterious drugs will be presented to Congress by the World's Woman's Christian Temperance Union on February 17th.

Several cases of cholera are reported in Roserio, Argentina. Great precautions have been taken to prevent the spread of the disease.

Russia has placed a prohibitive duty of four and a half cents per pound on cotton.

CORRESPONDENCE.

ANGLICAN ORDERS.

To the Editor of THE TRUE WITNESS.

DEAR SIR.—We have seen that the Anglican claims cannot be maintained from a historical standpoint, and that the historical facts necessary even on the Anglican theory of valid orders are highly questionable. They have never yet been proven. Until they are, Anglican Orders must be held as historically doubtful, and for all practical purposes dealt with as if they had no existence.

We shall now go back to the early ages of the Church, and from a theological point of view, see wherein the Anglican rite for the administration of sacraments differs from that used by the Ancient Church. As far back as A.D. 398, the Fourth Council of Carthage, Canon 11, decreed: "When a bishop is ordained, let two bishops place and hold the copy of the Gospels over his head and neck, and while one is saying over him the Benediction, let all the other bishops touch his head with their hands." The Benediction, as given in all the liturgies of the Western Church, begins with the words *Propitiare Domine* and continues *Deus honor omnium*, as we find in the Roman Pontifical of to-day. And to lay stress on its significant importance, accompanied with the imposition of hands, it is styled the *Consecration*. So essential is this portion of the rite to the matter and form of the Sacrament that even its accidental omission in the case of a Catholic Bishop, would, according to the Sacred Congregation of Rites, (Benedict XLV., de Syn. 1, 8, c.) necessitate his being consecrated over again conditionally. This being so, how much more reason would there be for doubting the validity of the Sacrament, if the omission was culpable. It is a patent fact, in the case of Anglicans, on set purpose, and on doctrinal grounds, the omission was intentional, and consequently is much more serious. For, according to a general theological principle, he who purposely mutilates a sacramental rite must be understood not to intend to do that which the Church intends to do when she makes use of that rite, and hence the conclusion must be drawn, under such circumstances, that the Sacrament is not conferred. How could the Anglicans, then, be said to confer Sacraments validly, when they mutilated, and for doctrinal purposes almost destroyed the ancient rite for the Administration of Sacraments, handed down from Apostolic times. It was left to the genius of Cranmer to devise a new ordinal according to his Calvinistic ideas, and in so doing, he swept away the whole of the rite prescribed by all the Western liturgies, by which alone all the bishops of the Church of England had been consecrated up to the fourteenth century.

But our Anglican friends aver, very modestly of course, that "there is no essential difference" between the Church of England before the Reformation and after; at the Reformation the Church merely threw off the authority and corrupt doctrines of Rome." Then, there is "no essential difference" between "blasphemous fables and dangerous deceits" and "the pure religion of the Gospel," "no essential difference" between the true Church of Christ, as the old Church of England claims to be, and the reformed Church of England, whose Homilies say of the former "had been drowned in damnable idolatry for the space of eight hundred years or more." Surely there is no sense, much less reason, in this. If there be "no essential difference, where, then, was the necessity of "reforming," and what right had the Reformed Church to create a schism which separates them from the Old Church ever since." Let one of their own defenders, the Anglican Bishop of Worcester, declare the "No (?) essential difference" in meeting a charge made on Cranmer's ordinal, June, 1883. "There is, perhaps, no formulary or document which marks more clearly the essential difference between the office of the ministers of the Church of Rome and the functions of ministers of the Church of England. He goes on to point out the necessary change that had to be made in the old rite for consecrating bishops in order to bring it down to the level of a Calvinistic ordinal, and very reasonably concludes that the powers conferred by these rites, which were made to differ essentially and intentionally, must be essentially different. He is perfectly sound and logical in his deductions. It is the argument of the great Doctor of the Schools, St.

Thomas, who lays down that where there is a question of the sacraments, if a person purposely alters the form which the Church uses, when she confers her sacraments, he must be taken not to mean to do that which the Church does when she uses that form, and hence the sacrament is not conferred. (Summa Theologica, p 3, q 60, 3, 7.) The same line of reason is maintained by Cardinal Newman, who, speaking of the Church's sacramental rite, says: "It is a concrete whole, one, and indivisible, and acts *per modum unius*, and having been established by the Church, it cannot be cut up into bits, be doctored and twisted into essentials, and no essentials, genus and species, matter and form, at the heretical will of a Cranmer or Ridley, or turned into a fancy ordinal by a royal commission of divines without a sacrilege perilous to its validity." That faithful recorder of historical events, Sancta Clara, who has been claimed to look with favour upon Anglican Orders, coincides with the same theological principle, as the following testifies: "Since they have changed the Church's form *de industria* (on purpose) and declare that they do not what the Church intends, . . . and have solemnly decreed against the power of sacrificing and consecrating, that is, in the sense of the old and present Catholic Church, of changing the elements of bread and wine into the Body and Blood of Christ our Lord, as appears in the twenty-eighth and twenty-first articles, it evidently concludes that they never did nor could validly ordain priests, and, consequently, bishops; having, as I said, expressed clearly the deprivation of their intentions, in order to the first and powerful part of ordination, which consisteth in the power *super corpus Christi verum* of consecrating and sacrificing his true Body, by them professedly denied, and the sacrifice declared a pernicious imposture" (Estcourt's Anglican Ordinations, p. 235).

