

THE EDUCATION QUESTION.

A REVIEW BY "CRUX"

The burning question of the day, in the British Isles, especially in Ireland, as far as Catholics are concerned, is the educational system of the future. As the same conditions obtain, to a certain extent, at least as far as the principle goes, here in Canada, in the United States, and in the old country, I feel that it would be of interest to many readers to have an idea of the actual state of affairs in the educational domain of these several countries. In glancing over the latest papers and publications I find that a number of prominent educationalists have delivered opinions that are of no small value to the educational and Catholic world. I will not attempt any original comments, as any such that I could make would have to apply directly to our own country, being more conversant with matters here than elsewhere, but I will select such passages, from the eminent clergymen to whom I refer, as will in all probability furnish a full and exact idea of the needs of Catholics in regard to this important issue. In England I find the Rev. W. F. Brown, M.L.S.B., treating the subject in an address at a recent meeting in St. George's Hall, Westminster Bridge Road, London. The Right Rev. Dr. Clancy, the learned Bishop of Elphin, Sligo, Ireland, pronounced a memorable discourse in St. John's Church, Utica, N.Y., in which he laid before his hearers the position of the educational question in Ireland. Finally, under the heading "The Only True American School System," the Rev. Thomas J. Campbell, S.J., deals with the same subject from the American standpoint. "The Messenger" not only reproduces this address on its pages, but has issued it in pamphlet form. It is obvious that any one of these addresses would suffice for an entire review, especially as they all three cover such a vast area comprising the educational situation in three different and important countries. The Catholic principle, however, is the same in all the three cases. Call the schools "Voluntary," or "Separate," or "Parochial," or by any other name, there is no difference in the principle at stake. It is evident that in England, Ireland and the United States, the Catholic Church has to wrestle with the same enemy—the godless school. While the remedies proposed in one country may differ in detail from those suggested in another country, the same fundamental difficulty appears in all of them.

stands to reason that the opportunity for the Catholic body to act will come at the same time. But, while this quiet agitation is going on in England, what is the state of affairs in Ireland?

BISHOP CLANCY SPEAKS.—It will be seen, by what the Bishop of Elphin says, that in Ireland there is little complaint to be made regarding either primary or intermediate schools; but, it is when we come to the matter of higher, or university education, that the Irish Catholic is handicapped. His Lordship truly says, that in Ireland, as in every other country in the world, the great fundamental question is that of education. \* \* \* In Ireland the educational question has always played a most prominent part, and we are still struggling to win our rights against terrible opposition.

THE PRIMARY SCHOOLS.—Still quoting the Bishop:—"There are few countries in which the Catholic Church has the right to be so well satisfied as Ireland. The Government of England allows a large sum for the erection of schools. At least two-thirds of the cost of erection is contributed by the Government, so that the local subsidies amount only to the remaining one-third. Again, the State trains the teachers and pays their salaries."

Of course, it is highly gratifying to know that, at least in primary schools, the situation is so satisfactory; but it has a few effects, and these, while not destroying the condition of contentment, mar it to a limited extent. For example:—"The administrative board of education is the nominee of the Government; its members are appointed by the lord lieutenant directly. Consequently it is not based on the democratic principle which is the most solid foundation of all administrative authority. Outside of that half hour there is no liberty to expose religious emblems, and even the crucifix cannot be hung up in the school room. Neither can the statue of the Blessed Lady nor of any other saint be exposed for veneration."

EXCEPTIONAL BENEFITS.—Despite this subject of complaint, which is very natural, Bishop Clancy points out one advantage which they possess in Ireland, but unfortunately for Catholics in America and Australia, they do not enjoy this advantage:—"In Ireland the priest is very often the patron and always the manager of the school attended by the Catholic children. He has in his own hands the appointment of teachers, and should the teacher prove unworthy the position it is also competent for him to dismiss him. The priest is at liberty to call in any time during the hours for secular instruction and to see how the work is being carried out. There is time for religious instruction each day and the priest is required to impart it. The priest may, on every day during the time thus assigned for religious instruction and impart it in person."

FATHER BROWN'S VIEW.—Rev. Father Brown predicts that the session of 1902, in the Imperial House, will be preeminently an educational one, that is to say that educational matters will take the foremost place in the discussions of domestic legislation. He said that:—"If the Government were able to carry out their wishes, they would no doubt introduce a Bill which would create one local authority to deal with all matters of education, and which should take over all existing powers at present administered by various bodies in the country. It would be safe to forecast, he thought, that if the Government were able to carry out their wishes no newly elected body would be created, but the necessary power would be invested in the existing County Councils and in the County Boroughs."

