PURGATORY.

What an infinite blessing is purgatory! What a terrible mistake did our Protestant friends make when they discarded purgatory and left it out of their formularies of belief! How can they console themselves in the death of relatives who, they are conscious, have gone into eternity with many imperfections and venial sins? We are told in Holy Writ that nothing defiled can enter heaven. They can not believe that their friends deserved to go to hell, nor that they were so free from imperfection as to deserve to go straight to heaven. They may be forgiven their mortal sins through the infinite merits of Jesus Christ, but something is due to the justice of God after sins have been forgiven. David, who was a man after God's own heart, was forgiven the great sin of which he had been guilty with the wife of Uriah; nevertheless, he had to satisfy the justice of God, which exacted the death of his favorite son, whom he loved as his own soul.

Heaven is the beatific vision of God, where angels and saints and glorified spirits dwell, and it stands to reason that no soul shall ever be permitted to enter there until it has paid the last farthing of penalty to the justice of God and has been cleansed and purified from every stain of impurity and defilement. Blessed be God for the consolation which Catholics enjoy in being able to pray for their departed friends, with the full confidence that their prayers and charitable sacrifices will be made available for their purification and final happy entrance into the world of light and bliss above.

This is no new doctrine. It is founded in reason, and is as old as Christian ity. It was believed even under the Old Law before Christ came, as is testified by that striking passage of Machabees, so often quoted, in which the valiant Judas sent twelve thousand talents of silver to Jerusalem for sacrifices to be offered for the sins of the dead soldiers who had been guilty of purloining the votive offerings which hung in the temples of the idols of those whom th y had conquered. "For," the account concludes, "it is a holy and wholesome thought to pray for the dead, that they may be loosed from sins."

That prayers for the dead were practiced by the early Christians is proved conclusively from the testimony of St. Augustine in the fourth century, who expressly declares: "Let heretics object as they may, nevertheless, it was a very ancient practice of the Church to pray and offer up the Holy Sacrifice for the dead." A very ancient practice, observe! And this great Father tells us, himself, that his mother, Monica, enjoined it upon him that he should remember her after death in the Holy Sacrifice. St. Gregory Nazianzen says: "The practice of praying for the dead has been handed down to us from the very disciples of Jesus."

Catholics have no doubts in regard to a doctrine so old, so reasonable and so consoling, yet it may be a question whether they always appreciate it as they should. There are two ways in which they may fail to derive all the benefits from it that it is calculated to bestow. In the first place there is danger that they may underrate the evil of venial sin and go on indulging in it, under the impression that they can escape hell by purging away their venial sins in purgatory. Of course, a man who is conscientiously struggling against deliberate, habitual, venial sins may well console himself with the reflection that by passing through the fire of purgatory he may escape the fire of hell. But that is a very different thing from making purgatory an excuse for continuing in sin. Such a one has reason to fear that he may be compelled to go farther and fare worse.

In the second place it is feared that none of us realize the severity of the punishment of purgatory. Of course, it would be an infinite gain for any soul to suffer the most excruciating torments for a thousand years, if by so doing an eternity of suffering could be avoided. But, surely, every reasonable man should esteem it an object worthy his most strenuous exertions and most generous sacrifices to obtain the shortest period possible in purgatory.

No doubt many will remember the very remarkable incident published in the Ave Maria, a few years ago, of the appearance of a dead nun to some of her former companions in her convent, when, to show them what she was suffering, she placed her hand on a door of one of the rooms and left there a charred impression of her hand burned into the door. Father O'Neil, C. S. C., was allowed to see this door and to take a photograph of it, and the impression was reproduced in the columns of the Ave Maria. Father O'Neil was fully convinced of the truth of the incident, and there is every reason to believe that the nun had actually been allowed by Almighty God to appear and give this evidence not only of the truth of the doctrine of purgatory but also of the nature and severity of the ordeal through which even pious religious may be compelled to pass, even for what seems to us as small venial sins, for this nun acknowledged that she was suffering for some comparatively slight neglects of her Rule.

