and they generally believe that if you do not take the trouble to give

you have none to give. I know that, in the course of my varied observa-

in the course of my varied observa-tions—during the past three years— I have found it necessary to treat seriously matters that appeared to me to be most foolish. On the pre-sent occasion I purpose dealing with one of this category of questions.

Now that I have repeated the question, I find it more difficult than I at first imagined it would be to give a satisfactory answer—I mean an answer that would prove fully satisfactory to myself. How would the reader answer any of these questions? "Why does a store-keeper want customers?" or, "why does a professional man want clients?" or "why does an employee want promotion?" I could go on filling columns with similar questions, but it would be no easy task to answer them all. The merchant wants customers, the professional man wants clients, the employee wants an increase, for the obvious purpose of securing a livelihood, of making business flourish, and of deriving therefrom such benefit as will make a man independent. By independent. I mean to be above the miseries and privations that are the lot of all who work, and especially of all who cannot find work. In almost every domain of life we can compare the race with the individual—the latter's needs are the same as those of the former, with this exception that the individual may have requirements that the race, as an aggregate, does experience.

"Why do the Irish Catholics want a mayoralty term?" Firstly, because it is their right, secondly, because they cling to a livelihood, that is to say, a national existence; thirdly, because they object to extinction. I could give a great many more reasons; but, for the present purpose, these will have to suffice. I do not think that anyone will question my first reason. They want to hold the chief civic position, when it becomes their turn to enjoy the same, because such is their right. It is so on account of their numbers, their influence, their interests in the community, and their understanding with the other two elements. The obligations of citizenship which they yearly fulfil emitte them to the privileges which true citizenship altores. The interests that they have at stake in the administration of the city's affairs demand that they have

...THE MAYORALTY ...

BY OUR CURBSTONE OBSERVER. ************************

he source of all yed by Great Briry interesting reso of Faith":—
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when an Irish Catholic could not aspire, in the old land, to any position of civic or political trust; under such privations has the race suffered for generations. Here, in a country where their ambilion may soar unfettered, they wish that the world may know of their qualifications and aptitudes for governing others, as well as for being governed. It seems to me that these alone should suffice as good and ample reasons why the Irish Catholics should want their term of mayoralty representation.

prevent him rendering most valuable services to his country's cause. He was a regular attendant at St. James' Church, London. He received with touching evidences of piety the last rites of the Church from his confessor, Canon Barry. He was conspicuous for his ability in the ranks of the diplomatic corps in London.

CATHOLIC PUBLIC MEN. - The 'Sacred Heart Review' very well re-

I see that this mayoralty question is becoming once more a live issue, especially as regards the Irish Catholics of Montreal I have no desire to enter into any discussion of the matter in connection with the present circumstances; but I find the question brought home to my mind in a very peculiar manner one day last week, and I feel that I should have a word to sity about it. Some people have a faculty of asking silly, or rather stupid questions, and they generally believe that if

I mentioned as a second reason, because they cling to a livelihood-that is to say, an active national existence. As the individual seeks to advance, in order to secure the means of fulfilling all his obligations and of improving his condition, so the race that has the vital spark of ambition within its bosom, wishes to advance, to reach higher levels, to occupy its rightful position amongst the nationalities by which it is surrounded, and to wield an influence in the great work of shaping the future. One of the most effective means of attaining such a laudable end is the utilizing of opportunities, and the insisting upon due representation. As far as the city is concerned the most important office is that of Mayor. It is the highest civic position within the gift of the people. The holding of that place by an Irish Catholic is at once an evidence of the importance (i his element amidst the great cosmopolitan population of the Dominium. sent occasion I purpose dealing with one of this category of questions.

A few days ago I was chatting with a prominent merchant of this city, and our conversation turned on the mayoralty subject. He agreed with me that the next term belongs to the Irish Catholics. While we were running over the names of the men from whose number might be selected the coming candidate, a third party joined in our talk. This newcomer turned to me and asked me this question: "Why do the Irish Catholics want a mayoralty term?" To say the truth I was quite unable, on the spur of the moment to make a proper reply. The question seemed to me so stupid that I felt inclined to let it pass unheeded and unanswered. But on reflection I-came to the conclusion that if I failed to make a reply, my silence might be attributed to a lack of any reason for this ambition on the part of the Irish Catholics; or in other words, the person who asked the question might conclude that I was unable to give an answer. As far as I am personally concerned it would not trouble me very much, even were my interrogator to believe that I was unable to give an answer. As far as I am personally concerned it would not trouble me very much, even were my interrogator to believe that I was unable to give an answer. As far as I am personally concerned it would not trouble me very much, even were my interrogator to believe that I was unable to give an answer. As far as I am personally concerned it would not trouble me very much, even were my interrogator to believe that I was unable to give an answer. As far as I am personally concerned it would not trouble me very much, even were the moment of the most importance of the most involved the great cosmopolitation problem. I added a third reason, which I siyled the objection of Irish (atholic sould not not problem of the word, there word the problem of the most invo

THE YOUNG MAN AND INTEMPERANCE,

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An Able Paper Read by Mr. Joseph P. Kennedy, at

establishing a scholarship in the American College at Rome for students for the priesthood from his Archdiocese. This is to be as a memorial of her brother, Richard H. Dana. A further bequest of \$5,000 is given to the Archbishop for establishing a scholarship in the Catholic University of America for a like purpose; also \$300 for the use of the Church of the Sacred Heart at Manchester, Mass., and \$300 for the use of St. Paul's Church in Cambridge.

