

FRIDAY, DECEMBER 2, 1892.

SIR JOHN ABBOTT RESIGNS.

As was known for some time Sir John Abbott has been in poor health. Indeed the responsibilities of the premiership added to his years could scarcely fail to bring about such a result. But it was hoped that a visit to England and a short period of rest would bring about a change for the better. Upon the advice of the greatest London physicians Mr. Abbott has relieved himself of all public business in order to take a long rest in the hope of regaining sufficient health to spend the rest of his days enjoying that repose to which he is certainly entitled. Sir John has in this last most important position of his life proved his ability in a most remarkable degree. Called upon to form a ministry when the party was, as it were, under a cloud, suffering from the great blow received by the death of Sir Jno. Macdonald, troubled with disclosures of wrong doing which compromised some of its leaders to such an extent that resignations and suspensions were the order of the day; called upon at a time when their majority in the Commons was reduced to a point lower than it ever had been reached before and the Liberal papers were declaring with some show of reason, that the government was tottering, it was a task, which from were any statesman in the prime of life might shrink. Nevertheless, although over seventy years of age, not enjoying the best of health, Sir John undertook the work with a firm hand and there is no doubt saved the party from disaster. He leaves office, with a majority in the Commons such as no government ever possessed before. Strong in House, equally strong in the country, the Conservative party is now placed in a position, which is a credit to the skill, energy and personal sacrifice of Sir John Abbott. Had he been born about 15 years later, his work would have not yet been accomplished and many of his friends only wish he had. Upon his recommendation the Governor General has called upon Sir John Thompson to form a new government. Thus Canada will have had three "Sir Johns" in succession as Premiers. As to Sir John Thompson's ability there can be no question. Perhaps of all the members of the Cabinet or of any Cabinet he ranks first. Possessed of a magnificent intellect and a cultured voice and manner his speeches are always worthy of being ranked among the greatest of the English classics. Better still, his integrity has never been impeached. Although in public life for many years never has a breath of scandal touched him in any way. In his conduct towards his fellows in the Cabinet and the Commons he has won for himself the friendship of all, even his opponents.

The only objection that has ever been raised against him is one which should never enter politics in this country, one which should never be raised in selecting men for public office, viz that of religion. Sir John Thompson is a Roman Catholic. He was not always one, having at one time been a Methodist, but marrying an excellent Roman Catholic lady he went over to that church. It has been a long recognized principle among liberal minded men, that Canada is a free country, that no person should be deprived of the right to worship God as he pleases and that by reason of his religious belief no person should be debarred from any public office. To say that the man who by his intellect, honesty, integrity and natural fitness is marked out for the premiership, must retire solely because of his religion, is to violate those principles of freedom which are boasted of so loudly among British people. That this fact will injure Sir John in certain parts goes without saying. It is natural that those persons who feel strongly upon the undue influence which the church endeavors to exercise over her people in matters purely temporal, should prefer to see the premiership in the hands of one not professing obedience to the church, and feeling

that way, may gladly to a feeling in withdrawing their support from him. Our French Canadian friends in Quebec need not feel surprised at this. We are quite sure that there are just as many bigots in Quebec as in Ontario and the fact that an outcry would be raised in Quebec if Mr. Dalton McCarthy or Mr. Meredith were taken into the Cabinet, on account of their strong stand on the Jesuit Estate Act, is a stand no stronger in one direction than that of Sir John Thompson in an opposite one—goes to show that those who raise that cry are as bigoted as those who object to Sir John Thompson on the score of his religion. Fancy what a cry would be raised if Premier de Boucherville were to turn Protestant. We doubt if the liberality of our French Canadian friends would allow him to retain the premiership. But this spirit, whether it exist in Ontario, among English or whether it exist in Quebec among French, is altogether wrong. Religion should be no bar to public office, and if nothing but his religion can be brought against Sir John Thompson that should never be raised. We admire very much the spirit manifested by Principal Grant in an interview.