What are the practical lessons we are to learn on this subject? First, let us never cease to pray earnestly and offer the Holy Sacrifice as often as possible for the repose of the souls of our departed friends, even though they may have died with the reputation of sanctity. Second, let us be careful to lay a good foundation for ourselves, for the time to come, by carefully avoiding deliberate, even venial, sins, thus striving to make our purgation as light as possible, remembering, always, that the more we pray for others, the more prayers will we secure for ourselves in the day of need, and the more quickly will we pass to our glorious reward in heaven. —Sacred Heart Review.

SELF DECEPTION

The First Step in Wrong-Doing—the Importance of a Sensitive Conscience.

The advice of Polonius, "To thine own self be true," may be interpreted in various ways, but it ought always to include a warning against self deception, says a writer in the Baltimore Sun. Those who do wrong begin usually by deceiving themselves. They may not work themselves into the belief that wrong is right, but they find excuses for the wrong. When their conscience warns them they plead that they are only following a custom; that other people have committed the same offense and yet have maintained their respectability; or they declare that necessity has driven them to some sharp practice which is not illegal and therefore not dishonest, or they indulge in other sophistries to excuse themselves, not to the world, but to themselves. The normally honest and upright man cannot begin a course of wrong doing without first deceiving himself. His conscience will not permit him to do anything that is not honorable and upright until he has stilled it in some way, and he begins by confusing the moral relations in his own mind.

The embezzler is usually a man of good reputation and presumably one of moral training. If he were not he would not occupy a position giving him the opportunities to embezzle. He does not begin by stealing outright; that would shock his conscience. But he deceives himself into the belief that there is no great wrong in using money entrusted to him for his own benefit temporarily, fully intending to return it all at the proper time, so that no one shall be the loser, though he may be the gainer. He argues to himself that there can be no great wrong in this, since his employer is not to suffer, and also because he knows that such misuse of trust funds has laid the foundation for the fortunes of much respected men. Not until he has stilled his conscience by this false argument is he prepared to violate a trust, but having taken the plunge he becomes less and less scrupulous.

Once in a great while such an embezzler escapes detection, restores the money he wrongfully used and provides himself with capital for other ventures out of the profits of its use. More often he loses the money of others with which he has speculated, is driven by what he calls necessity to embezzle more, and when hopelessly entangled is exposed, disgraced and perhaps punished. The downward career is very rapid after the first false step. Conscience grows callous when its warnings are unheeded. A crime which would appear revolting to an honest man becomes merely a daring venture to one who has already sacrificed his honor and is only striving to save a reputation that will be lost by exposure. Men marvel when they hear that "a good man has gone wrong," because they know nothing of the stages of his descent from a high place. They see only a man who one day is respected, the next denounced as a thief. If they could penetrate the mystery of his fall they would probably find that for months, or years, perhaps he had sustained a false reputation, that his fall was not sudden, but gradual, and that he began by deceiving himself.

It is quite probable that no man succeeds altogether in self-deception He knows, though others may not, that he is not honorable or honest, but he succeeds in stilling his conscience, and when he has done that he is ready for any kind of roguery. The aim of the young man who wants to live honorably should be to keep his conscience alive and extremely sensitive. He should avoid every form of self deception and ask himself from time to time whether he has been true to his own sense of honor. If he has not he should resolutely retrace his steps, not continue in them with the blindness of a fatalist. "To thine own self be true" should be the guiding principle of every honorable youth

REAL PRAYER.

To begin with, it is a thing of the heart. Real prayers are not manufactured by the lips, they are the breathings of the soul, the longings of the innermost being, the yearnings of the spirit. We say our prayers inside long before they get to our lips; sometimes these inside petitions are the very reverse of the audible requests. Often the voice will be occupied with a sentimental discourse full of saintly expressions, while the prayer of the man inside is not for God's blessing, but for the applause of his audience. There is a powerful deal of cant in prayer; a good deal of the old pharisaical praying in the synagogues "to be heard of men." Beware of the impression that the Almighty is best pleased with rounded sentences; that the ears of God are tickled with hard words. You can not successfully plead before the bar of God the ordinary jargon of a barrister, Praying is not argument, not words, words, words Nor yet is it eloquence else would the devil be the best of pleaders; but prayer is the outlet of the heart; the putting of wants into words; of struggles into sentences; of longings into syllables; of condemnation into confession. It is the utterances of the spirit—the voice of the soul.