And he added that:—"A certain party in the country were preparing plans to vigorously oppose any attempt to withdraw the control of primary education from the School Boards."

The Rev. Father made a strong appeal to all Catholics to fight for their rights and to demand that their schools should receive adequate treatment from the Government. Catholics would probably have to emphasize their demand for proper representation upon the new local authorities. He advised them to foster the good will of the Government, and of individual members, for, as he said:—"The matter was one of considerable importance to voluntary education. Many places in the schools of the Established Church were being given up, and in various parts of the country the schools of the Catholic Church were in a precarious position. If they were not to sacrifice these schools, and thereby jeopardize the salvation of thousands of Catholic children, they must make a clear and definite demand, and they must show the Government that they were in earnest with regard to their schools, and were determined to obtain full and adequate justice for them."

THE REAL DIFFICULTY.—So far matters seem to assume a very pleasant aspect as far as the instruction of Catholic children in Ireland goes. But, after all, there is a disadvantage in that land which is not in any other country. I must admit that what Bishop Clancy says regarding primary and intermediate schools, is a vast, an incalculable improvement upon the days of the hedge-school, when all learning was forbidden in the land. But, when we reflect, it is obvious that the spirit which engendered the penal laws still lurks in the recesses of Irish legislation. It is true that children can now receive rudimentary instruction, sufficient to preserve them from being marked with the disadvantage of illiteracy; but there the advantages stop short. As long as the Irish youth's ambition soars not beyond the humble sphere of a clerkship, he is in no way checked by the existing system; but the moment he attempts to reach the higher sphere of professional distinction he discovers a Chinese wall, maintained with enactments, that bars his progress. It is on the threshold of higher education that he meets with his first check; and it is when he approaches the gateway of that avenue which leads to preferment that he comes in contact with the difficulties dependent on his conscience. In a word, Catholic higher education is not for him. On this point I will quote the entire paragraph from Bishop Clancy:

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UNIVERSITY EDUCATION.—"Having said so much for primary and intermediate schools as they exist in Ireland, I cannot go farther in words of praise. When the pupils have passed through the intermediate studies, they find that the universities are closed against them. We have no means of acquiring a university education with safety to the conscience and faith of the youth. There are three different forms of institutions in which a university course can be followed. The first is Trinity College, Dublin, established in 1593. It has remained practically as it was in tone and spirit as it was when it was founded. Every Sunday in the chapel the service of the Protestant Church is said. The rector of the university is a Protestant who has written the most bigoted works against the Catholic Church. It is a seminary for the training of Protestant ministers. A young Catholic cannot with safety attend that institution and acquire an education. There are in addition three Queen's Colleges, established about 1850 by the late Queen, but they are based on the principle of mixed education. They had not begun their work when they were condemned by the Holy See as dangerous to faith and morals. They were condemned in 1848 and 1849 by special decrees of the Congregation of Propaganda in Rome and by the National Synod in Ireland in 1850, as institutions unsafe for the education of Catholic youth."

"Although most liberally equipped and lavishly endowed by the State and enjoying the advantages of a most eminent staff of professors, whose salaries are paid from public funds, it is impossible for Catholic youth to go to them for higher education. They are institutions where the young men have many advantages, but subsequent events prove that it was at the hazard or loss of their faith. Hence it is impossible for us to avail ourselves of the use of the Queen's colleges. The only institutions that remain in which Catholic youth can follow a university course are the poor, unendowed, struggling Catholic colleges, without libraries, without laboratories and without funds for the payment of professors' salaries. In consequence we are laboring strenuously to win from our government a system of higher education, a system which Catholics may frequent with safety to their conscience. I want that in the near future something may be done to fill this great want, a want which so detrimentally affects the interests of the people of the country. If this course of university education can be won for us, our young men and our young women will occupy positions in the social and commercial world that will reflect credit to their country and on themselves."