"Do you think his appointment will prove a good thing for Canada?" "Certainly hope so. He himself is a true Canadian, a friend of British connection, a man of undoubted purity in private life, one whom the office has sought instead of him seeking the office, and whose whole character, as well as his life as a judge, must make him in favor of gathering round him men of integrity and ability."

"Will the fact that he was once a Protestant and is now a Roman Catholic have any influence on his actions in public life or weaken him politically in any way?"

"The men whom Protestants most honor were brought up in the Roman Catholic Church, and they exercised the ordinary rights of reason and conscience when they protested against what they believed to be abuses in the Church. How, then, can we deny to any man the right to leave one church for another that he may consider better? When we do that we cease to be Protestants. Sir John Thompson is an honest man in the opinion of those who have known him longest and most intimately. If he allowed his church connection to influence his political action in any matter he would be dishonest."

FICTITIOUS CORRESPONDENCE.

We have again been subjected to some annoyance by the dishonest, disreputable and criminal action of some rather fresh correspondent in the township of Grenville. That township seems to be a safe refuge for a certain class of falsifiers, who either sign fictitious names to correspondence or even go the length of forging other people's names well known in the community. Last week we received a communication from Grenville announcing the marriage of Mr. Henry Johnston of Harrington, to Miss Margie Garland, by the Rev. Father Labelle. The following letter accompanied the item.

"Please publish the above wedding, and oblige"

"LIZZIE GARLAND."

Naturally presuming the signature was that of one of the bride's family we published the item in good faith. Now the facts are that there was no such wedding and the signature "Lizzie Garland" has been forged. This is a very serious offence and we warn those who attempt such tricks that we will offer every inducement towards the conviction of the guilty parties. We are informed that a clue has been obtained and the guilty will be fastened to the conspirator or conspirators whoever they may be. This is the third time this outrage has been committed by persons in Grenville township and it must be stopped.

EARLY RECOLLECTIONS

By the Rev. John King of Dalesville.

Even temperance societies, such as "Divisions of the Sons," or the "Order of Good Templars," though the object is good as far as abstaining from intoxicating drink is concerned, yet the associating with all kinds of characters in these societies, has a very bad effect upon the minds of young Christians. There is so much folly, vain conversation and jesting that like a canker it eats out religion. The attractions of the Division Room, or the Temple far exceeds those of the prayer-meeting or the bible class. It is not for the sake of temperance, that many of the young are drawn to such places, but for the pleasure derived from spending an hour or two where the sexes meet, the one to show off before the other. There is something in such gatherings that steals away the mind from the church so that in some cases, while the rules of the Temple, or Division are strictly attended to, the laws of Christ and his