A TRIP TO THE PACIFIC COAST.

To the Editor of the Delhi Reporter:

Dear Sir,—Having already visited in former years the Maritime Provinces of our great Dominion, and Quebec, I have been for some time anxious to see the great Northwest and British Columbia in order to have a more complete knowledge of the resources and wealth of Canada and of her great stretch of country from the Atlantic to the Pacific.

An opportunity of making this visit was lately afforded me, and as a Canadian, I selected the all Canadian route by the Canadian Pacific Railway. I left Toronto on the 8th October for North Bay, the junction with the main line of the C. P. R. The journey from Toronto to North Bay is two hundred and twenty-seven miles and is through a part of the Province of Ontario well known. From Orillia through Muskoka, Parry Sound, and Nipissing districts which are noted for lumbering, and are fast becoming a great summer resort for pleasure and health seekers and sight seers, not only from Canada, but the United States. For scenery, lakes and rivers well stocked with fish and forests abounding with game, they cannot be surpassed. Muskoka is frequently called the Highlands of Ontario. Its lake though appearing as a mere speck, becomes perfect revelation to the beholder, unfolding as they do a coast line studded with beautiful islands for a distance of hundreds of miles. From thence to Fort William, and I may say, on to Winnipeg, a distance of over a thousand miles, the line runs through a comparatively wild region where forests, lakes, and rocky ridges alternate. The scenery is striking and in places extremely interesting. This tract of country is said to be rich in minerals and lumber, especially pulp wood. Already nickel mines are operated at Sudbury, and a pulp mill for manufacture of paper is in operation at Sturgeon Falls Rat Portage, with a population of six thousand, an important town 133 miles East of Winnipeg, has several large saw mills and is a mining centre, the Mikado and Sultana mines employing hundreds of men. Here are the Lake of the Woods, Rainy Lake, Rainy River etc., forming a chain of navigable water leading almost down to Lake Superior. Between Rainy Lake and Rainy River is Fort Francis, where the McKenzie administration made extensive excavations for the building of a canal to put into execution the policy of making use of the water stretches, before that administration was defeated. The construction of the all land route was evidently the wiser policy, and obviates the necessity of water stretches which are frozen for six months in the year. Fort William, four miles west of Port Arthur, is a growing town with a population of about 7000, the western terminus of the eastern division of the C. P. R. and of its lake steamers. It has four of the largest elevators in the world for the reception of grain from the railway and transhipment by water. Here the time changes, and we ascertain that we are an hour too fast. A traveller from Halifax to Vancouver would find his watch four hours too fast on his arrival in the latter city. This is owing to the fact that it takes the sun apparently an hour to travel fifteen degrees of the earth's surface or in reality the earth revolves on its axis fifteen degrees in one hour or nearly seven hundred and fifty miles at this latitude.

Early in the morning, about 7 o'clock the Imperial Limited express crossed the bridge, spanning the Red River, which separates Winnipeg from St. Boniface, and arrived at the C. P. R. station on Main street in the centre of Winnipeg, at the confluence of the Red and Assiniboine rivers, the capital of Manitoba, the Chicago of the Northwest. Winnipeg is a fine city with a great future. In 1871 it had a population of 100 souls, it now has a population of over 50,000 with broad and well laid out streets, well paved and well lighted by electricity, well drained notwithstanding its prevalent flatness and well supplied with water from the Assiniboine river and artesian wells. Main street, the principal business street, is lined for miles with business blocks, banks and hotels, showing that Winnipeg is the great financial and commercial emporium of the North West. It is also the seat of the Legislature and of the Lieutenant-Governor and the law courts. Winnipeg is also the educational centre of the West. It has no less than five colleges, all more or less closely connected with Manitoba University. Of these, the Theological colleges of the Catholics, Anglicans and Presbyterians are the most important. The Public school system is said to be good. Some years ago there was considerable agitation over the demand for denominational schools and great injustice was done the Catholic minority which has not yet been rectified in a satisfactory manner.