If we wish for further proof to ascertain the mind of the Church in this important matter we may read the Fourth Canon of the first General Council of Nice, wherein is laid down the universal law of the whole Christian Church for a lawful consecration. Here we have it clearly defined that for a valid consecration three bishops were required who were bishops of the province and whose consecrations were beyond the probability of doubt. Now, does the consecration of Parker stand this test? Assuredly not. No three English bishops validly consecrated would have anything to do with him. Barlow, the consecrator, as we have seen, so far as history touches, was only a bishop elect, and Soory and Coverdale, as far as we know, and it is acknowledged by all, had never been consecrated by the rite of the old English church, but by Cranmer's ordinal, which even Anglicans have since rejected as invalid. Hodgkins, it is claimed, was a true bishop, though at the time excommunicated, but was present only as an assistant. So of the three but one was supposed to be truly ordained, and he was not the consecrator. Even if he had been the one appointed to lay hands on Parker, waiving the fact of his having been excommunicated, theology teaches that, except in cases of necessity and by Pontifical commission, a consecration in which three validly consecrated bishops do not take part is doubtful (St. Alphonsus Liguori, D. O. d. n. 755), and, as we have seen, this principle is sustained by the Council quoted above, by St. Thomas, Cardinal Newman, and Sancta Clara.

The Anglicans, even, are not consistent in the rite used for consecrating, for Cranmer's ordinal, the one used up to 1662, they afterwards changed completely, so on Anglican principles all previous consecrations in which it was used must be regarded as doubtful. The fact is, up to the time of the Oxford movement Anglicans themselves strongly maintained they had not, nor pretended to have a sacrifice offering priesthood as the old English Catholic Church had, but only in the sense of ministers or elders. How could they otherwise defend their position when the altars on which the living Victim was offered up daily for the living and the dead, were thrown down in the sixteenth century, the priests hunted like wild beasts, the faithful driven from the ancient Church, in which for centuries before they worshiped and adored the living God, and replaced by tables, ministers, a communion service and articles which denounce the Adorable Sacrifice of the Mass as a "blasphemous

fable and dangerous deceit." Now, for sooth, in the nineteenth century they began to realize that their position is scarcely tenable, and cannot be maintained by a clean record in the past, yet they wish to be accredited with a real priesthood. Are they sincere? If so, let them follow in the footsteps of Newman, Manning and a host of others, once Anglican ministers like themselves, who were really sincere in their search for the true priesthood, and having found it, they hesitated not to embrace that Church which alone has the power to confer it—*Secundum Ardinem Melchisedech*.

Again, after an interval of fifty years from the beginning of the controversy, 1613, when Mason, chaplain to Archbishop Abbot, seeing the difficulties attending Parker's consecration, published a book in which he alleged that at Lambeth it was recorded that Parker had four bishops consecrating him, the learned divines cried out that such a document, if it existed at all, was a forgery, and "unheard of till that date;" and moreover, asserted, admitting it to be true it was of no avail, as Barlow, the supposed consecrator of Parker, though having sat in several sees, had not been consecrated for any of them (Richardson in his notes on Godwin's Commentary says "Dies consecrationis ejus (Barlow) nondum apparet." It is evident from the books of controversy extant, that the Catholic doctors Harding, Bristow, Stapleton, and Cardinal Allen, who had been fellow-students and intimately acquainted with the first Protestant bishops under Elizabeth: openly questioned the validity of their orders and in plain terms told them that they had never been consecrated, and they never refuted the charge only in so far as to ridicule the teaching of the old Church. Barlow, on one occasion in his eagerness to meet the objection that he himself had never been consecrated, openly declared that the king's appointment without any orders or ordination whatsoever suffices to make a bishop (Collier Eccl. Hist. v. II) Mason is careful to explain that ministers are called priests *only by way of allusion* and he scoffs the idea of a real Christian Priesthood. Hooker is pretty much of the same opinion. "Seeing that Sacrifice is now no part of the Church's ministry, how should the name of priesthood be there unto rightly applied." Surely even as St. Paul applieth the name of flesh unto that very substance of fishes which hath a proportionable correspondence to flesh *al though it be in nature another thing.*" Even that very high churchman, Waterland, together with Mede, asserts that Anglicans have only a "material sacrifice, the sacrifice of bread and wine, analogous to the *Ulincha* of the Old Law," (Waterland's works, vol. II). This was two hundred years after Hooker's time. These are not the only arguments that can be brought forward against the validity of the Anglican ministry and their Orders. It can be argued in particular against, what theologians term, the *form* of them. According to the ordinal of Edward VI. restored by Elizabeth, priests were ordained by the power of *forgiving sins*, without any power of *offering sacrifice*, in which the very essence of the priesthood consists, and according to the same ordinal bishops were consecrated by the same power without even mention of episcopacy, by a *form* which might be used at the administration of baptism or confirmation. "Take the Holy Ghost, and remember that thou stir up the grace of God, which is in thee, by the imposition of hands," and again, "Receive the Holy Ghost; whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained, and be thou a faithful dispenser of the Word of God and of His holy Sacraments" (Bishop Sparrow's Call, p. 158.)

Then, again, there is the same necessity of an apostolic succession of mission or authority to exercise the functions of the priesthood, as there is of the holy orders themselves. Christ Himself gave this mission to His Apostles, when He said to them: "As the Father hath sent me, I also send you," Matt. xx, 21. And they having the power transferred it to their successors. Of this St. Paul speaks when he says of his apostles: "How can they preach, unless they are sent." When and how did our Anglican friends receive this divine command to teach all nations? It remains yet for them to prove that they received it directly or indirectly in regular succession from those who originally received it from God. If they haven't received it in this way there is no other

source, they are simply not sent, and their preaching is in vain, "a sounding brass and tinkling cymbal."

These are a few of the reasons, historical and theological, why the validity of Anglican Orders has been ever since regarded by the Catholic world as a myth. "Show me," says the great Cardinal Newman, who himself was once an Anglican minister, "if you can, any religious communion of present or past time which has eventually on all hands been acknowledged to be a portion of the Catholic Church on the strength of its Catholic Orders which, nevertheless, has been for three whole centuries unanimously ignored by East and West, which for three centuries has employed the pens of its occasional and self constituted defenders in laboriously clearing away, with poor success, the aboriginal suspicions which have clung to it, in the past, of so many of the validity of those Orders; which, as if unthankful for such defence, has for three centuries persistently suffered the Apostolicity of those Orders, and the necessity and grace of such Apostolicity, to be slighted or denied by its bishops, priests and people with utter impunity; which has for three centuries been careless to make sure that its consecrating bishops, and the bishops who ordained the priests who were to be consecrated, and those priests themselves had been validly baptized; which has for three centuries neglected to protect its Eucharist from the profanations, not only of ignorance and unbelief, but of open sacrilege; show me such a case, such a long sustained anomaly, and such ultimate recognition, and then I will allow that the recognition of Anglicanism on the part of the Holy See is not beyond the limits of reasonable expectation."

