

OUR CURBSTONE OBSERVER

ON THE MAYORALTY.

Probably your readers have been under the impression that I have been "lost, strayed, or stolen," during the past few months. It would be somewhat difficult to lose such a wandering scribe as I am, at least on this continent; there is no likelihood of my being stolen, as I would merely be a "white elephant" in the hands of the robber; but I have certainly strayed considerably, and in various directions, since last fall. What I have found very peculiar is the fact that I happened, every place I went, to be just in time for the mayoralty election, of each locality; one would imagine that the municipal contests were gotten up for my special benefit. I was under the impression that, at least, I could return to Montreal and find myself free from the clutter and excitement that accompany such events; but, I have been mistaken. One of the first questions asked me as I walked on the platform of the Bonaventure Hotel was this: "Do you think Prefontaine will get another term?" Evidently, there was a mayoralty contest in Montreal.

Of course I felt a little rusty on Montreal political and municipal affairs, on account of my absence; but I had a pretty fair recollection of some of the leading events that go to shape the situation. "Is it not an Irish Catholic's turn this coming term?" I asked. "It is," replied my friend; "but, all the same Mayor Prefontaine is in the hands of his friends, as he calls it." I replied that I was under the impression that it was his friends who were to be hands, or, at all events, that the strings which made his friends move were in his hands. I had a distinct recollection that, about two years ago, when Mr. Prefontaine had been chosen by acclamation, he made use of language that led me to believe he was not in favor of any one man monopolizing the civic chair. In fact I remembered clearly his statement to the effect that he would never act for more than his two years, especially as the next term belonged to the Irish-Catholics.

You can imagine my surprise when told that the present Mayor recanted all that, and was in the field for a second term. I asked my young friend why it was that the Irish-Catholics did not insist on their rights, and select a candidate to oppose him. "That is exactly what they are doing," he replied; and he added, "We have a candidate, and a good one at that."

When I learned that Mr. W. E. Doran, the well-known architect who accepted the responsibility of carrying their standard in the coming battle, I said that, if there were sufficient harmony of opinion and expression of sentiment amongst the Irish-Catholics, I concluded that the election was as well as won. Three thoughts flashed in rapid succession across my mind; the first referred to the long existing feud concerning the Mayorality seat; the second thought was connected with the fact that Prefontaine's special action in seeking to constitute himself the sole individual capable of representing the city's interests; and the third thought touched upon the many special considerations of Mr. Doran. As yet I do not, somewhat in the dark, as to what

had already transpired; but I felt confident that, in such a crisis, as the present one, Mr. Doran's chances should be excellent.

During my sojourn in the United States I was pleased to find the number of Catholic, and especially Irish-Catholic Mayors, increasing. In almost every State of the Union there are to be found men of our race and creed elevated, by popular favor, to the responsible office of Chief Magistrate. Passing through Toronto I could not but notice the ever increasing influence of the Catholic element in the municipal arena, and the broadening recognition of their rights, their status, and their privileges. In Ottawa I found that an agreement similar to that in Montreal has existed and has been acted up to by the citizens of the capital. In fact no instance has yet been recorded of anyone—no matter how popular otherwise—attempting to retain office beyond a second year. I had to come home to Montreal to learn the lesson that individual ambition can induce men to run counter of all the traditions of the past.

In several localities which I visited I found monuments to perpetuate the name and works of Mr. Doran—especially consisting of churches, which he had either built or embellished. His reputation as a professional standpoint has gone far beyond the limits of this city; his career as a citizen of Montreal has been highly creditable to the place itself and to the man who has long worked silently but indefatigably for the higher interests of his fellow-men. Educationally and otherwise, Mr. Doran is eminently qualified for the office, which, apart from it being an Irishman's turn, should gain him English support from fair-minded, English-speaking Protestants, and French-Canadians. Above all since I read his programme, or rather his declaration to the electorate, I have come to the positive conclusion that he must possess a vast fund of information regarding municipal administration and, above all, the duties which devolve upon the mayor. This manifesto should alone suffice to draw an overwhelming mass of supporters around his standard.

I hope sincerely that in this instance, at least, the Irish-Catholics of Montreal, will show how deeply they appreciate their advantages, rights, liberties and duties under our matchless constitution. I have learned, even in the few days that I have again lounged around the curbstone, that a great number of the leading Protestants will support Mr. Doran, even as a considerable section of the French-Canadians. That the latter will not support Mr. Prefontaine in the manner in which some people expect they will, is becoming more apparent every hour. From information which I have received in well-formed circles, Mr. Doran will poll a large vote in the East End, which is considered by Mr. Prefontaine to be his stronghold. If my fellow-countrymen in St. Ann's, St. Lawrence, St. Mary's, St. Gabriel's and other wards do their duty in this crisis, Mr. Doran should triumphantly carry the day.