It is proper to remark here that the CATHOLIC RECORD is very extensively read in the North-West and great attention is paid to its utterances, both by the clergy and the laity; and one reverend gentleman, a French Canadian priest, whose acquaintance I had the pleasure to make, told me he took delight in reading the RECORD not only because of its sterling Catholic tone, but also because of its literary merits, as it is a guide to him in learning the English language in its purity. Yet I must add that many of the clergy and laity with whom I conversed were not at all pleased with an article which recently appeared in the columns of the RECORD in which it seemed to be asserted that the so-called settlement of the Manitoba school question has been satisfactory to the Catholics of the Province. It has not given satisfaction, inasmuch as it puts most annoying obstacles in the way of giving Catholic instruction in the schools throughout the Province, even in localities where the population is entirely Catholic. In Winnipeg City, the case is still worse, as Catholic instruction cannot be had at all under the Public school system unless on most odious conditions which the Catholics could not accept. They prefer to tax themselves doubly by supporting their own schools while being unjustly taxed for the education of their Protestant neighbors. In fact the Catholics of Manitoba will not consider any settlement satisfactory till they obtain the full rights which are guaranteed to them by the constitutions of the Province and Dominion.

I explained that these gentlemen had mistaken the position of the RECORD, which has always maintained unflinchingly the cause of the Catholics of the Province, but I cannot say that in every case I succeeded in convincing the gentlemen who were dissatisfied with the editorial referred to.

The Oblate Fathers, who have done the greater part of the missionary work, not only of Manitoba but of the whole Northwest British Columbia included, have planted and watered the faith throughout that region not only among the aborigines, but also among the half-breeds and early settlers. They have civilized, Christianized and educated the Indians and have even taught them to write their own language; and in doing this they have cleverly represented the Indian Chinook language by means of a short hand phonetic alphabet which makes every educated Indian a short hand writer and so simple is this alphabetic writing that the learning of the written and printed language is a matter of great ease and is mastered in an incredibly short time.

There are several other religious orders through the Northwestern provinces and territories, viz., the Jesuits, who have a very successful college at Winnipeg, the Trappists and Canons of the Immaculate Conception, and at Brandon, the Redemptorists; but the Bishops have, so far, all been selected from the Oblate order. The memory of the late Archbishop Tache, the first Archbishop, and in fact the first Bishop of the Northwest, is still kept green in the memory of the people, and his name will go down in history to posterity as a public benefactor.

About one half the priests of Manitoba are secular priests, and I was assured that they had come to the country in good time to take charge of the numerous new missions which could not be attended by the Oblate Fathers.

When I reached Winnipeg, the Most Rev. Archbishop Langevin was absent on the official visitation of the diocese I had the pleasure, however, of meeting the Rev. A. A. Cherrier, pastor of the Church of the Immaculate Conception of Winnipeg. This is a very pretty church, and the good pastor is held in the highest esteem in the Prairie City.

Nearly all the Indians here are Catholics, but I was informed by one of the missionaries that in other parts of the North-West they had not been quite so successful, as notwithstanding all the attention and zealous care bestowed upon them, many are still pagans who practice their old juggleries and superstitions, and put faith in their medicine-men.

Winnipeg is now in great exitement over bye-elections and Dominion elections In Ontario Hugh John Macdonald is considered by some a nonenity, in Manitoba he is a very popular statesman.