The sum of \$2,000 is given to the rector of Boston College as a scholarship for students preparing for the priesthood.

CATHOLIC PUBLIC MEN. — The "Sacred Heart Review" very well remarks:—

"The Catholic who holds a public office worthily and fulfills its duties in an upright and impartial manner, whose name is a synonym for rectitude, is a living, breathing proof to his fellow-citizens of all creeds and classes that the Church of which he is a member inculcates true principles of life and conduct. A Catholic elected or appointed to public office must, if he is a worthy member of the Church, do even justice to all citizens, Catholics, Protestants or Jews.

"The better Catholic he is the more impartial will be his dealings. He will be above any consideration except that of honesty and justice. The life of every Catholic, in whatever station, is day after day telling for or against the Church. By what each and every one of us does or says—be it good or evil—the Church is being judged by the people around us who differ from us in religion.

FOR RELIGIOUS VOCATIONS.—

The will of Miss Ruth Charlotte Dana, who died last month, field in the Suffolk Probate office, contain \$12,900 in public bequests. Those of especial religious interest are:

A bequest of \$5,000 is made to Archbishop Williams to be used in

great Archbishop Ireland recently said, we will be asked when we pre-sent ourselves at the gate of heaven, "How many we have brought with us," we must have a thought as to whether our actions are a scandal to another.

whether our actions are a scandal to another.

BUSINESS AFFAIRS. — Then, again, look at the matter from a practical standpoint. One of the first questions asked by an empoyer when a young man seeks a position is: "Are you strictly 'temperate?" 'Strictly temperate." Formerly it was. "Do you drink?" And if the answer was, "No, only a little." or "A glass now and then," it was satisfactory. But now many of the great railroads of the country, the number of whose employees would almost constitute an army, insist upon strict total abstinence throughout their entire force from the clerks in the offices to the section hands on the line. Must there not be weighty reasons for this? Do the "soulless corporations" forbid their men to drink because they think it is foolish for them to spend their money that way? Or has costly experience taught them that the drinking man is not reliable and that scores of lives have been jeopardized and thousands of dollars wasted through his neglect? It is the same in other lines of industry, and if the drinking man does secure a position it is only to see others who although of no greater ability than he are advanced over him because they are total abstainers and do not spend their time in saloons. Some of the railroads referred to. realizing that a young man must have some place of amusement and recreation, provide reading and smoking-rooms for their men, where they can read the daily papers and magazines, smoke, play games and enjoy themselves, but intoxicants are strictly prohibited. In some instances a gymnasium and showerbath are also provided. All this proves that the employers take an interest in their men and not only wish to have them sober, but are willing to do their share to assist them to avoid the saloon.

An Able Paper Read by Mr. Joseph P. Kennedy, at the Convention of Young Men's Societies, in the Societies of Young Men's Societies, in the Societies, in the Societies of Young Men's Societies, in a man good fellow by one Scieties and the the desire to be known as a good fellow by one Scieties and the Men's Action of the Catholic Church the Convertion of t SOCIABILITY .- One of the chief

others who wish that they had the strength of will to enable them to strength of will take offense because you refuse to give up drinking. Any man that takes offense because you refuse to strength of will to enable them to strength of will to enable the them to strength of will to enable the them to strength of will to enable the takes offense because you refuse to drink on the ground that you are a total abstainer, is either ignorant to wicked, and in either case he is not a person that any self-respecting vow man and them then yelf-respecting young man would care to associate with. It is not necessary to make a show of the fact that you are a total abstainer, is either ignorant to wicked, and in either case he is not a person that any self-respecting vow friends, and total abstainer, is either ignorant to wicked, and in either case he is not a person that any self-respecting vow friends, and total abstainer, is either ignorant tor wicked, and in either case he is not a person tha

NEW FRANCISCAN VICAR-GENERAL

Father David Fleming has been appointed vicar-general of the Franciscan Order. The new vicar, who was a member of the commission on Anglican orders and enjoys to a high degree the confidence of the Holy See, will have to prepare the programme of the chapter which will meet in a few months to elect the minister general in the place of Father Lauer, whose death we recently announced Father Fleming is the first Irish Franciscan vicar-general ever elected.

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Ladies' Lambs' Wool Vests, \$1.00, \$1.25, \$1.50. Drawers to match.
Ladies' Natural Wool Vests, medium and heavy weights, \$1, \$1.10, \$1.25; Drawers to match.
Men's Heavy Wool Shirts and Drawers, \$1.00, \$1.50, \$2.00, \$3.00 a Suit.

