

IRISH UNIVERSITY COMMISSION.

The Commission on Irish University Education has already brought the question of a Catholic university a stage nearer solution. In the first report—which has just been published—of the evidence given before the Commissioners, it is recorded that the Right Rev. Dr. O'Dwyer, Bishop of Limerick, was asked if he would supply the Commission with the draft of the constitution of a university such as would meet the wishes of the Catholic authorities in Ireland. The Bishop replied that he would take an early opportunity of consulting the Hierarchy, and said he had no doubt they would be happy to give the information required. What the proposal will be may probably be inferred from Dr. O'Dwyer's own evidence. His Lordship was not merely lucid in his statements, but essentially definite and practical. The scheme he recommended was this: Let Queen's College, Belfast, be granted a charter and endowment and be set up as a university. Give the Royal University, with its endowments, a fully-equipped college in Dublin, and the Queen's College, Cork, to the Catholics. Leave the Dublin University and Trinity College untouched, and let the Queen's College, Galway, be developed mainly as a technical and agricultural institution. It seems to us that it would be extremely difficult, under the circumstances, to adopt a scheme more likely to give general satisfaction than this, or one which would work with less friction. Roughly speaking, there are denominationally three divisions of the Irish people—first, the Catholics, who are vastly in the majority; secondly, the Episcopians; and thirdly, the Presbyterians and the other Protestants outside the Episcopalian body. Each division would have a university to itself. At the same time, if any members of one denomination desired to study at a University frequented by students of another, there would be no hindrance, and no regulations to hinder him from carrying out his purpose.

Bendigo Cathedral, New Zealand.

It is always instructive to follow the progress of Catholicity, even in the most remote sections of the world. In taking up the New Zealand "Tablet" we find an account of the dedication of the New Cathedral of the Sacred Heart, an edifice costing £30,000, and capable of accommodating 2,500 people at Bendigo. We will not reproduce the lengthy account of the imposing ceremonies that marked the 29th September last; but we cannot omit giving our readers an idea of the progress that the Church has made during the past half century in that portion of the world.

"The history of Catholicity coincides with the discovery of gold. In the early part of 1852 Bendigo Creek was known casually to settlers as a stream of good water, but by the middle of that year there was a population of 50,000 diggers settled on its banks and opening up the locality in their eager search for gold. A census city had sprung up in a few weeks, and to this came the first pastor, Rev. Dr. Backhaus, who set up a Celtic cross over a calico tent. His flock numbered thousands, and as it was impossible for them to assemble together at any one place he had recourse to a strange device to enable them to be present in spirit, at least, at the Holy Sacrifice. The little church tent occupied a gentle declivity in a position of prominence. A large pole was erected in front, and on Sunday morning whenever Mass was to be celebrated there a white flag, with the cross emblazoned on it, was unfurled. As the hour fixed for Holy Mass approached groups of miners and their families would be seen taking their place around their respective tents within sight of the church, as far as the eye could reach. At the moment when Mass began the church tent was opened in front, and the signal flag was lowered. All then knelt uniting in spirit and prayer, with the priest offering the Holy Sacrifice. At the elevation the signal was again given by the flag, and in like manner the end of Mass was notified to all devout worshippers. It was a sight that, for impressiveness, could scarcely be

Royal University would be intensified. The Senate of that university, as Dr. O'Dwyer pointed out, is chosen in a very artificial manner. It consists of an equal number of Catholics and Protestants. The Chancellor is always a Protestant and the Vice-Chancellor a Catholic. There are two secretaries, one a Protestant and the other a Catholic. The necessity of balancing must tell against efficiency. Again, it would be by no means easy to ensure a community of tone and aim when the colleges of a university are conducted on denominational lines of a different kind. Rivalry and jealousies such as have been making themselves apparent for some time past would spring up. The results at the Royal University examinations having proved more favorable to Dublin than to Belfast, attacks were on the examining boards. There can be no doubt that differences and suspicions would only be accentuated were the Catholics and the Protestants to have equipped and endowed colleges of their own.