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Irish News.

HIGH SHERIFFS APPOINTED FOR THE DIFFERENT COUNTIES.

Rt. Hon. Ion T. Hamilton, of Abbotstown, Castleknock, County Dublin; Charles J. Blake, of Heath House, Maryborough, and Maxwell C. Close, D. L., of Drumbanagher, Newry, have been appointed High Sheriffs of Queen's County.

E. H. C. Wellesley, of Bromley, Killepedder, Graystones; Captain Quentin Dick, of London, and George C. C. Cramp-ton, of Ballyhooke, Stratford-on-Slaney, have been appointed High Sheriffs of Wicklow County.

William D. Goff, Horstown House, Foulk's Mills, County Wexford; Lieut. Colonel Henry J. White, of Glendavragh, W. xford, and Major Charles R. Tottenham, of Woodstock, Newtownmount-kennedy, have been appointed High Sheriffs of Wexford County.

Sir Robert A. Hodson, Bart., of Hollybrook House, Bray, County Wicklow; Major-General Andrew Nugent, of Portaferry, House, Fortaferry, County Down, and Captain Lawrence Murphy, of Bal-linacloon, Mullingarham, have been appointed High Sheriffs of Westmeath County.

Alexander Sim, of Camphill, Colloney; Capt. R. W. Hillas, of Seaview, Ballisodare, and Anthony T. Guilfoyle, of Car-rowcullen House, Skreen, and Dublin, have been appointed High Sheriffs of Sligo County.

These gentlemen have been made High Sheriffs of Waterford county: Charles E. Denny, of Mary Park, Waterford; Richard P. Fuge, of Glenalley, Youghal; Gerald P. Fitzgerald, of The Island, Waterford.

Francis P. Gunning, of Notting-hill, Belfast; Major Robert T. G. Lowry, of Pomeroy House, Pomeroy, and Hugh Adair, of Glenavon, Cookstown, have been appointed High Sheriffs of Tyrone County.

J. Merrick Lloyd, of Croghan House, Croghan, Boyle; Captain H. Pakenham Mahon, of Strokestown, and R. Ormsby Longfield, of Dublin, have been appointed High Sheriffs of County Roscommon.

William A. Riall, D. L., of Annerville, Clonmel; Robert Malcolmson, of Mel-view, Clonmel, and Robert Twiss, of Birdhill, Limerick, have been appointed High Sheriffs of Tipperary County.

These gentlemen have been appointed High Sheriffs of Meath County: Francis W. Blackburne, of Fankarlstown, Slaue; William Thompson, of Rathnally, Trim; John H. Nicholson, of Balrath Bury, Kells.

Samuel K. Jackson, of Scotsboro, Magheravilly, County Fermanagh; Whitney U. Motray, of For singleton, Ennyvale, and Major W. Tenison, of Loughbawn, Ballybay, have been appointed High Sheriffs of Monaghan County.

W. Carvill, of Rathgar, Dublin, has allowed a reduction of 3s in the £1 of his judicial tenants on the Ballyvauey pro-perty, Mr Murray, of Castlewelton, has offered 1s in the £1 to his tenants on his Killowen property.

General Saunders-Knox Gore of Belleek Manor, Ballina; Daniel S. Browne, of Breaughwy, Castlebar, and Sir Henry L. Blasse, Bart, of Athavaille, Castlebar, have been appointed High Sheriffs of Mayo County.

Inspector Giblin of the Dublin Metro-politan Police Force, died suddenly on December 18. He was attached to the G Division, and had seen about twenty years' service.

These gentlemen have been appointed High Sheriffs of Louth County: Thos. R. Ternau, of Listoke, Lougheda; Col. Charles Thornhill, of The Crescent, Castlebellingham, and Ashling, Den-mead, Cosham, Hants; the Hon. C. B. Bellew, D. L., Barnneath Castle, Dun-leer.

Henry Hart, of Carrablagh, Portsalon, Letterkenny; Capt. William Knox, of Conleigh, Strabane, and George K. Gilliland, of Brookhall, Londonderry, have been appointed High Sheriffs of County Donegal.

The Lord Lieutenant has chosen Alderman Edmond Walsh, of Homeville, Sunday's Well, Cork, High Sheriff of Cork City.

David Dickey, a merchant, has been appointed a Commissioner for Oaths in Ballvalara.

C. M. B. A.

ST. MARY'S BRANCH NO. 9.

St. Mary's Branch No. 9, C.M.B.A., Grand Council of Quebec, have held a meeting in the assembly rooms, at which the officers for the ensuing year were in-stalled by Grand Deputy Meek, assisted by Chancellor Butler. The following officers were installed: Chancellor, P. Flannery; president, J. Halpin; first vice-president, P. Phelan; second vice-president, M. J. Shaw; treasurer, J. Sheehan; recording secretary, R. P. Walsh; assistant secretary, B. McDonald; financial secretary, J. A. Neil; marshal, J. Shaw; guard, J. Barry; trustees for two years, H. Butler and A. Purcell; business committee, G. de Roche, J. McKeown and A. Purcell.

TWO BRANCHES ELECT OFFICERS FOR THE ENSUING YEAR.

Branch 132 of the C. M. B. A. have elected and installed the following officers for the ensuing year:—President, Jos. A. Chisholm; 1st Vice-President, W. J. Butler; 2nd Vice-President, D.B. O'Brien; Recording Secretary, Norbert Metzler; Assistant Secretary, W. J. Finlay; Financial Secretary, D. T. Lynagh; Treasurer, W. J. Phelan.