A SUMMARIZING.—Thus we see that, while in England the Catholics are looking forward to the coming session for some amelioration in their condition in regard to their voluntary school system in Ireland they are anticipating an improvement in their situation as far as concerns university education. It has been seen later on, that in America a great issue exists, and the struggle on this side of the Atlantic, while being for the same principle—that of Catholic education for Catholics—the conditions are very different and the ameliorations needed are of another class. I had no idea, when I commenced, that I would occupy the quarter of this space with the subjects of England and Ireland. The main purpose of my review was to reach Father Campbell's address and to analyze it. But that would be an absolute impossibility at present, for the treatment of his masterly exposition would necessitate a volume on the subject. Consequently I will have to crave the reader's indulgence and ask that the matter in this article be retained in mind for a week, until I have an opportunity of doing justice to the subject. So I will have to say, in the language of journalism, "continued in our next issue."

PULPIT POLITICS.—The New York pulpits—Protestant and Jewish—resounded on Sunday with denunciations of Tammany. Had the Catholic pulpits of Philadelphia resounded with denunciations of the Quay-Ashbridge machine what a howl would have filled the air! Tammany may, or may not, be lower in the moral scale than its opponents. Opinions differ. There is no question, however, as to the corruption of the Quay-Ashbridge machine. But were the Catholic clergy of Philadelphia to combine against it, they would soon learn that they had transgressed the limits of tolerance, and would be called to order in language which would probably remind our siders of Know-Nothing times. Whence the immunity of the non-Catholic pulpits? How come it that they may speak out in favor

of any party, or of any man, while the Catholic clergy are morally forced to be silent? Bigotry, did you say? The reply is inadequate and unfair to the Catholic clergy. The reason why Protestant ministers are suffered to say about what they please on political topics, whether in their pulpits or on the platform, is because no one, with the possible exception of a few women unread in political matters, pays any particular attention to what these intermeddling demagogues opine. It is not so with the priest. When he speaks his words are bound to have some weight. He is a dangerous political enemy. No candidate cares to run counter to him in a campaign. That he rarely or never speaks—never indeed unless a moral principle is involved—is creditable to his good sense and to his shrewdness, withal. If he were forever betraying his ignorance of the political world around him, his influence would speedily wane and become practically a negative quantity. Like that of his more loquacious and dissenting brethren of the cloth, when he does speak the world will admit that it is for a just cause. Only the narrow-minded will resent it. If he is right in his position, and he should never venture a word unless he is absolutely sure that both justice and right are on his side, his words will not be suffered to pass by unheeded. The silence of the New York priests during the quasi-religious campaign which ended on Tuesday, did honor to their good sense as well as to their good citizenship. Tammany may number the unassisted among his braves, but are all who denounce it entirely clean?—Catholic Transcript, Hartford, Conn.

HOME FOR WORKING GIRLS

In the archdiocese of New York the doors of a new Catholic institution for the accommodation of working girls were opened recently. The project has received the approval of Archbishop Corrigan. Judging from the following outline of the work to be performed by the institution it is destined to fill a long felt want in the great American city. For three months the Sisters of the Divine Compassion have been fitting the house at 87 Mark's place, now known as the House of Our Lady of the Wayside. For the welfare of young working girls, this dwelling place and club combined has been opened. Girls coming to the city may remain in this house three days free of charge, and if clothing is necessary it will be supplied. If, after obtaining employment, the girls desire to board at this house, they can do so at a moderate cost, the highest rate charged being \$6 a week. There are seven dormitories, where accommodations for four persons in each room can be arranged. A square iron framework is placed around each bed, enabling the occupant to turn her section of the room into a separate compartment, including sufficient space for dressing room. Every comfort of a private home is provided in every room. Working girls residing in this house may join the club there on the payment of 50 cents a month, and find the house open to them from 8 a.m. to 3 p.m. At a cost of five cents an hour they can take classes or private instruction in dress-making, general typing, stenography, bookkeeping, telegraphy, or any desired profession. The employment department will endeavor to obtain employment for girls entering the house.

AT THE MOMENT OF DEATH.—When we come to die, all the world falls away from us—we have to face the darkness alone. Our friends are of no use to us; even our relatives stand by helpless while we draw nearer and nearer to the last