church, are woefully neglected. I speak thus, we would not have any one to suppose that we have anything against temperance. Far from it. We have advocated it in public, and have been connected with both the Sons and the Temple. But while we admit that the temperance reformation has done much good in reclaiming many drunkards and preventing many from becoming so, yet the question might be asked, why should Christians and members of Churches, connect themselves with such societies? Ought not the Church of Christ to set an example in this as well as in other good things? Here we find that Christian Churches have not done their duty. It tends to lower religion to think that the gospel of Christ has less power in making and keeping men sober, than a temperance society, where the bad and the good, the infidel and believer mingle together. How often do we find members of churches who have been given to the Vice of intemperance before conversion or who may have given up the vice, recommended to join such a society as the only means to keep them sober? Where is the new birth which they professed to have when they professed to be Christians? Every Christian church ought not to be a Christian society, but a temperance one also. It is very much to be feared that churches, and even Baptist churches are becoming more conforming to the world. Pride and the fashions of the world are gaining upon them. Many things are now tolerated, that in my recollection, would have been matters of discipline. A false charity now bears with what the fathers would have thought a sin. This is not because the churches are more courteous or more enlightened, or better informed in the word of God, it is the other way. The fathers studied the scriptures more, and felt more disposed to try the Spirit by the Divine Word. They looked more to the feeding and instructing of the church. At present the preaching is mostly confined to sinners and the church is neglected, its duties are not taught. This evil arises in part from the fact that no value is attached to the minister's labours, unless he can succeed in keeping up an excitement, and bring new members into the church. If he succeeds in this he is a great man, and his praise will be trumpeted abroad. But if not, he may leave and look for an engagement with another church. Hence we find many churches that have had several pastors in a few years. How different this from the practice of the fathers. Their churches had long pastors. They believed it to be their duty to support those who labored amongst them. But the idea of hiring a man for a year, was one that they would scorn. They had higher views of the scriptural office. The pastor was loved and respected and he loved his people. Time only made the tie stronger and when grey hairs adorned his head he was the more respected, stood by them in all their trials and helped them to fight their battles. But now when a young man meets with any difficulties instead of facing them, he leaves for some other field where he thinks he can get along with more pleasure. All this arises from the idea of hiring. The church looks upon the minister as hired and paid to do their work and the minister feels that beyond that they have no interest in him, this chills his affections. He never can get to be looked upon as a disinterested friend. He is only their servant and as servants do, he looks out for that place where he can be most comfortable. In such matters our Canadian churches have need of reformation, yet with all these disadvantages the principles of the Baptists are making progress in Canada. There are now churches where none existed before. When I first came to the Ottawa Valley, the churches that then existed were, Dalesville, Bredalbane, St. Andrews, Festus Nation, and Clarence. Now [1875] there is one at North Nation Mills gathered together by Elder Higgins, at Grenville by Elder Rainboth, one at Thurso, one at Buckingham, one at Almonte and another in McNab township as well as the church in Riverview in Ontario the increase has been much greater. The college at Woodstock has done a good work in sending out so many young men to preach the gospel.

About this time I received a call to leave the church in Dalesville, and labour with the churches of Notfield, Roxboro and Ricefield. I had received a few years before that, a call from Notfield but did not see my way clear to accept it. But this time considering that so many had left the place, and laboring under the impression that my work was done here, it seemed to me the path of duty to accept the call. Thus a connection of nearly thirty years with the church in Dalesville came to a close. In it I had both dark and bright times. I had labored much both in the gospel and with my hands, that I might not be burdensome to the church. I loved the people and they respected me and would not have left them only for the reasons mentioned. We parted in the best of friendship. I left Dalesville on the 4th of May 1869 and came to Notfield. That winter the snow had

been very deep, and was long in disappearing and the roads were almost impassable. Owing to the dry summer of '68, food for man and beast was hard to get. Many farmers had to part with more than half their stock. \$30 and \$40 a ton was asked for hay. Many managed to bring cows and sheep through the winter by cutting down trees and giving them the small limbs at the top. In my journey from Dalesville to Notfield I never saw such a display of brush before. Every barn yard had piles of it. The labour in bringing it from the woods, must have been great, owing to the depth of the snow.

To the Editor of THE WATCHMAN:—

SIR:—At a meeting of part of the ratepayers of Beach Ridge school house held last Tuesday evening, the following resolution was passed (not nem con), so I am informed. "That the existing large shed on the school house premises be pulled down and a smaller one built for the accommodation of the wood only, as a large shed provides accommodation for the horses of those who attend the meetings held here from time to time by ministers and others, and we wish to discourage the holding of the aforesaid meetings, as during the time aforesaid meetings are in session they burn an amount of wood which we will not pay for." I have no vote in the matter, I am simply an invited member of the church of Christ living in this community; but as long as I have a voice and the liberty of the press is allowed me I will "Cry aloud and spare not, lift up my voice like a trumpet," against any that try to hinder the worship of God, if there is any reasonable prospect of being the least use in my doing so. The amount of wood used by the worshippers of God is small, infinitesimally so, and when compared with the benefits they derive from the meetings for God's worship, the teaching which their neighbors and families receive at the meeting, to deal honestly, to do unto others as they would have others do to them, it sinks into insignificance. My indignation would lead me to write more Mr. Editor, but I fear to encroach upon your space, besides I desire to be charitable. As to the shed I think it was put up by the Penny Reading Club some 12 years ago I was treasurer of the Club before it was erected, but had resigned my office and gone to another part of the country. While I was treasurer the proceeds of entertainments were used for the expenses of meetings of every kind, school meetings among the rest, I think we provided part of the wood used also.