The chief work shops of the C. P. R. between Montreal and the coast are located at Winnipeg employing about seven hundred men and the train yard contains more than forty miles of siding. The C. P. R. has determined to erect a magnificent passenger station, worthy of the city, and a mammoth hotel which will take up a whole block, the city on its part agreeing to build a subway on Main street and give the Company other privileges. The very best of harmony exists between the railway company and city which look upon each as promoters of the common welfare.

Electric cars traverse the city in every direction. From the platform of one of these cars the conductor pointed out to me a remaining arch of the famous fort Garry where Louis Riel once reigned supreme; where Bruce as President of the national committee with Louis Riel as secretary, issued the famous proclamation to the Hon. W. McDougall forbidding him to enter the country; where the unjustifiable sentence of death on Thomas Scott was cruelly carried into execution; and only a broken arch of that fort remains to show the sight-seer the contrast between the Winnipeg of Bruce and Riel and the Winnipeg of to-day. The city lies on the eastern verge of the prairie plain that stretches unbroken for over nine hundred miles to the base of the Rocky Mountains. On either side of the railway for hundreds of miles running north and south, on to Calgary are magnificent grazing and agricultural lands awaiting only the ploughshare of the yeoman to provide homes for millions. Good homes are rising all over the country, substantial farm buildings are being erected, and the former evidences of pioneer life are disappearing. Along the C. P. R. there are several towns of a population of six thousand and upwards, such as Portage La Prairie, Brandon, Moosejaw, Indian Head, Regina, Medicine Hat and Calgary, at all of which as well as at the smaller stations, elevators are erected for the purchase of wheat and sale of flour. There is little timber on the prairies, but coal is found in south western Manitoba, and can be shoveled by the farmers from the very surface of the earth north of Calgary. The wheat crop in Manitoba and the Territories this year was a partial failure owing to dry weather in June and July, and wet weather in the harvest time. I have noticed "sloocks" of wheat in the fields that were blackened with the rain. The Ontario farmer need not fear competition with the Manitoba wheat of 1900. Every facility is afforded the settler who can pre-empt a quarter section of land on payment of $10; and when he has erected a house and stayed on the land for six months yearly for three years, and broken a few across of land each year he will be entitled to his deed, or if he goes into ranching, raising horses, cattle or sheep, he may turn as many head of stock as he pleases on the prairies, which are regarded as commons. At the same time, it must be said, that the Northwest is not the best country for labor, as the busy season is too short. It is more suitable for settlers with means, who can purchase stock and wait patiently for two years before receiving any return in crops. Although no timber obstructs the farmer in breaking the prairie land, the first year he has to plow and re plow the fleecy sod and it is only the second year he can sow a crop.

Westward from Regina, the boundary line which separates Canada from the United States is the forty-ninth degree of north latitude, until the Straits of Georgia are reached, when the boundary deflects towards the South so as to give the whole of Vancouver Island to Canada while the majority of the smaller islands are included within the United States.

From the time we arrive at Regina till we reach the Great Divide we have the State of Montana lying south of us at distances varying from 70 to 150 miles. We learned that in the mountains of Montana there occurs from time to time a dreaded mist or storm which is called by the Indians the white death from its dangerous character. The sun may be shining brightly, when on a sudden a strange sensation is felt like that which arises from the sting of a wasp or the bite of a horsefly. The mountains, hitherto standing out in bold relief disappear behind a dense mist or fog, and a wind, not a violent one, begins to be felt, and the air is filled with small, bright particles which glisten in the sunshine. It is necessary when this occurs to take to shelter, otherwise death will surely result. A violent fever sets in accompanied by colds and coughs, and all the symptoms of pneumonia. This white death or mist, the cause of which is unknown, occurs on the Rocky Mountains in Montana occasionally, in Wyoming more frequently and still more often in Colorado. The Rockies in Canada are entirely free from this mysterious scourge.