Branch 89 of the C.M.B.A. have elected and installed the following officers for the ensuing year: Spiritual Adviser, Father Duffus; Chancellor, John O'Loughlin; President, James Hartney; 1st Vice-President, William Farrell; 2nd Vice-President, Thomas Noonan; Recording Secretary, J. H. Kehoe; Assistant Secretary, T. E. Burns; Financial Secretary, E. E. Young; Treasurer, John McCann; Marshal, George Farrell; Guard, P. G. Furlong; Trustees, James Lally, D. Hud-son, Sohn McCann, John Doyle and Thos. Noonan.

LADY ABERDEEN'S WREATH.

We understand that the flowers that formed the beautiful wreath which Lady Aberdeen placed on the bier of the late Premier were furnished by Mr. John DeRenzy, of Ottawa. No more complete and choice conservatory in the Dominion than that of Mr. DeRenzy, and it is evi-dent, from the care and taste with which its contents are cultivated, that the owner is one who has a genuine love of flowers and the gifts of an artistic eye and a true hand in their arrangement.

PUBLIC NOTICE.

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

Montreal, 18th December, 1894. BEAUDIN, CARDINAL & LORANGER Attorneys of the Society "L'Alliance Nationale." 23-D

PROVINCE OF QUEBEC. SUPERIOR Court.

Dame Georgiana Corriveau, wife of Narcisse Vermette, Manufacturer, of the City and Dis-trict of Montreal, duly authorized to sue. Plaintiff, vs Narcisse Vermette, of the same place, Defendant. An action of separation of property has been instituted this day. Montreal, 5th December, 1894. VILLENEUVE, FONTAINE & LABELLE, Attorneys of the Plaintiff. 22-5

J. FOLEY, 3240, 3242 & 3244 Notre Dame Street. A few doors west of Napoleon Road, St Ounegonde. West End Dry Goods Emporium. Dry Goods and Millinery. Ladies' and Children's Mantles. 25 52

HEATING STOVES, STEEL RANGES, GAS STOVES. SPECIALTIES: GURNEY'S STOVES AND RANGES, MAGEE AND GOOD NEWS RANGES. STOVE REPAIRS OF ALL KINDS. PLUMBING, TINSMITHING, GAS FITTING. F. H. BARR: 2373-75 ST. CATHERINE STREET. Telephone 4241



From the Use of Cigarettes. 7 Wilmington, N. C., March 7, 1892. I hereby certify that my son became epileptic from the use of cigarettes, etc., and would have falling fits as often as 4 times a day. After using all medicines given by doctors in this city without any benefit I commenced the use of Pastor Koenig's Nerve Tonic and after only a few doses the fits left him and he improved otherwise in health. There are many here who can testify to my son's condition and I am willing to prove to all who wish to know what Pastor Koenig's Nerve Tonic has done for my son, and I cannot say too much in praise of it. Edward Murrin. Dayton, O., September 8, '91. I have tried Pastor Koenig's Nerve Tonic on a great number of sufferers, and found that in each instance it afforded relief. REV. C. S. KEMPER, Chaplain, Ohio National Military Home.

A Valuable Book on Nervous Dis-eases and a sample bottle to any ad-dress. Poor patients also get the medi-cine free. This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1876, and is now under his direction by the KOENIG MED. CO., Chicago, Ill. 49 S. Franklin Street. Sold by Druggists at \$1 per Bot'tle. 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9. In Montreal by E. LEONARD, 113 St. Lawrence street.

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TRADE AND COMMERCE.

FLOUR, GRAIN, Etc. Flour.—We quote: Patent Spring.....\$3.75 @ 3.90 Ontario Patent.....3.20 @ 3.40 Manitoba Patents.....3.75 @ 3.90 Straight Roller.....2.90 @ 3.10 Extra.....2.65 @ 2.80 Superfine.....2.40 @ 2.60 City Strong Bakers.....3.75 — Manitoba Bakers.....3.50 @ 3.75 Ontario bags—extra.....1.30 @ 1.35 Straight Rollers.....1.50 @ 1.55 Oatmeal.—We quote—Rolled and granu-lated, \$3.35 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.—A few cars of field wheat at 60c to 62c. Manitoba wheat is purely nominal, but No 1 hard is quoted at 78c, May delivery. Corn.—Market rules quiet at 64c duty paid, and 56c to 57c in bond. Peas.—In the Stratford district there has been a steady demand at 53c for export. Here we quote 68c to 69c in store per 60 lbs.

Barley.—We are given sales of No 2 white at 36c to 38c for car lots, we also know of sales at 33c, with more offering at that figure. Barley.—Malting barley at from 50c to 53c, and feed barley has changed hands at 45c to 46c.

Itye.—Prices quoted nominal at 51c to 52c. Malt.—We quote 65c to 75c as to quantity and quality. Buckwheat.—Offerings are made freely at 4c. Seeds.—Timothy, prices are purely nominal at \$2.25 to \$2.50. Alsike is easy at \$5.25 to \$5.50, and red clover \$6.00 to \$6.50.

PROVISIONS. Pork, Lard, &c.—We quote prices as fol-lows:— Canadashort cut pork, per bbl.....\$15.50 @ 16.00 Canada short cut, thin, per bbl.....14.00 @ 14.50 Extra plate beef, per bbl.....10.50 @ 11.00 Hams, per lb.....9 @ 10c Lard, pure in pails, per lb.....8 1/2 @ 8c Lard, com. in pails, per lb.....6 1/2 @ 7c Bacon, per lb.....10 @ 11c Shoulders, per lb.....8 1/2 @ 9c Dressed Hogs.—Last sales being made in car lots on track at \$5.35 to packers, light butchers' hogs selling in broken lots at \$5.40 to \$5.50, but buyers' ideas for car lots of packers are \$5.25.

DAIRY PRODUCT. Butter.—We quote prices as follows:— Creamery, finest fall.....21c to 22c Creamery, early made.....18c to 19c Eastern Townships dairy.....18c to 20c Western.....18c to 19c Add 1c to 2c per lb to above prices for single tubs of selected. Roll Butter.—Rolls are selling at pretty low prices, sales of Western being reported at 14c to 14 1/2 up to 15c for finest in cases, pails and half barrels.