What is wanted is national settlement of the question, and the plan put forward by the Bishop of Limerick would in our opinion produce such a solution of the problem. We think too that His Lordship's suggestion with respect to Cork and Galway colleges is an excellent one. We are hearing week by week of the strain of foreign competition, and of the success with which the technical schools of the continent are preparing students to take part in the struggle. Cork and Galway colleges will have to be reconstituted, whatever fresh scheme of education be brought into operation, and the Bishop advises that they should be specially reserved for the teaching of technical and agricultural sciences. Objections have been made in Great Britain against the claim of the Irish Catholics on the ground that the university would be in the hands of the bishops and that the laity would be entirely dominated by them. The Bishop of Limerick was very explicit on this point. The laity should be greatly preponderate on the governing body. All they insist upon is that any teaching in the university which directly or indirectly enters the province of religion should not be out of harmony with Catholic principles and that through the hands of Visitors or otherwise there should, in case of necessity, be some effectual means of preventing a teacher from using scientific instruction to weaken or disturb the religious faith of the student in his classes. A Divinity Faculty would be established, but for this Government sanction is sought from the Government. It would be supported out of the resources of the Catholic Church in Ireland. The great bulk of the students—Dr. O'Dwyer is convinced that the total number would be about a couple of thousand—would, however, be laics and the institution would be equally representative of the Catholic laity of Ireland. It is to be presumed that the scheme which the Bishop of Limerick is drawing up for presentation to the Commission on behalf of the Hierarchy will, in broad outline at least, be recommended to the Government by the Commissioners, and if so, it is to be hoped the Government will have the wisdom and courage to take it up—Liverpool Catholic Times.

surpassed. What Bendigo was in those days can be judged from the fact that when Dr. Backhaus secured a site for a parochial residence, he had scarcely begun to dig the foundations when the workmen discovered gold, and he was at once offered £10,000 for the little plot.

In 1874 Bendigo was created a diocese, with the Right Rev. Dr. Crane, O.S.A., as the first Bishop, who arrived in April of the following year, and at once set about reorganizing religion and education. After his arrival Dr. Crane had to face the struggle over the education question, and although (as His Eminence said on a recent occasion) defeated at the polls, a great moral victory has been gained in regard to that question of paramount importance. In his efforts Dr. Crane was ably assisted by Dr. Reville, O. S. A., now coadjutor bishop (cum jure successionis). Schools were established, churches and presbyteries erected throughout the diocese, and to-day no part of the ecclesiastical province of Victoria is better equipped in these respects than the diocese of Bendigo.

"The new cathedral, the foundation-stone of which was laid on the Feast of the Sacred Heart, the 25th June, 1897, by the Right Rev. Dr. Reville, is the most imposing building in the golden city, and will, when finished, be one of the most beautiful cathedrines in Australia. The site which has been selected is one of the finest in the city. The style of the proposed cathedral is early English Gothic. The plan consists of nave, transepts, aisles, chancel, six chapels, sacristies, a great central tower, two minor towers, and four turrets. "Sunday, September 29, will be ever memorable in Bendigo as a day which gloriously crowned the Catholic history of 50 years. There are those who remember when the Catholic Church of Bendigo was exercised by which to offer the Holy Sacrifice, and here on Sunday was the dedication of a majestic cathedral attended by all the religious pomp and circumstance of the oldest of Catholic conferences, a Prince of the Church, and archbishops, bishops, and a numerous contingent of priests

having assembled to share in the triumph of the Faith. The day was rather inclement, but that was a detail which in no way detracted from the perfection of this day of days in the religious order. Never had so large a congregation been seen in Bendigo, never previously had such a representative assemblage gathered beneath the roof of any church in the city, and never before had such an important concourse of Church dignitaries taken part in any local ceremonial.

"Shortly after 9.30 o'clock people began to flock into the cathedral, and a large crowd assembled in the streets around the church. At 10.30 o'clock a guard of honor, composed of members of the H.A.C.B. Society, drilled either side of the front steps of the cathedral. Shortly after a large number of priests arrived at the cathedral, and at a quarter to 11 o'clock Their Lordships the Bishop and Coadjutor-Bishop of Sandhurst drove up in limousines, accompanied by the Mayor and councillors, the councillors and officers, who were escorted to the centre aisle to seats close to the sanctuary. A few minutes later the crowded congregation arose in obedience to the grand Mass of the Most Holy Sacrament, and the procession of prelates and priests passed up the aisle to the sanctuary."

AN OPEN LETTER.

Place Viger Hotel,
Montreal, Nov. 18, 1901.

To the Editor of the True Witness:

Dear Sir,—I was much interested in reading in your valuable paper of two weeks ago a very interesting letter from your correspondent upon the subject of "The Secrets of the Egyptian Pyramids."