Your readers may judge for themselves what kind of men some of our school magnates are, but trust they will reconsider their resolution, and render it null and void.

R. SCHOFIELD.

CHURCH OPENING AT STONEFIELD

On Sunday last a neat little Baptist Church was opened, by two very appropriate sermons, preached by the pastor, Rev. J. Robinson. On the following evening a social was held and was largely attended. After the refreshments were partaken of, the pastor called the meeting to order and asked the Rev. Mr. Higgins to lead in prayer, after which he read a short report of the present finances of the church. The programme was lengthy and consisted of speeches by the Rev. Mr. Higgins, Chas. Calder of Lachute, and the Rev. Mr. Parsons of Papineauville. The singing was conducted by young people in the neighborhood. The proceeds amounted to \$35.

FOR THE BEST VALUE, in Dry Goods, and for the largest stock to select from, go to S. Carsley's, Notre Dame street.

ALL THE LATEST and most fashionable Dress Fabrics for the season now in stock at S. Carsley's, Notre Dame street.

LADIES', Misses' and Children's Waterproof Cloaks can be procured at S. Carsley's, in all sizes and at all prices.

Minard's Liniment for sale everywhere.

NOTICE.

The patrons of the "Monalea" Cheese Factories are respectfully notified that the annual meetings will be held in the several Factories on the day and hour as follows:—

La Bay, Monday Dec. 14th, at 10 a.m.
River Rouge, " " 2 p.m.
Lachute, Tuesday, " 15th, 10 a.m.
Hill Head, " " 2 p.m.
Brownsburg, Wednesday 16 " 10 a.m.
Dalesville, " " 2 p.m.
Ogdensburg, Thursday, Dec. 17, 10 a.m.
St. Philippe, " " 2 p.m.
Carillon, Friday, " 18, 10 a.m.
Chatham, " " 2 p.m.
Grenville, Saturday " 19, 10 a.m.

THOS. ROSS & SONS,
November 29th, 1892.

SUPERIOR COURT.

CANADA,
PROVINCE OF QUEBEC,
District of Terrebonne.

No. 368.

"La Compagnie de Papier Rolland" a body politic and incorporated according to law, having its principal office and place of business in the city and district of Montreal, and another office and place of business in the town of St. Jerome in the district of Terrebonne.

Plaintiff.

vs.

Alphonse Cyr formerly of the parish of the St. Jerome in the district of Terrebonne, and now absent from this Province in the United States of America.

Defendant.

It is ordered to the defendant to appear in this case within two months from the last insertion of the present notice.

Ste. Scholastique 10th day of November 1892.

(By order)

J. A. C. Ethier,
Dep. P. S. C.

J. L. Archambault,
Attorney for the Plaintiff.

SUPERIOR COURT.

CANADA,
PROVINCE OF QUEBEC,
District of Terrebonne.

No. 372.

"La Compagnie de Papier Rolland" a body politic and incorporated according to law, having its principal office and place of business in the city and district of Montreal, and another office and place of business in the town of St. Jerome in the district of Terrebonne.

Plaintiff.

vs.

Edmond Labelle, formerly of the parish of St. Joseph, in the district of Terrebonne, and now absent from this Province in the United States of America, in the quality of a general and legal representative of the late Casimir Labelle.

Defendant.