Drawers, \$1.00, \$1.50, \$2.00, \$3.00 a Suit.

Men's Anti-Grippe Bands, 35c, 60c and 75c each.

and 75c each.

Men's Fleece-Lined Shirts and
Drawers, \$1.20, \$2.00, \$2.30 a suit.
Ladies' Black Fleece-Lined Hose,
extra heavy, 25c a pair.

Ladies' Black Cashmere Hose, 35c,
50c, 75c, \$1.10 a pair.

Men's Heavy Cashmere Half-Hose,
25c, 35c, 50c a pair.

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want their term of mayoralty representation.

I have not gone into the subject as fully as I might; but, I deem the question almost too silly to deserve the consecration of so much space. But if one might take it seriously, it would be easy to point out how necessary it is for a people to hold high, honorable and responsible positions in the government—be it legislative or municipal. The Irish Catholic wants to have his share in the administration, as well as in the contribution to the maintenance of the city's affairs. Moreover, it is by the amount and variety of the representation enjoyed by a people that their worth is estimated and appreciated by strangers. Consequently, I come back to what I stated in a previous paragraph, the Irish Catholics want their term of the mayoralty, because it is their right, because it is in accord with the tacit compact that has long obtained in Montreal, because their national pride demands it, because their descendants impose it as an obligation, because their status in the mixed community of this Dominon's population requires that they should have it, and because it is the general concensus of the various national and religious elements that it is their privilege. I will add that, in view of the peculiar condition of society, consisting of so many different elements in Montreal, the Irish Catholics could not justly nor consistently—even if ever so willing—abandon their turn, nor decline to take advantage of it. To do so would be to sin by omission against the rights of others, of their own fellow-countrymen and co-religionists, of their own fellow-countrymen and co-r

others do, or linable to to be others do, will drink also.

THE FIRST GLASS. — Then the evil is done. Having taken the first drink he will not stop to demur at the second, and very soon the habit is formed with all its attendant results in after life. Who has not seen the young business or professional man, that, by close application and hard work, has started on the road to success, has made a good beginning? He is bright, intelligent, and full of energy. The community admires him and his friends never tire of singing his praises. Flushed with the success that he feels is surely coming to him, and sure that he is complete master of himself, he starts to drink—in a very moderate way at first, but rapidly becoming worse as the appetite increases and his friends become more numerous; and a drinking man's "friends" always increase or decrease in proportion to the amount of money he spends. He is out late nights and consequently late at his business in the morning and unable to give it the clear-sighted attention it requires. He is seen in company and in places that he should not be, and his business suffers, as no one will consult a physician who is known to be a drinking man, because no man who uses intoxicants to excess is reliable and every man who uses them at all is liable to use them to excess, and the possible results of a mistake or neglect of duty by a physician are too terrible to encourage any one to brave them. Or if he be a lawyer and has important interests to care for, his clients are never sure that he will be sober on the day that their case comes up, and so pass him by for the temperate man, who, inough perhaps not quite so bright as our lippling friend, is at lonst

and attention from the hierarchy of the Catholic Church in this country and from thousands of laymen in all walks of life.

But though intemperance is manifest at every age, it is upon the young man that its results are most to be dreaded. When a boy finishes his High School course and leaves home to enter college, probably in a distant city, the home influence and restraint to which he has been accustomed all his life are removed—he is, in a measure, his own master. Then, with money at his disposal and more or less spare time, he seeks amusement and makes acquaintances among the other students. Probably a visit to a friend's room is suggested, and during the evening the host produces wine and whisky or beer, and those who have been accustomed to drink, take a drink; the others are of course invited to join them, and not wishing to appear odd, or unable to do as the others do, will drink also. cach passing year. Quite recently we had a case of this kind in a Comnecticut town where a bright young are not only injuring your constitution and health, but are allow-ities and turned to drink. Was disburred for swindling a client. And was finally arrested for irum-eness, tried and sentenced to jail in the court and by the same judge tefore a whom he himself had often ei-quent and by the same judge tefore a whom he himself had often ei-quent in the limit of the promoter of the prime causes of drunkenness, allowing some one to coax you to take just another drink when you are unter how strong a man's but no matter how strong a man's determination not to drink too much he will dislike to appear unsociable. A young man cannot be too careful in the selection of his friends such an important part in the formation of his character and because they take and associates because they take such an important part in the formation of his character and because it is useless to ask a boy to take as a model a man of 40 or 50 years of age, as he will tell you that he probably drank when he was young just as he does himself. But if the man you offer him as a model be between 21 and 30 he can make no excuse. But if the man who enters college that I say takes offense and will often win the scret approval of which the who there who with that they had the others who wish that they had the strength of will to enable them to give offense cause you refuse to

the edge taken off in a night; and, in three or four days, you'll be wondering whether that cold amounted to anything anyhow.

That's relief. If you tackle it quick, the relief is quick and complete, if you wait till the cold is in full possession of head and lung, why, of course, the relief is quick if it comes in

A little emulsion won't clear restore your whole breath-machine in a minute; don't looking for miracles.