I have always been intensely interested in these monstrous wonders of the silent past, and I have read and studied everything that I could hereofore find upon the subject; hence you can easily see that I am deeply interested in all that your correspondent has written about them in the Catholic "True Witness." But I have one criticism to make, which is that I cannot bring myself to believe, in the light of Holy Scripture, that they are antediluvian; because, as we carefully read the account of the Deluge as given in the Book of Genesis, wherein it is repeatedly stated that all physical life of man, beast and every living creature that drew breath from the earth, was utterly and entirely destroyed, accepting those in the Ark with Noah, and that the waters completely covered all the hills and the mountains in the whole world; and that "the waters prevailed upon the earth one hundred fifty days." (Gen. 7, 24), to repeat, "and it was so, more, it is difficult to understand and believe, that anything, even as great and massive as the pyramids, could have survived the Deluge, or "The Flood."

And as "it is written," St. Paul said some things "by permission," so I will say "by permission," that it is entirely improbable, that there is anything on earth above ground which can be said to have survived the Deluge; the Egyptian Pyramids, and all else to the contrary notwithstanding.

There is nothing like looking at everything through the great magnifying glass, so to speak, of the infallible, inspired and Divine Lights of "The Word of God." And when we remember that in accordance with Biblical Chronology, the Flood occurred 2448 years before Christ, we find herein all sufficient authority for these immense and colossal curiosities of the long ago ages, (Gen. 7, notes).

It would be very interesting as well as instructive, if your correspondent could give biblical reasons, as to why he thinks the Egyptian Pyramids are antediluvian?

To turn to another subject. Whenever I come to Montreal, I frequently attend Vespers in the Notre Dame Cathedral; and I have always been much edified, spiritually impressed, and blessed in my attendance upon such services. Last December 2nd, the year has been two Sunday afternoons, these Vespers services in the Cathedral, and I observed they are more elaborate, beautiful, impressive, and spiritually delightful than ever before; the very large attendance of clergy, and the splendid music, with the beautiful lights, and all the religious ornaments and well known attractions, for which the Cathedral is famous, all go toward making a most charming, instructive, and delightful service, powerfully appealing to the eye, the ear, the mind, soul and spirit; so that all who go there to pray must surely come away sweetly conscious of absolution from sin, and experiencing joy and peace in the Holy Spirit, in believing in Jesus.

Amen. I can speak of it in still further terms of the highest praise, did time and space permit; but I must close with the following criticism, namely, I am very much surprised that when there is this grand and magnificent Vesper service, which must put the clergy and the Cathedral to much labor, trouble and expense, as it undoubtedly does, to offer to the people such a delightful and refreshing religious treat, and spiritual feast of fat things, as they prepare and furnish every Sunday afternoon, that not more people present to enjoy it!

To be sure the attendance is quite good, but not what it ought to be; for there are many vacant pews; when in consideration of the above, and when we consider that the church ought to be crowded, and I hereby make the suggestion, that if a wide circulation of the notice and advertisement of this Vesper service was given every Saturday in all the daily papers, and if notices of it were put into the different hotel readings

rooms, that the attendance would be very much increased. May the Lord grant it.

Any way, the point I wish to emphasize is this, that such a splendid, inspiring, and magnificent religious service, as are these Vespers in the Notre Dame Cathedral, should have the very greatest advertisement possible, so that hundreds more may be informed of them, and the attendance upon these blessed services be proportionately increased from what it is at present.

Praying the Lord Jesus to bless, keep and prosper you and your work of love for Him and your paper, for His Name's sake. Amen.

Yours faithfully in Christ Jesus,

REB SILLIMAN BLAZEN,
Present address,
Place Viger Hotel,
Montreal, Canada.

NOTES FROM ROME.

A NEW ORATORIO.—Don Lorenzo Perosi's new Oratorio, entitled "Moses," was given at Milan on the 17th inst., before a crowded audience, which included some of the most famous musical critics in Europe. Perosi's new composition was received most favorably, several passages, such as the prologue, the Paschal Supper, and the grand aria of Moses, giving rise to enthusiastic applause. The Oratorio will shortly be executed before the Holy Father at the Vatican.

BONI'S EXCAVATIONS.—There is little respect paid to the most sacred relics of religion when the archaeologist goes hunting for pagan remains. The excavations now being actively carried on in the Roman Forum under the direction of Professor Boni have already necessitated the demolition of one church, that of Sta. Maria Antiqua, and threaten with destruction the famous old cloister and church of Santa Francesca Romana. Should the archaeologist succeed in this famous old shrine in their programme of wholesale destruction, they would incur a malediction, for although it is not generally known, Pope Gregory XI. (1370-1378), as if foreseeing a similar attempt, caused an inscription anathematizing anyone who should dare to disturb it to be placed on the wall of the cloister. The inscription, which is in Latin, is still to be seen. In all probability the excavators and iconoclasts will not be deterred by it.