It is ordered to the defendant to appear in this case within two months from the last insertion of the present notice.

Ste. Scholastique 10th day of November 1892.

(By order)

J. A. C. Ethier,
Dep. P. S. C.

J. L. Archambault,
Attorney for the Plaintiff.

SUPERIOR COURT.

CANADA,
PROVINCE OF QUEBEC,
District of Terrebonne.

No. 370.

"La Compagnie de Papier Rolland" a body politic and incorporated according to law, having its principal office and chief place of business in the city and district of Montreal, and another office and place of business in the town of St. Jerome in the district of Terrebonne.

Plaintiff.

vs.

Joseph Isidore Valliquette, formerly travelling clerk of the city and district of Montreal and now absent from this Province in the United States of America.

Defendant.

It is ordered to the defendant to appear in this case within two months from the last insertion of the present notice.

Ste. Scholastique 10th day of November 1892.

(By order)

J. A. C. Ethier,
Dep. P. S. C.

J. L. Archambault,
Attorney for the Plaintiff.

SUPERIOR COURT.

CANADA,
PROVINCE OF QUEBEC,
District of Terrebonne.

No. 360.

"La Compagnie de Papier Rolland" a body politic and incorporated according to law, having its principal office and chief place of business in the city and district of Montreal, and another office and place of business in the town of St. Jerome in the district of Terrebonne.

Plaintiff.

vs.

Honore Desjardins, formerly of the village of St. Jerome aforesaid, and now an absentee of this Province in the United States of America.

Defendant.

It is ordered to the defendant to appear in this case within two months from the last insertion of the present notice.

Ste. Scholastique, 10th day of November 1892.

(By Order)

J. A. C. ETHIER,
Dep. P. S. C.

J. L. Archambault,
Plaintiff's Attorney.

SUPERIOR COURT.

CANADA,
PROVINCE OF QUEBEC,
District of Terrebonne.

No. 363.

"La Compagnie de Papier Rolland" a body politic and incorporated according to law, having its principal office and place of business in the city and district of Montreal, and another office and place of business in the town of St. Jerome in the district of Terrebonne.

Plaintiff.

vs.

Joseph Page and Hormidas Page, formerly of the village now town of St. Jerome in the district of Terrebonne, and now absent from this Province in the United States of America.

Defendants.

It is ordered to the defendants to appear in this case within two months from the last insertion of the present notice.

Ste. Scholastique, 10th day of November 1892.

(By Order)

J. A. C. ETHIER,
Dep. P. S. C.

J. L. Archambault,
Attorney for the Plaintiff.

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ENVELOPES,
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Winter Wear.

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Caps, Collars, Muffs, Mitts,
Coats, raccoons, M. Lamb, Wampeth;
Robes, black or grey; Blankets;
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Overcoats, light and heavy; Pea
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BOOTS & SHOES.

A large stock of Boots and Shoes,
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WANTED.

Wanted at once, Beef by the
quarters, Pork, Poultry, Partridge,
Furs, Butter, Lard, hides, etc., all
of which the highest prices will be
paid in cash or trade. Give us a
call.

J. G. DAVIDSON,
Lachute.

(Boa's Old Stand.)



The undersigned having purchased
well-equipped hearse, in Montreal,
is now prepared to attend funerals, and
to enter more fully than heretofore
into the

UNDERTAKING

Business in all its details.
Coffins and Caskets
of every description at fair prices.
SIMON McKIMMIE,
Funeral Director.
Lachute, Sept. 1891.

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Two Mountains, three miles from St.
Hermas Station, one hundred and
seventy five arpents, all under culti-
vation. A good, brick house, two
frame barns and all other necessary
out buildings, convenient to school.
Also a bush lot of fifty arpents mixed
timbers, convenient to farm. For fur-
ther particulars apply to

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DECEMBER 9



FEBRUARY 25

1892

1893

MISSING

DECEMBER 9



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