COUNTRY PRODUCE.

Eggs.—Good Montreal lined have sold at 18c to 18 1/2c. Choice fresh held have sold at 18c to 20c, and new laid at still higher figures. Game.—Venison carcasses are quoted at 5c to 6c, and saddles at 7c to 8c. Partridge 45c for No. 1 and 2c to 2 1/2c for No. 2. Honey.—No change, extracted old at 4 1/2c to 5c per lb. New 7c to 8c per lb in tins as to quality. Comb honey 10c to 13c. Baled Hay.—No. 2 shipping hay is still quoted at \$6.00 to \$7.00 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 i. o. b. as to position. Beans.—Good to choice hand-picked from \$1.30 to \$1.45 per bushel, and poor to fair \$1.10 to \$1.20. Hops.—At 6c to 8c as to quality, with no business reported. Dressed Poultry.—Turkeys sold at 8c to 8 1/2c for choice, while stock the least discolored has to go at 7c to 7 1/2c. Chickens 5c to 6 1/2c. Geese 4 1/2c to 5 1/2c and ducks 7c to 8c.

FRUITS, Etc.

Apples.—At \$2.00 to \$2.50 per barrel. Oranges.—We quote: Floridas 125s \$3.75, 150s \$4.25 to \$4.50, 175s and 200s \$4.50 to \$4.75. Lemons.—Are still commanding good sales at \$2.50 to \$3.50 per box. Pine Apples.—Ready sale at 23c to 25c each. Peas.—Stocks of California and Canadian peas are plentiful, but the demand is slow at \$2 to \$2.25 per box for California fruit, \$3.00 to \$4.00 per barrel for Canadian. Cranberries.—We quote Cape Cod berries 55c per box and \$15 to \$16 per barrel. Frozen Canadian berries \$9 to \$10 per barrel. Grapes.—Almeria grapes are reported at \$5.00 to \$5.50 per keg. Dates.—Are holding their own 4 1/2c to 5c per pound. Coconuts.—There is only a fair demand for coconuts at \$3.50 to \$4 per hundred. Potatoes.—Jobbing lots are quoted at 62c by the load, and 65c in jobbing way. Onions.—Canadian onions are only in fair demand at \$1.75 to \$2.00 per barrel, and Spanish \$1.00 per crate. Nuts.—Greenoble Walnuts, 13 1/2c to 14c per lb; Tarragona Almonds, 12 1/2c to 13c; filberts, 7 1/2c to 8 1/2c; Brazil, 11c; pecan, small 10c, medium, 13c, extra 15c; peanuts roasted, 7c to 8c; raw 6c to 8c.

FISH AND OILS.

Salt Fish.—We quote:—Dry cod \$4.00 to \$4.25. Green cod \$4.00 to \$4.25. Labrador herring \$4.00 to \$4.50 and shore \$3.50 to \$3.75. Salmon \$10 to \$11 for No. 1 small, in bbls, and \$13.50 to \$14.00 for No. 1 large. British Colum-bia salmon \$10. Canned Fish.—Lobsters \$5.75 to \$6.00. Mack-erel \$3.85 to \$4.00 per case. Oil.—Cod oil is steady: Gaspe 31c to 32c, and Newfoundland in round quantities at 30c to 34c. Jobbing lots are 35c to 38c for Gaspe and 34c to 35c for Newfoundland. Steam re-fined seal oil has been sold at 34c to 35c in job-bing lots. Cod liver oil at 60c to 70c. Fresh Fish.—Newfoundland frozen herring have sold at 8c to 9c. per 100 and New Bruns-wick at 6c per 100. Tommycods are in good supply, and have sold at 80c to \$1.00 per bbl. Cod and haddock 3c to 4c.

JOHN MURPHY & CO'S ADVERTISEMENT.

BARGAINS IN SILKS.

Our Great January Clearing Sale goes on right merrily, and every day crowds of satisfied bargain seekers attest the truth that it saves time, patience and money to pay a visit by all who need Dry Goods. The "chances" are almost unlimited in every section of the store. The following are only a few examples of what we are doing in our Silk Department. Personal inspection or a glance at our "Book of Bargains" will reveal many more:

Figured China Silks reduced to half price, and 10 per cent extra discount.

A lot of Printed Pongee Silks, cheap at 50c., reduced to 25c a yard, and 10 per cent extra dis-count.

A lot of Fancy Silks, regular price \$1.50 a yard reduced to 75c a yard, and 10 per cent extra dis-count.

1000 yards of Fine Colored China Silks, all colors to select from, to clear at 20 per cent di-count.

Fancy Silk Velvets, regular prices \$4.50, \$4.00, \$3.00, \$2.50 per yard, reduced to \$1.50 and \$1.25 per yard, and 10 per cent extra discount.

Embroidered Silk Dress Pat-terns, evening shades, regular price \$25 and \$23 per pattern, to clear at \$10 per pattern.

Mail Orders receive prompt and car-ful attention. Samples are sent on application.

JOHN MURPHY & CO., 2343 St. Catherine St., CORNER OF METCALFE STREET. TELEPHONE No. 8863.

**House and Household.**

**FASHION AND FANCY.**

The leaders of fashion in Paris have declared that pearls shall be the most fashionable of all ornaments this winter. Strings of fine pearls will be twirled in and out among the coils of the hair, a happy revival of the styles in vogue in the days of Louis Quinze, when the ladies of France wore their hair powdered and decked with pearls. The use of pearls will not be confined to the hair, however, for they will be worn in every kind of a necklace, from a single row to a wide collar made of rows of pearls caught together with a diamond clasp at intervals around the neck. A long, slender chain of pearls is another fancy, and this is worn twice around the throat, forming a kind of necklace. It falls in graceful loops to the waist, and is caught at one side of the corsage with a jewelled pin.