At McLean, about 26 miles before we reach Regina, we come to the great Regina Plain which extends to Moose Jaw, a distance of 66 miles, when our steadily increasing elevation shows us that we are going up the eastern slope of the mountains, but not till we reach the Cypress Hills, 200 miles from McLean, do we see the forests to which we have become accustomed in the East as we are passing through Prairie land. Between this point and Rush lake we see some of the farms of the Ranche Company, which amount in their total to about 120,000 acres, each of them being 10,000 acres in extent. This company is raising vast quantities of thorough-bred stock of all kinds. The herds are well sheltered in these ranches and the supply of water is abundant. The height of the Cypress Hills above sea level is 3800 feet at the highest point.

At Medicine Hat, 660 miles west of Winnipeg we find a flourishing town. It is prosperous from the number of cattle dealers who are constantly found here spending money freely and making purchases, as the town is in the midst of a fine ranching territory. There are handsome churches and public buildings here, and the river is navigable from here to Lake Winnipeg, a distance of 800 miles.

From Medicine Hat the Railway runs not far from Bow river which comes in sight from many points as we sit looking out of the car windows while passing successive stations toward the base of the great mountain range.

As the approach the mountains there are undulating plain stretches crossed by shallow valleys through which flow several streams. These plains rise gradually westward till the mountains are reached. Under the common name Rocky Mountains there are several sub groups among which the Selkirk range to the west and the Cypress hills to the east of the Rocky mountains proper, and the Cascades toward the coast are included.

Calgary, in Alberta territory, is an important city and the only city on the C. P. R. line between Winnipeg and Vancouver. The Hudson's Bay Company, the quondam great Monopoly, have here an extensive store, as they have in hundreds of localities throughout the west. A body of the mounted police are stationed here. Calgary is in a beautiful situation nearly 3,500 feet above the sea. It is the centre of the trade in lumber and cattle, and here the miners of the north and west obtain their supplies. There is excellent building material of every kind found here, whether stone or wood, and it is a railway centre, as there are branch lines of the Canadian Pacific running hence to Edmonton and MacLeod.

The region about Calgary is settling rapidly, as it has many advantages which it offers to the colonizer, and in its facilities for agriculture it is not surpassed by any locality on the continent, or in the world. Farms of 1500 and 2000 acres and even as high as 4,000 acres with crops of magnificent grain are to be seen all around.

The warm Chinook winds which blow from the Pacific Ocean through the mountain ranges have a most beneficial effect on the climate, so that ranchers do not find it necessary to house their cattle during the winter, but allow them to roam at large over the boundless prairie.

Twenty miles east of Banff, we enter the Rockies at a point where it seems as we approach that there is only an impenetrable rock rising perpendicularly to an immense height. In the distance we percive here the mountains capped with perpetual snow.

We now reach a station called the Gap which we are told is at an attitude of 4 200 feet, and we cross the Kananaskis river by a substantial and picturesque iron bridge while the noise of the great Kananaskis cataract, which is close by where the River Bow falls into the Kananaskis, is dinned into our ears.

This Gap is simply the valley of the Bow river, and the passage into the Rockies at this point, which is the junction of the Bow and Kananaskis rivers. A little further on an open car, called the observation car, is attached to the train from which all the magnificence of the ever-changing mountain scenery may be beheld and impressed on the mind of the traveller.

There are several passes through the Canadian Rocky mountains, namely Yellow Head, Vermillion, Kananaski and Crow's Nest passes, and one on the boundary line called Boundary Pass, but none was found to possess the advantages for engineering and magnificence of scenery which were presented by the Kicking Horse Pass through which the main line of the Canadian Pacific Railway was built.

At about 10 miles from Banff the Rocky Mountain Park is reached, where a rectangle of 10 by 26 miles has been reserved and improved by the Dominion Government in the most picturesque part of the mountains as a pleasure ground. Within the park are parts of the land which border upon or enclose the Bow Cascade and Spray rivers. Devil's lake and several mountains, including Cascade, Inglismaldie, Farrholme, Squaw, and part of Peechee which is 10,000 feet high. This is the highest mountain in the neighborhood. Other mountains are in sight, and the park extends beyond Banff.

Hot Springs Hotel in connection with the Sanitarium has every convenience for the accommodation of visitors.