SPECIAL AUDIENCE.—The Holy Father still continues to grant numerous audiences, despite all rumors of his illness; referring to the week before last, a special correspondent says:—

On Sunday last His Holiness received a deputation of Swiss Catholics, presented by Baron Meyer de Schauensee, the new commander of the Swiss Guard, who likewise presented to the Holy Father a richly bound album containing an address and the signatures of ninety thousand Catholics. The Pontiff greatly appreciated this delicate act of homage and bestowed his blessing on his visitors and on all who had signed the address. On the same day Senor Ramolho Ortigao, chief librarian to the King of Portugal, Cardinal Richard, Archbishop of Paris, and M. Feron Vran, editor of "La Croix," had the honor of an audience. The new commander of visitors included the Right Rev. Dr. Whiteside, Bishop of Liverpool; the Right Rev. Dr. Mostyn, Bishop of Menavia, and Mgr. De Lanne, Coadjutor to the Vicar-Apostolic in Madagascar. The interview with the two English prelates, especially cordial, the Holy Father, dwelling upon the success of the recent pilgrimage and expressing his satisfaction at these periodical visits, which are of the greatest consolation to him.

BRIEF ITEMS.—Monsignor Tarnassi, Papal Internuncio at the Hague, who is now staying at the Canadian College in Rome, has completely recovered from his recent severe illness.

A sacrilegious theft has been committed at the shrine of Our Lady of Pompei, unknown persons having despoiled the statue of the Blessed Virgin of all its ornaments and precious "ex votos," valued at several thousands of francs.

On Sunday morning Cardinal Rampolla performed the ceremony of blessing a new crypt in his titular Church of St. Cecilia.

LIFE OF AN AGED CARDINAL.

Cardinal Rampolla, the Papal secretary of state, is one of the busiest officials in the Vatican. He celebrated his 80th birthday only a few weeks ago, but is still as active as a man of 50. He rises every morning at 5 to discharge his religious duties, celebrate Mass and prepare for his work by prayer and saying his office. In fact, if he did not say Mass he could not do his work. He sends to the Holy Father on the second story of the Vatican every morning, except Tuesday and Friday, at 9, and labors with him for two hours, during which he submits diplomatic documents, discusses business, takes orders and instructions, which, on his return to the secretariat, he communicates to his assistants—Monsignors Mocini and Ferrata. These two prelates, trained to all the finesses of diplomacy, enjoy a high reputation, and are regarded by the Pope on Tuesdays and Fridays, while Cardinal Rampolla considers whatever is in course of negotiation, and gives audience to the ambassadors and persons charged with missions to the Holy See. On other days Cardinal Rampolla grants interviews from 11 to one to everybody with a cause who presents himself. Cardinals, bishops, personages of the most illustrious families, statesmen, journalists, and visitors, are received with a

charming affability and benevolence. After 1 o'clock he retires and partakes of his frugal repast. He does not indulge in a siesta after dinner, as the Roman custom is, but a couple of hours before the angelus goes for a carriage airing outside the walls of Rome, generally to St. Agnes, where he never fails to enter the basilica to prostrate himself for a quarter of an hour before the Eucharist. Hardly home again, his rooms are crowded with strangers, whom he receives from the angelus until 9, when he takes a light supper, studies and works up to midnight, allowing himself but five hours' sleep. Such is the daily routine of the life of the cardinal secretary of state, and we doubt if any man in any walk of life works harder.

RELIGIOUS ORDERS IN LONDON.

The religious Orders are attracting a good deal of interest at present. How many people (ask the "Daily News") could say off-hand the number of these communities now established in London? Here is a complete list:—Jesuits, Berkeley Square, Stamford Hill, Wimbledon, Richmond, and Spitalfields; Benedictines, Great Ormond Street and Ealing; Carmelites or White Friars, Kensington; Dominicans or Black Friars, Haverstock Hill; Passionists, Highgate; Oratorians, Brompton; Servites, Fulham Road; Rosminians, Ely Place; Pallotines, Hatton Garden; Oblates of St. Charles, Baywater; Order of St. Mary Immaculate, Tower Hill; and Kilburn; Franciscans, Forest Gate; Augustinians, Hoxton; Canons Regular of the Lateran, Stroud Green; Missionaries of Divine Love, Bethnal Green; Missionaries of the Sacred Heart, Brentford; Brothers of Mercy, Walthamstow; Capuchins, Peckham; Salesians, Battersea; Carthusians, Parkminster; Christian Brothers, Denmark Hill; Xaverian Brothers, Hurst Green; and Redemptorists, Clapham. All these are male communities. Those of women would make a list five times as large.