PERMANENT CATHOLIC INSTITUTE

Among the works that help the cause of religion at Fremantle (Western Australia) should be reckoned the work of the Oblate Fathers and known as the Fremantle Catholic Institute. Previously to the opening of St. Patrick's new Church, the Society had its meeting-room in the presbytery. The large room which had been successively used for the parochial school and for the printing works of the Catholic paper, served for all the purposes of the Society. When what is still called the "old church" became the parochial hall, it was divided as to provide three rooms for these same purposes. The Society therefore has now its reading room, billiard room, and general room for various games and for meetings and entertainments. The piano belonging to the parochial hall has its place in this general room. The usual local and other Australian Catholic newspapers and periodicals are subscribed to by the Institute. The rooms are open on Sundays and week days at hours suitable to the members, and there is a general weekly meeting on Thursday evenings. The rules require the members to approach the sacraments every quarter. The chaplain, who may truly be described as very "popular" with the members, is Father Ryan. On the Thursday evenings various attractions are provided beyond those which may be enjoyed at another time. Sometimes there is a musical programme, at other times a lecture, and at others again a sitting of the Institute "Parliament." The musical and vocal programme is executed in good style by the members, and is highly appreciated by all. The members also contribute the lectures, but the worthy chaplain has delivered many of them. Father Ryan selects historical, scientific and other useful subjects; for instance there have been lectures on electricity, on Irish schools and scholars, on Rome, and on Switzerland. A powerful magic-lantern has furnished descriptions to make the lectures more interesting, when possible.

sible. The "Parliament" is thoroughly organized and well appointed, having its government and opposition, its speaker and other officials, and it is evidently helping to develop the debating powers of the members of the Institute.—Missionary Record.

STRATFORD'S CATHOLIC HALL.

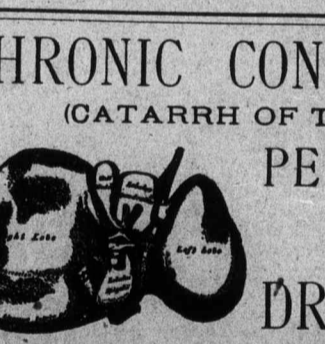
A correspondent of the "Michigan Catholic" contributes an interesting account of the inauguration of a new hall in Stratford, Ont. He writes:—"We Catholics on this side of the river have but a faint idea of the enormous work accomplished in behalf of religion by our brethren in Canada."

A trip through King Edward's domain would enlighten us in many respects, as the shining spires to be seen from every hilltop remind us that the sturdy pioneers who hewed the forests of "The Land of Snows" did not forget the teachings imbibed in the Old World and side by side with their homes built in Canadian woods were erected chapels to the further honor and glory of God. These latter have long since been replaced by most substantial edifices until now we can find even in the growing hamlet substantial churches and schools, a credit alike to the people and community. While sojourning a few days in the pretty town of Stratford, most appropriately termed the "Classic City," your correspondent had a most excellent opportunity of learning something of the work being accomplished by the Canadian Catholics.

The parish of St. Joseph has been under the pastorate of Very Rev. Dean Kilroy, as well known on this side the line as in Canada, for 27 years, and during that time he has labored faithfully for the spiritual welfare of the people. Dean Kilroy is the oldest living alumnus of Notre Dame University, Notre Dame, Ind. Now in his seventieth year, we find him robust, honored and loved by people of all denominations for his unswerving fidelity to duty, his broad mindedness and for his many sterling qualities of head and heart. The parish of St. Joseph is doing a splendid work and numbers many charitable organizations, chief of which is Branch 13, C.M.B.A. Though Windsor claims to have the banner branch of Canada it offers a close rival in Branch 13, whose officers are most energetic workers. Through the courtesy of Mr. E. J. Kneil, the worthy secretary, I was enabled to be present at the opening of St. Joseph's Institute, a new hall for the Catholic young men of Stratford, on Tuesday evening, the 29th ult. The hall is a most substantial building situated on one of the principal streets, and is owned by the subscribed members of Branch 13. Over \$700 has been expended in furnishings alone and the decorations and tinting of the walls are most artistic. The opening of this hall was a most auspicious affair and it brought together a large gathering of Stratford's most representative people.