The Government has taken considerable pains to render the various parts of the Park accessible. Good roads have been made for this purpose, with a steel bridge over the Bow river leading from the hotel.

The great coal region is reached five miles to the east of Banff at Anthracite station, so called because the coal there found is anthracite of excellent quality. These mines are being thoroughly developed according to the most improved methods.

Banff is beautifully located in a valley surrounded by high mountains, and is the station at which travellers usually stop who wish to visit the National park either for purposes of sight seeing, or to regain their health the Sanitarium already referred to having been established in order to give those suffering from pneumonia and other diseases an opportunity to recover from their ailments through the influence of the pure mountain atmosphere, the use of the medical waters, and sulphur hot baths, which are said to be wonderfully beneficial to the patients, restoring them to health and strength in a short time. Though situated in a valley, the town has an altitude of 4 0 0 feet. Swiss guides who have been accustomed to lead travellers to points of interest on the Alps in their own country may be obtained here to direct daring visitors in their ascent up the mountains.

A few miles before reaching Laggan, the train passes near Copper Mountain and the great watershed whose glaciers and snows are the source from which the Vermillion river derives its waters, flowing thence to the Kootenay river.

Laggan is 526 miles from Vancouver, and 856 from Winnipeg. Here the time changes from Mountain to Pacific, and the watches are to be put back an hour. Here a good view is obtained of the first glacier visible from the railway. It is a mass which may be described as a river of ice bearing with it huge stones, and mixed with water as the ice melts during its progress from the limits of perpetual snow to the warmer region below, where it becomes a mountain stream, leaving behind it piles of boulders mixed with small stones and debris.

At Hector Mountain Station, 43 miles from Banff, is the Great Divide, where a stream of glistening water divides into two parts, one of which flows down to Hudson's Bay and thence finds its way finally to the Atlantic, while the other flows to the Pacific Ocean. Here there are mines of silver mixed with lead, and Mount Stephen is seen rising 8 000 feet above the valley below it. More glaciers are then passed, and the valley of the Kicking horse river is reached, which is the Kicking-horse Pass proper.

At Beaver Mouth we reach the Selkirk mountains, a branch of the Rockies nearer to the Pacific. The river Columbia here passes through a deep gorge, the railroad passing high above it along the precipitous slope of the mountain.

Between Six Mile creek and Bear creek a high bridge crosses a beautiful cascade This is called The Surprise, from the suddenness with which a most beautiful sight comes into view.

At Glacier House station, 137 miles from Banff, a fine hotel has been erected, as travelers have here a grand opportunity to visit one of the glaciers at close quarters, and to view its phenomena. Many remain here some days being not satisfied with the mere glimpse at this wonder which is to be had from the train.

The last remarkable scene before leaving the mountains is at Albert Canyon, where the train passes along the brink of several crags with high mountains above, while below are deep fissures from 200 to 300 feet deep and only about from 20 to 30 feet in width. Then we come to Revelstroke, 181 miles from Banff, and the Rocky mountains are passed.

When we take into consideration the difficulty of constructing the railways through the mountains for about 350 miles from Cockhrane to Revelstoke, the obstructions that had to be overcome, we are amazed at the wonderful skill and ability of the engineers. As the road curves around the base of mountains and on the brink of river valleys, we are struck with terror at the deep precipices below and the awe inspiring altitude of the overhanging mountains above. In climbing up the side of the mountains, the train has sometimes to go in loop fathion, turning back apparently to the place from which it started, but several hundred feet higher up the mountain. Along these tortuous paths, snow sheds of heavy timbers have been erected, spanning the track, to protect it from snow slides; and to overcome the steep declivity, two engines and sometimes three are attached to the train. In the descent, steep up-hill switches have been made at short distances apart, whereby switchmen on duty can in a moment turn a train up hill, if the engineer should lose control over it so that it would be in danger of going down the curves too rapidly. Another precaution is that patrolmen are sent over the road before every train to ascertain that everything is safe. Although one would imagine that travel throughout these canyons and gorges, and over precipices is fraught with danger, accidents are almost unheard of. The roadbed is kept in excellent condition, and the bridges are substantial and safe.