For those who cannot afford the genuine article there are surprisingly good reproductions of the most costly pearls. Art has improved on the old-fashioned imitation, which never varied in color from the waxy whiteness, and now the changing colors are brought out in all the exquisite colorings of the real gem.

Silk gowns are the reigning favorites for afternoon dress and chine silks are still the mode, adapted in color for daily wear in winter. A shot blue and black with horizontal strips of pink roses looks as if it might be handed down from the past generation.

Evening silks in the style of thirty years ago are the height of modern fashion. A plain color, yellow, rose or blue, is covered in the weaving with a delicate pattern which resembles honey-comb, and over this are chine flowers. An imported white silk gown displays the styles that were worn in the fifties. The skirt has lace tunic drapery in front, caught up on the sides with large bows of green and blue shot velvet, while at the back two breadths of white moire with wreaths of roses in chine pattern represent sash ends. The back of the bodice is of the green velvet and the full front of the chine moire.

For real novelties millinery takes the lead. Hats are numerous, and a shape called the "jam pot" crown, which rises from a broad brim, has reappeared. This is encircled by a band of rhinestones, roses and violets are the trimming. Large toreador hats made of gathered velvet and fully trimmed are still worn, and large velvet hats, with double box-plated brims, trimmed with ospreys and huge satin bows, and three-cornered hats turned up with narrow fur edges, are among the imported creations. Brown, black and green are the favorite colors for velvet hats, and when the brim is covered plain the under side is of a delicate color, like rose pink or blue. Velvet bows are always large, with loops standing alone, and the one effect which seems most desired is width.

Bonnets of emerald green velvet, trimmed with jet and sable, are the height of fashion, and those who would give the latest touch to their evening bonnet must wear it well back on the head, but not far enough to give it the appearance of falling off.

Chenille, with strands of satin threaded through it, forms a pretty braid of which hats and bonnets are made, and silk beaver hats are in evidence as the season approaches.

Headdresses of a twist of cherry velvet, with osprey aigrettes set in velvet sideways to give the fashionable width to the head, are worn for evening dresses. But another fancy is an Alsatian bow of velvet worn flat on the head. This is attached to a coil of wire which encircles the hair. Other headdresses are arranged with tiny ostrich feathers falling behind the ears.

Haircloth bustles are advised by some dressmakers, to give the fashionable set-out to the dress in the back. And a flexible whalebone called the "cicoret" is used in the bottom of skirts to accentuate the width.

Evening gloves do not possess many elements of novelty, for they are worn as usual in every imaginable shade and color which is suitable for the dress. Some have stitched backs and others are plain, but the latest novelty from Paris

has a lace cuff or finish at the top, which is drawn through with baby ribbon. In street gloves the buttons match the stitching in color, whether in black or white.

It would seem that the craze for buckles must soon reach the limit of variety, since silver buckles are not considered especially swell, but new designs in gold, enamelled and jewelled daintiness are constantly appearing. The favorite shapes with the young women are in the form of a heart and a circle, and these adorn the stock collars quite as often as the belt.—*Boston Republic.*



**He Shrinks**  
from Washing

So do woollens and flannels, if they're not washed properly. Try the right way. Get a package of Pearlina, and do as directed. Your things won't shrink, and they'll be softer, brighter and better, than ever before. That's the beauty of Pearlina—washing is not only easier, but better and safer. Things that you wouldn't dare to trust to the wear of the washboard are washed perfectly with Pearlina.

**Beware** Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearlina." IT'S FALSE—Pearlina is never peddled, and if your grocer sends you something in place of Pearlina, do the honest thing—send it back. 313 JAMES PYLE, New York.

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

**IN REPLY TO OFT REPEATED QUESTIONS.**

It may be well to state, Scott's Emulsion acts as a food as well as a medicine, building up the wasted tissues and restoring perfect health after wasting fever.

Doctor: "Your wife, I regret to say, my dear sir, has dislocated her jaw." Mr. Wagling (rubbing his hands cheerfully): "Ah, I thought that certain lecture she gave last night would do it."

"Have you any bright pupils?" he asked of the pretty school teacher. "Can you look me in the eye and ask that question?" she answered coyly. And he, looking into both her eyes, confessed that he couldn't.

**IF YOU WANT**

Good Beef, Lamb, Mutton, Veal, Corned Beef and Salt Tongues, go to E. DAURAY, Bonsecours Market, Stalls Nos. 54 and 56. or Telephone No. 2978. G42

—THE—  
**SOCIETY OF ARTS**  
OF CANADA.

1666 NOTRE DAME STREET,  
MONTREAL.

Distribution of Paintings

**Every Wednesday.**

**PRICE OF SCRIPS**  
**25 Cents.**

Job Printing at The True Witness Office.

**JANUARY FURNITURE CHEAP SALE.**

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

**RENAUD, KING & PATTERSON, 652 CRAIG STREET.**

**MONTREAL STEAM LAUNDRY CO.**

OFFICES:

**28 ST. ANTOINE STREET,**

The most Popular and Best Equipped  
Steam Laundry in Canada.

— — — — TRY IT.

Telephones 580, 881, 971.

**A TALE FROM WINNIPEG.**

How Two Prominent Citizens of the Prairie Capital Regained Health.

ONE SUFFERED FROM THE EFFECTS OF MALARIA AND INDIGESTION. THE OTHER FROM NERVOUS PROSTRATION—THEIR STORY AS TOLD A TRIBUNE REPORTER. From the Winnipeg Tribune.

The modern world is decidedly skeptical, and in the case of cures by advertised medicines, it is sometimes remarked that they occur at long distances. Recently, however, the Tribune was told that a Winnipeg gentleman had passed through an experience as remarkable as any of those published, and inquiry into the matter revealed the fact that several prominent citizens of Winnipeg had been greatly benefited by the use of Dr. Williams' Pink Pills. One of these citizens is Mr. W. A. Charlesworth, the well known contractor, who during his residence in Winnipeg has added to the beauty and wealth of the Prairie Capital by erecting some of its finest and most substantial buildings. Naturally what Mr. Charlesworth would say as to the merits of a medical preparation would be read with interest by the many citizens who have met him in business and socially, and a Tribune reporter was detailed to get from him some particulars in the matter.