MISSIONARY WORK.

"The Missionary" is a small publication issued by the Paulist Fathers, in which the experiences of each missionary, in his work for the Catholics, are combined and made public without going into the details of which particular Father wrote a special article, or delivered a special sermon, we will reproduce a few wise comments, the result of careful observation and long experience. "The Dead-Line of Human Respect.—This is the rock we run foul of so often—the dead-line of human respect. You must needs know dear Missionary that only grace can break down that barrier. Preaching, exhortation, instruction, seem powerless to thwart this troubling master temptation of the American mind: "What will they think of me if I become a Catholic?" It makes one sad to feel that there are so many who run into "bad faith"—as we say theologically—when they come to think seriously of the claims of the true faith. On one hand we have the object-lesson put before us so often that the conversion of non-Catholics is the result of grace—God's direct work; on the other, we are forced to gently blame those who, seeing the light, will not follow it, because human respect, social chimeras, imaginary ostracisms stand in the way. In this

dilemma what can one do but pray, always and everywhere, and assist every one to pray that such petty things be not interposed to prevent grace from completing its initial saving work in immortal souls? Here is another very important paragraph, and one concerning us journalists: "It is simply deplorable to find such deep and wide-spread ignorance concerning Catholic teaching among those outside the fold. It has come in good part from an irresponsible press. Our separated brethren in days past were deluged with the cheap stuff, and although there is a discernible change for the better, much still must be done to put our faith and our people in a true light before the American people. Considering the peculiar and prejudiced spirit that prevails in certain circles in Newburgh, our experience there was encouraging and healthful. Many renegades were stirred to decent conduct, backsliders were made to feel ashamed of themselves, and the general impression formed among non-Catholics was reassuring—as attested by their phenomenal attendance. Similar attestation might be made of St. Peter's, Poughkeepsie, where the enthusiasm was also genius and the results as gratifying. Seventeen converts resulted here to twenty at Newburgh."

THE HOLY FATHER'S POLICY.

"Innominato" the Roman correspondent of the New York "Sun," like all well-informed political or national writers seems to have developed a faculty of taking a bird's-eye view of every diplomatic situation in Europe. However, he furnishes details regarding the Holy Father's sentiments, his thoughts, his most secret designs, with a minuteness which might give rise to some suspicion. That "Innominato," is well informed we have no doubt, that he is a keen observer is evident, but we fear that even these advantages

might tempt him to try a little invention and to draw upon his imagination. Otherwise, he must be which is not likely—a most intimate associate of the Holy Father. His recent letter on "France and the Vatican" would lead to such a suspicion. After asserting that the relations between France and the Vatican had of late taken on a dramatic character, he says: "It was not merely a contest between the Vatican and the Quai d'Orsay, a courteous contest by the

way, as the French Government never failed to show moderation toward the Pope; it was, besides and particularly, the bringing out of the acute, though silent and hidden conflict between the enemies of the Papal policy, and the adversaries of the Triple Alliance, aided by the old parties of reaction. It may be imagined with what eagerness these rivals endeavored to make capital out of the anti-clerical attacks in France."

This is followed by a whole column of details that only an "alter ego," of every diplomat on the continent, could possibly obtain. As for example when he says: "Leo XIII., has felt personally the unpleasant recoil of this state of things on the whole body of his policy. So he has increased the number of his councils, he has uttered cries of alarm. At one time he thought of promulgating an encyclical, in which he should recapitulate the benefits which he has steadily showered upon France, and, in a pathetic conclusion should protest against any anti-clerical measures. With the true spirit of abnegation and a deep understanding of the French keyboard, he decided to give up this rather solemn method of expressing his feelings, justly fearing that such action might have serious consequences. Moreover, the intelligent apprehension of the Nuncio, his sure and accurate fingering, his unweary and universal activity, had after the first few days, decided the impact of the assault. Itself uneasy, the French Government acted the part both of lightning and lightning conductor. The Pope's vigilance, however, was not relaxed for a moment. In his talk with authorized persons, whether French or of

other nations, he repeated in a thousand forms the following declaration: "I am the head of the Catholic world. My priest's conscience does not allow me to look on in silence when measures are being taken against the interest of the Church. It is my duty to speak. I know that my protests may bring on unpleasant consequences. But duty above all things. I have reason to believe that these warnings, dropped in the right places, have not failed to produce some impression."