CHRONIC CONSTIPATION

(CATARRH OF THE LIVER) PERMANENTLY CURED BY DR. SPROULE



Have you ever thought that your chronic constipation caused all your other wretched feelings? Perhaps your hands and feet are cold. Or, you feel dull and heavy during the day. You can hardly keep awake after a hearty meal. Your skin is either a muddy yellow, or covered with unsightly pimples. Perhaps you feel blue, without energy, and generally miserable; or your food doesn't taste good. Yet, perhaps, you feel sometimes hungry, at other times no appetite at all. This is because the waste matter, which should be promptly thrown out, is kept in; it poisons and disorganizes the whole system. Chronic constipation is particularly bad at this time of year. The body should now be getting rid of the accumulated poisons and refuse of the winter. If it does not succeed it means a low state of health all summer. It cannot succeed unless the bowels are open and regular. Chronic constipation comes from a liver which is diseased, and so cannot produce the necessary Bile. The Bile is Nature's Purgative. Artificial purgatives can never cure. The more you use them the more you have to. They usually do much harm. Notice how weak they make you feel. You can't keep on draining your system like that without suffering for it. To help Nature you must strengthen. The only way to cure Chronic Constipation permanently is to cure the Liver. In America the most common liver trouble is Catarrh. Dr. Sproule was the first to discover this. As a result he has cured where all others had failed. Under his treatment the liver is thoroughly cleansed and toned up. The wretched feelings disappear, the "blues" depart, the eyes brighten, the complexion grows clear and healthy. The cure is gentle and painless BUT IT IS PERMANENT.

SYMPTOMS OF CATARRH OF THE LIVER

- This condition results from the liver being affected by Catarrh extending from the stomach into the tubes of the liver.
1-Are you constipated?
2-Is your complexion bad?
3-Are you sleepy in the daytime?
4-Are you irritable?
5-Are you nervous?
6-Do you get dizzy?
7-Do you have cold feet?
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20-Do these feelings affect your memory?
21-Are you short of breath upon exertion?
22-Is the circulation of the blood sluggish?
If you have any of the above symptoms, mark them and send to CATARRH SPECIALIST SPROULE, (Graduate Dublin University, Ireland; formerly surgeon British Royal Naval Service), 7 to 13 Doane Street, Boston. HE WILL DIAGNOSE YOUR CASE FREE.

breath, and the stream of life flows on, as if it had no further concern for us, now that we are departing from its current. In at our windows comes the noise of the streets, the rattle of vehicles, the cry of children; and we lie quite still and crushed, seeing of how little consequence we are and how little we are missed.

Oh, if in that hour of gloom, when the shadows are deepening, about our weary eyes, we have the company of the angels come to show us the way to their celestial home, and the society of happy souls whose salvation we have helped to procure, we shall not be utterly desolate, as the earth fades away from our vision and we stand trembling and awe-struck, in the presence of the Deity. It is for us now to make friends with those who may befriend us when human sympathy can be noticed by dulled ear and deadening brain, and who, even at the judgment, may give us proofs of love and reasons for hope of mercy.—Home Journal and News.

BABY'S HEALTH.

The Most Precious Thing in the World to a Mother is How to Care For Little Ones.

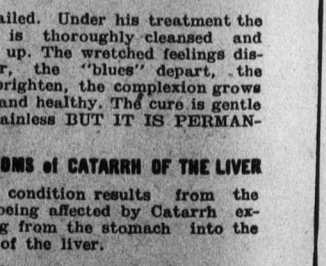
No price would be too great to pay for the preservation of a perfect, rosy, sturdy health of a baby. No price would be too great; but, as a matter of fact, the price is very small—simply precaution and the exercise of good judgment. It is not good judgment to give the tender, little infant, containing opiate, and the so-called "soothing" medicines always contain opiate; they do not cure, they only drug and stupefy the little ones. Baby's Own Tablets are guaranteed to contain no opiate and no harmful drugs. It is the best medicine for little ones, because it is promptly effective and absolutely harmless. For nervousness, sleeplessness, constipation, colic, stomach troubles, the irritation accompanying the coming of teeth and other infantile troubles, Baby's Own Tablets is beyond question the best medicine in the world. The Tablets are sweet and pleasant to take, and dissolved in water can be given with absolute safety to the youngest infant. Mothers who have used this medicine for their little ones, speak of it in the most enthusiastic terms—that it is the best proof of its efficacy. Mrs. Alonzo Felton, Whitehead, N.S., says:—"In my opinion Baby's Own Tablets are unequalled for children. They take it readily, and it regulates their bowels, cures them of peevishness, and is a great helper in teething. I would not think of being without the Tablets." Sold by druggists or sent postpaid on receipt of price, 25 cents a box, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

FURS, MADAM?

The best purchases of our mercantile career, in furs, were made for this season. Best in style and beauty of the garments. Most remarkable in the concessions in price obtained. It is so easy to give figures, and so impossible to show qualities in print, that it must suffice to say to say find values to repay a journey of many miles. The perfect finish of our garments has become our trade mark. Chas. Desjardins & Co., 1533 to 1541 St. Catherine St., Ont.

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