Mr. Charlesworth was seen at his beautiful and cosy home on William street, a few days since, and while unwilling to attract publicity, yet, for the benefit of those suffering as he once was he consented to give a simple statement of his case. About thirteen years ago, while living in the southern part of Illinois, near Cairo, he had several attacks of malarial fever and ague, which left his blood poor and thin, and so deranged his system that for about ten years after he was a sufferer from chronic indigestion. He came north after residing there for some years in order to try to shake off the effects of the malaria, but without much success. He has not had, while in the north, another real attack of ague, but every season he has had inchoicent attacks, which were only warded off by the prompt use of quinine. Bilious fever also threatened in the same way. He also suffered severely from indigestion. Determining to make a decided effort to get rid of his complication of disorders he began in the fall of 1891 to use Dr. Williams' Pink Pills, the advertisements of which he had read in the newspapers. Mr. Charlesworth began to use the pills in October, and for the first month scarcely felt any improvement. However, from that time on improvement was rapid and the effect marvellous. The cold of the winter of 1891-2, as will be remembered, was intense, and yet so great was the toning up of the system and the enrichment of the blood, that he scarcely felt the cold at all that winter. His indigestion was removed, and since that time he has not had another attack of malarial fever. He continued taking the pills up to about the middle of January. In closing his interview Mr. Charlesworth said:—"However, do not rely upon my authority alone, but see Mr. Fairchild, who has used the pills."

The Mr. Fairchild, it is needless to say, is Mr. Frank Fairchild, the largest dealer in vehicles and farm machinery in western Canada. Mr. Fairchild's name is too well known to readers of the Tribune to need any further introduction. He was also seen and fully confirmed what Mr. Charlesworth said. Some time ago Mr. Fairchild suffered from nervous prostration brought on by overwork, and suffered also from a dull pain in the back of the head. After spending some time at a famous Chicago sanitarium he was advised to take something to build up his blood, the doctors mentioning Pink Pills in their list of things advertised. At first he took a fluid preparation, but as he found this unhandy to take with him as he travelled, he decided to try Pink Pills, as Mr. Charlesworth had very strongly recommended them. He found great benefit from their use and continued taking them until restored to health. He has no hesitation in recommending them as a great builder up and purifier of the blood.

Dr. Williams' Pink Pills may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Brockville, Ontario, or Schenectady, N. Y., 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive, as compared with other remedies or medical treatment.



## SEEKING AID.

Thousands in Dire Distress.

MANY ARE NEAR DEATH.

THE SUFFERERS SHOULD BE DIRECTED TO PAINE'S CELERY COMPOUND.

MRS. DURANT IS CURED.

At the present time there are thousands of valuable lives in jeopardy in our country, and men and woman are anxiously seeking for help. Many are cruelly suffering and in deep distress. Kidney and liver complaints, heart troubles, dyspepsia, indigestion and rheumatism have brought many to the verge of the grave. Mental anxiety, failures with doctors, and the thought of leaving near and dear ones behind, adds to the weight of agony and physical tortures.

It is the duty of all who know what Paine's Celery Compound has done in the past, to urge every sufferer to give it a trial; it cannot fail; its mission is to cure and save.

Mrs. George Durant, a lady living in Elma, Dundas Co., Ont., was cured of liver and kidney troubles after the failure of several physicians; she writes as follows:—

"Permit me to record my testimony in favor of your excellent preparation, Paine's Celery Compound. For many years I have been a sufferer from liver and kidney troubles, and have doctored with several physicians, but only found relief for a very short time. My husband advised me to try your Compound. I did so, and found so much relief from the first bottle that I continued, and am now using the third bottle. Your Compound has done more for me than any physician. For months before using the Compound I never had one night of sound sleep; but now I can go to bed and sleep soundly and naturally, and feel like a new creature in the morning."

## YOUTHS' DEPARTMENT.

### THE TREE FAIRY.

It had been an exceedingly bad summer. All the crops had died for lack of rain before they could come to maturity and nearly all the farmers were ruined or made poor. Honest John was as badly off as most of them and seeing the stock of winter provisions was quite low, he determined to go into the forest and cut fagots for sale in the city near by.

He slung his axe over his shoulder and whistling a merry tune to keep his spirits up, he made his way to a place in the forest where the fagots were thickest and soon his axe began to pile up the wood around him. It was hard work, however, and John's arms began to tire. Pausing for a moment to rest, he sighed: "If the crops had only been good, I would not be compelled to do this." A peal of laughter startled him and looking up he saw the trunk of a huge oak open and a withered-up little old woman step out of it.

"You will not be compelled to do it if you do as I wish," she said, slowly coming towards him. She was only about three feet high and was dressed in very ancient fashion. Her dress was scarcely down to her ankles, she had silver buckles on her shoes, a comical hat on her head and a long cloak was thrown over her shoulders. She was very, very old and evidently feeble, for she leaned

heavily on a staff she carried. John took off his hat and made a low bow to the old lady who seemed very much pleased at the polite attention.

"What would your ladyship desire?" he asked.

"If you give me that which is behind the barn, I will make you rich," replied the old dame. John thought for a moment and all he could remember was an old apple tree that had borne very little fruit for many years, so he promised the fairy to give her what was behind the barn.

"Go home," she said, "and you will find plenty there before you, and remember in three days I will call for what is mine." She stepped into the tree which at once closed up and hid her from view. John returned home and was met at some distance from the house by his wife, who was greatly excited.

"Husband!" she cried, "what is the meaning of all this? When I went to the meal bin to see if I could scrape up the makings of a cake for supper, it was full to the top of the finest of meal, and when I went in the cellar to get some butter, there lay several great iron chests filled with gold."

He told his wife of his adventure in the forest and what he had promised to the fairy. His wife at once began to weep and lament.