FOR FINE FURS.

Just bear in mind that there is no firm in Montreal who can sell you such fine garments so reasonably as we can. Every skin we put into a garment matches every other skin, the seams are tight, the lining of the best quality, and the workmanship—well, it's got to be the best to leave our store. Chas. Desjardins & Co., St. Catherine street.

STORY OF A WONDERFUL CLOCK.

A poor German watchmaker has just achieved a wonderful work of ingenuity and art, consisting of an astronomical and calendar clock. Twenty-four years ago he was hired to attempt the task by a study of the famous horological monument at Strasburg Cathedral. He immediately began to execute his design to excel even this surprising piece of work. For nineteen years he devoted all his means to the project. At one time, his means being of the scantiest character, he had no alternative but to sell by degrees everything he could spare. His wife, being extremely indignant at this procedure, brought her complaints before the local magistrate. He promised her his help, being convinced that a man's mind must be deranged who thought he could make an astronomical calendar clock even surpassing that of Strasburg. His mental activity and financial and domestic troubles told upon the patient worker, and at last his friends declared him insane. At the thought of parting from his clock he became more excited. He was forthwith put into a straitjacket and sent to a lunatic asylum. At length he managed to regain his liberty, on the understanding that he remained under police surveillance. He found that his home was no place for him, so he journeyed to Karlsruhe (Baden), taking the clock and his tools with him. In this town he obtained, with the assistance of a privy councillor, board and lodgings at the permanent exhibition. After a stay of eighteen months he lost this place of refuge, and fled with his work by night to his son in Switzerland. In Karlsruhe he had been able to make some small savings, and a few friends gave him assistance. The German Emperor, though His Majesty thought his task hopeless, sent him a sum of money. At last the clock, however, was finished, but the constructor had no funds for the case. On this occasion a parish priest came forward with generous and unselfish help, and the project was completed.

It is claimed that this clock is as wonderful for its artistic beauty and workmanship as for its ingenious mechanical arrangements. It is enclosed in glass, so that its every movement can be seen. It consists of 2,300 parts, 113 of which are wheels. Every detail in the watchmaker's own handwork. The clock indicates the seconds, minutes, hours, dates, the days of the week, months and the seasons of the year, the pictures of the signs of the zodiac, the sun, moon and stars and the rising and setting, as well as the exact position of the celestial bodies. It shows, besides the moon phases, all the eclipses of the sun and moon. Its calendar, it is urged, will last forever, with minute accuracy. At the beginning of the year it fixes by itself the state of the astronomical year, and the positions in explanation of the ever-lasting calendar, as well as Easter, and the changeable festival days for the coming year. A glass ball, representing the spherical globe exactly, shows the movements and positions of the planets Mercury, Venus, Earth and Moon, Mars, Jupiter, Saturn and Uranus.

The work is beautified by over a hundred movable pictures and figures. Every quarter of an hour the figure of a guardian angel appears on the left side of the principal field. The striking of the quarters is done by two angels, standing in the second recess on the left, while in the sixth recess two figures at a time, representing the four ages of man, are changing alternately. On the right side of the principal field the Angel of Death advances, pointing with his scythe to the dial centre when the full hour strikes the appears, holding an hourglass, with the angel on the right side above it, sounding a trumpet. Under the roof an allegorical figure represents sympathy, while above in the principal field, the guiding star of the year appears. On the left side of the cabinet stands a clock, which, five minutes before noon, beats its wings, stoops its neck, opens its beak and crows three times.

When the picture shows "Spring" there appears a cuckoo above with the season "Summer" a quail comes forth, on the left side, both calling seven times. In the picture "Autumn" appears a bird lying at the feet of the Evangelist, St. Luke, and when "Winter" is indicated, a lion, which flies close to St. Mark, raises its voice. Every day the clock strikes 12 Christ, twelve Apostles, and a monk, standing in the portal below, rings his "Ave."

The work contains also a small chime, which plays five minutes after the striking of an even hour, the melodies changing and each lasting one minute. This work has twelve little bells, and on the roller there are 997 pins, which make the music.

New that this patient worker has finished his task, he has been able to find any one to buy it from him.—London Telegraph.

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GROWING BABIES.