Vancouver is the Pacific terminus of the C. P. Railway. It is a city of recent growth, with a population of about 30,000. In 1886 a fire spreading from the surrounding forest, swept away every house in the place but one and with this single exception, every building now seen was erected since that date. Its streets are clean and well paved, and well asphalted, and night and day are thronged with busy people, Electric cars sweep swiftly back and forth over them. Cordova, Hastings, Grenville and Westminster streets are bordered with substantial brick and stone buildings, banks, government offices, commercial warehouses, handsome residences, all the outfit of a permanent city. There is a regular steamship service to the United Sates, Australia, Eastern Asia and Alaska. There is a great traffic between here and the Klondike. Steamers leave Vancouver for Skagaway, about 1000 miles distant. Thence there is an international railway to White Horse, 100 miles, thence the route is by steamer in the summer, on the Yukon river, to Dawson City, 450 miles. In the winter this part of the journey is made by stage on the ice. Evidently Vancouver is destined to be a great city. The C. P. R. fosters it in every way—in fact the city may be said to owe its existence to the railway. President T. G. Shaughnessy and staff were there recently on a tour of inspection of the road, and were most cordially received by the citizens. At Winnipeg they were banqueted by the citizens, who spoke in the highest terms of the President, and regard him as a worthy successor to Sir William E. Van Horne.

In Vancouver City, a magnificent new stone church is being erected and is one the point of being completed as it is expected to be opened by Christmas. The Apostolic Delegate, Mgr. Falconio while passing through the city recently blessed a fine set of bells to be placed in its tower. I was somewhat surprised to learn that though Vancouver is in British territory, being in our Dominion, ecclesiastically, it belongs to the Province of Oregon, and its Bishop is a suffragan of the Archbishop of Oregon.

British Columbia is not adapted for agriculture, or grazing, although both industries are carried on to a limited extent. Its principal industries are mining, lumbering and fishing. Gold is found in many parts of the Province, on the banks of rivers and streams, and in the quartz, sometimes at considerable depth. When found on the banks of rivers it is separated from the sand or clay by process of washing and as called placer mining; when in quartz it is crushed by stamps and extracted by quicksilver, and the process is called free milling mining. There are many mines that are lucrative; but there are other mines that have proved unremunerative and are puffed up for the purpose of selling stock and bringing money into the pockets of speculator, and it is a common saying out there that wily and gibe-tongued prospectors will fire a rifle bullet into a rock for a boring, and then issue stocks and shares for the gold mine thus inaugurated, and will thereby entrap unwary investors in Ontario. My advice to seekers of good investments is not to buy a pig-in-a-poke.

The chief timber is cedar and fir. The fir grows to enormous size. In the park at Vancouver are fir trees measuring 12 feet in diameter and 250 feet high, for the greater part of which they are nearly of uniform thickness. A lumberman estimated that one of these trees would yield 25,000 feet of lumber.

Salmon and Halibut are caught at the Pacific coast in great quantities. New Westminster, the former capital of the Province, 12 miles from Vancouver, is the headquarters of the salmon canning industry, several factories being established there.

VICTORIA.

Five hours' run by steamer across the Strait of Georgia will bring you to Victoria, (population 25,000) the capital of British Columbia, situated on the southern end of Vancouver Island, and overlooking the Strait of Fuca. It is a residential city and said to be the most beautiful spot in all Canada. Perhaps it is. One could wish that there were not so many Chinamen or that they were more amenable to civilized habits. One sees the real joss house here and might fancy himself in Tien-tsin. The new Parliament buildings and Esquimalt harbor, the British naval station in the North Pacific are points of attraction. A railway runs from here to Nanaimo, 70 miles, where extensive anthracite coal mines are operated.

Yours truly,

SACERDOS.

Vancouver, Oct. 16, 1900.

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