"Oh, fool! fool! Did you not know our little daughter was playing behind the barn?" John then began to weep, and calling his daughter, a sweet girl of twelve summers, told her what he had done.

"Do not weep, dear father," she said. "You did not know what you were doing when you made the promise, besides I do not think the good fairy will be unkind to me."

On the third day, Nessa, for that was the maiden's name, got ready to receive the fairy, and had a nice cake baked and some wine to refresh her. Hardly had she made all preparations when there was heard a great flapping of wings, and running to the door she saw the old fairy seated in a white chariot which was drawn through the air by birds. When it stopped at the door of the cottage, Nessa assisted the old lady to alight and bade her welcome. She threw some grain to the birds and bringing the fairy inside the house helped her to a stool and then placed refreshments before her.

The old lady thanked Nessa for her kind action, and when she had eaten and drank bade Nessa to accompany her. Nessa kissed both her parents who stood weeping near by, and assisting the fairy into the chariot, she took a seat by her side and the birds flew through the air, drawing the chariot as though it were but a feather.

Soon they reached the forest and the trees opened a wide passage for them as they approached. On they flew, and finally Nessa saw the great oak tree in front of them. As she looked she saw it burst open and there was a doorway of solid gold, adorned by the most beautiful workmanship, and a long passage way, the walls and ceiling of which were of precious metal, wonderful in workmanship; the floors were onyx and beautiful marbles, and suspended from the ceiling were millions of diamonds, which threw out a dazzling light and made the passageway as bright as day.

Along they flew and at length came to a beautiful garden filled with fruits and flowers more beautiful than mortal eye ever beheld before. In the center of the garden was a beautiful little cottage. Instead of common stone it was built of jasper, alabaster crystal and onyx with the most beautiful doors and windows Nessa ever saw.

"This is my home, Nessa," said the old fairy kindly, "and it will be yours also from this out. I have watched you for many years and am anxious to see you something better than a farmer's wife. While you remain with me you will be well taken care of and made happy."

Nessa remained with the fairy several years, during which time she was instructed in every accomplishment and in every useful branch of knowledge. The time flew so rapidly she hardly believed she was there more than a few months.

One day she was riding in the forest with her attendants when she suddenly came upon a brilliant cavalcade of ladies and gentlemen. One who seemed to be an important personage, rode up to Nessa, and taking his plumed hat from his head bowed respectfully and

begged to know her name. Before Nessa could reply a cloud of dust came up and out of it stepped the old fairy, who addressed the astonished prince.

"I am your god mother, Prince," she said. "This is the Princess Nessa, for I have adopted her and educated her to be your bride. Take her and all will prosper with you."

Nessa was in love with the Prince at first sight and had no objection to this arrangement, and he showed that he had none by taking her to his court where they were married in great splendor. They reigned for many years and to Nessa's great wisdom was due the many years of peace and prosperity enjoyed by the people of the land.—M. J. Murphy, in the Michigan Catholic Citizen



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To the close observer it often seems as though the days of the secret and worthless compounds are numbered. Every time the worthlessness of a secret mixture is exposed by the medical profession there is a public reaction in favor of the legitimate preparations which really have merit. The public is also gradually awakening to the possibilities, not only of fraud, but of actual harm in many preparations whose proprietors hide behind the inability of the chemist to trace the elements in their nostrums. The result is that people are becoming more cautious about buying new preparations, or old ones that are enshrouded in mystery.

If the truth were known, there are surprisingly few remedies in the market that would stand legislative investigation. This is made apparent, even to a layman, whenever it is proposed to require all proprietors to give information about their preparations before they will be allowed to offer them for sale. This suggestion, although prompted by public welfare, is as a bomb thrown in the midst of many remedies. This fact shows only one thing, which anybody can understand.

The public has a right to demand thorough investigation of everything sold to benefit health. If there is any reason whatever why any preparation should be taken only on a doctor's prescription, for the sake of public health this fact should be made known. If, on the other hand, a preparation is utterly worthless and will not do what is claimed for it, the public should not be allowed to be deceived.

One fact will surely stand. The proprietors who are afraid to have a public investigation of their preparations by a national health board created for the purpose, have some reason which makes it all the more imperative for such an investigation.

When the time comes for the public to demand action in this matter on the part of national legislators there is one preparation which will come out with flying colors. This preparation is Scott's Emulsion. For twenty years Scott's Emulsion has had the highest endorsement of the medical world. The formula for making it has been published for years in the medical journals, and as for there being anything secret about its ingredients, that is impossible, for any expert chemist can find out by an analysis everything that is in it.

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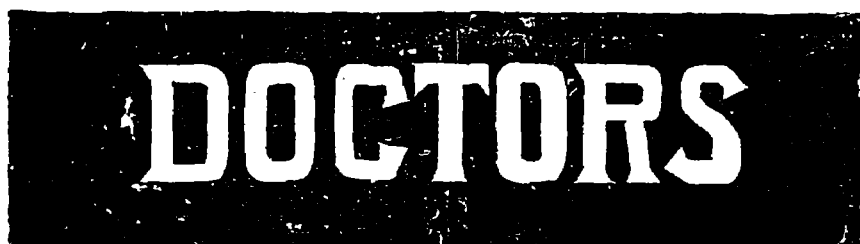
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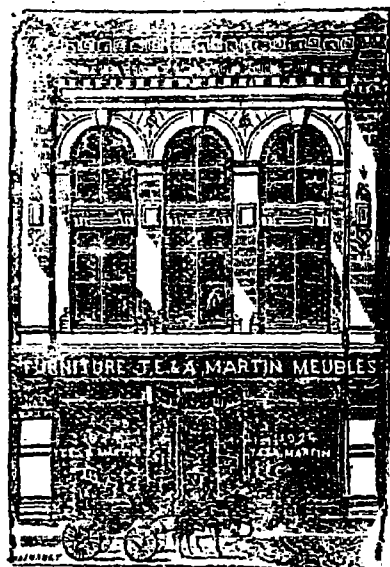
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