Need Watchful Care to Prevent Overfeeding and the Evils that Follow.

tablets or diarrhoea, I give him the tablets, and he is soon relieved. The tablets regulate the bowels and do not cause after constipation as many medicines do. I have also found them beneficial in teething.

Baby's Own Tablets are a certain cure for all the minor ailments of little ones such as colic, sour stomach, constipation, indigestion, diarrhoea, etc. Children take them readily, and crushed or dissolved in water they can be given with good results to the youngest infant. Sold by druggists or sent post paid at 25 cents a box by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

All children at some period of their infancy are subject to indigestion, diarrhoea, or constipation. While the symptoms of these troubles greatly differ, the origin of each is due to the same cause—improper food or overfeeding. This results in constipation. In either the treatment is to remove the cause, and this can only be speedily, safely and effectually done by the use of Baby's Own Tablets, a purely vegetable medicine guaranteed to contain no opiate nor any of the poisonous stimulants so-called soothing medicines. Mothers who once use Baby's Own Tablets for their little ones never after experiment with other medicines, and always speak of them in the highest terms. Mrs. Geo. R. Johnston, Wall street, Brooklyn, says: "I have been using Baby's Own Tablets for over a year. I always keep them in the house and always find them satisfactory. If my little boy—two years of age—is troubled with constipation, indigestion, or diarrhoea, I give him the tablets, and he is soon relieved."

BOY THAT IS WANTED.—Boys are always in demand because they are the material out of which men are made, and as first-class material is always at a premium in every line of trade, so the boys who give promise of making first-class men are most eagerly sought for.

The boy the world wants is the one who can be trusted to handle money without any of it sticking to his fingers or finding its way into his pockets. He will take as much interest in the affairs of his employer as if they were his own and will stay fifteen minutes without being asked, to finish a piece of work after the whistle blows and the rest of the men have quit work. He will be able to write a business letter and spell the words correctly and add up a column of figures promptly and accurately. He will lift his cap as readily to his sister when he meets her on the street as he would to the sister of some other boy; and he will not be ashamed to walk to church with his mother, show her into her own pew and sit beside her during the service. He will be careful in making a promise and just as careful about keeping it. He will have sufficient moral backbone to say "No" to those who would lead him astray and he will have enough courage to own that he is striving to make a man of himself.

This is the kind of boy so many are on the lookout for.

TRUSTWORTHY FUR WORKERS.

It is a well known fact that all our fur garments are made up by the most artistic designers and the most trustworthy fur workers in the world. Our low prices are also known to real connoisseurs, and it is with these two important factors that our house has established for itself a world wide reputation. Chas. Desjardins & Co., Montreal.

If nobody took calumny in and gave it lodging, it would starve and die of itself.

Riding on the velvety. Every them. In the day cars there were found in these of sequently greater be seen walking often wonder how get on if some heave were to of which electric cease to be an grasp of man. The telephone act for one week all What would be to me that it w revolutionize the easible depart ing to all appe car is not likel fore we must ta and deal with it.

To my humble street car is ye greater permane kind than may not have my rem moment that I a cars; on the con encourage that ap system, and in the team of transpo scientific genius u I ride in the car; that is to able to get the does not bind m these same cars great havoc be amongst the citi try. I am not cidents that are these cannot-but rect ratio of the system, and in the improvement use. My electro means anything) different considerat ions. For the p fished with indi such a lack of ap tains in the m concerns the ag population; the city or urban se nity.

Let us begin w is a well-know cal economy tha suffer from the off of the produ no matter what eat, what we w any form, can source in the co fine to have lar sense manufactu ities for transp it is necessary those signs at dustrial prospa tain and feed the producing c that yields the men that c Your baker prop the finest bread make that bread four; your grist ply the flour with the wheat. Now on St. James st your baker land that wheat. No wheat unless me Therefore, the f reality upon wh for your bread; other item of fo clothes that you wear these are in order to empl that which inju curtails his inu the whole popul Therefore, if the is a source of m for the transp it is necessary threatens the w

I spoke of the is to say, cal many hors days? Apart r horses neede there were tho carriages, and some of these h cars have eno main of othe be utilized as a the very cart h no place in the calculate the de ber of horses d or fifteen year be a very int that would sp You may ask in horses in a rural populati raising horses t crease his stock or devote him branch of agri Reflect for a m pose that since cing and the there are one in use in this place the figure piece of comput let us suppose, and one hundre a year—putting purpose on sl means five th of oats less in farming district Montreal, and a rule, oats an cipal crops cut, be grown, as n that will not p word, the farm