This certainly forms most interesting reading; however, be this the true statement of what occurred, or a sketch of what might, probably have been said and done, it leads to a very fine passage, and one worthy a gifted pen and a fine mind. It is this:

In this succession of incidents there is a great and fruitful lesson. It is the proof that the policy of the Holy Father, in accord with the harmonious totality of Roman ideas, has been stamped in the die of great works; it bears the impress of political prophecy, of the sense of opportunity and of healing virtue. Therefore the recent episodes, though they have disturbed men's minds, and though in other directions they have done France irreparable harm, have furnished a demonstration whose value and importance are inestimable. Without the Pope, without his intervention and his faith in the destiny of the Gaelic land, new ruins would be heaped upon her soil and would sadden the friends of France at Rome and in the Orient. Thus his inflexible perseverance, his robust and superior optimism, his confidence in the ideas and the future of the French nation, have borne fruit."

THE PILGRIM FATHERS.

As a rule, we have very mistaken ideas regarding that famous band of religious exiles, known as the Pilgrim Fathers; but certainly we were not prepared for such a description of these venerable founders of a peculiar colony as given in an American contemporary. The writer is a resident of Plymouth, and he seems to be familiar not only with the history of the quaint old apostles of a strange creed, but even with that of their descendants. The whole letter is too lengthy for reproduction; but we cannot allow the following to go without giving our readers the benefit thereof:

"Two hundred and seventy-nine years ago this week the Mayflower cast anchor here for the purpose of discharging 100 contract laborers sent from England at the expense of John and William Pearce, two London merchant adventurers, who left \$12,000 by the venture; for the Pilgrim Fathers had "conscientious scruples" against paying for their passage in work or kind, and after they had eaten the food and drank the ale and rum that came out of the Mayflower, they kicked over their contract, and shifted for themselves. During the first winter half of the poor creatures died of hardships and disease. Of the remainder two were hanged for murder and one was murdered by a brother Pilgrim Father. From the forty odd men and women who survived millions claim descent. The truth seems to be that there are not more than 30,000 living persons who are descendants of the Pilgrim Fathers, and most of these are scattered about this State."

A few days ago a great many professional speakers and writers whose board, bed and washing has been paid for years by the exercise of vivid imaginations in talking and writing about the Pilgrims, were here to dedicate a church, which they claim is the original Pilgrim Church and has existed as a religious body from the time of the Pilgrims. The building is in the school of architecture which Thomas Carlyle

denominated "Cov House Presbyterian." It cost about as much as the cheap and temporary churches which are built by mission priests when establishing parishes in manufacturing towns. It is feeble in numbers and influence. I counted six times as many souls coming out of St. Peter's Catholic Church here after High Mass to-day as came forth from the Pilgrim's Church, or more properly speaking, meeting house.

"Some of the descendants of the best families of Pilgrim days, are Catholics. Bishops Chavous, Fenwick, and Fitzpatrick, were very successful in converting descendants of the Pilgrims and of the Puritans who landed at Salem and Boston. The Rev. Father Bodfish of this diocese, is a direct descendant of a Governor of the Plymouth colony. Archbishop Bayley, was of the same stock, and in several Catholic parishes of Boston and New York, there are nearly 200 descendants of the Pilgrims. If the New England historians would revise their books and write the truth about the Pilgrim Fathers, their writings would be vastly more interesting as showing how a flock of honest laboring men and women, pitchedforked hater-skelter on a leaky ship and compelled to herd with rascals and bad women who were the scum of England, pulled themselves together on a bleak shore, ridged the colony of the worst members, compelled the idle to work, and the vicious to keep within bounds and built up a sober and thrifty community, wherein men and women of opposing religious and antagonistic races managed to fall together on many issues for the common welfare. But instead of writing the cold facts the Yankee romancers have filled books with falsehoods about the Pilgrims fleeing from religious persecution to found a church without a Bishop and a State without a king, as their canting phrase goes."

In our next issue we hope to be able to afford more information of an interesting character regarding these progenitors of a strange community.

THE IRISH LANGUAGE.

The St. Louis "Review," Mr. Arthur Press' admirable little publication reproduces from the "Gaelic League Weekly," (Dublin), of Dec. 2nd, a most timely article upon the teaching of the Irish language to children. It certainly has a genuine ring about it; and thus it runs:

"To ignore and neglect a language known to the pupil, in educating him, is a radical and elementary blunder. It is a well-recognized fact now in civilized countries—it is beginning to be recognized in Ireland, where our school systems are at length being forced to substitute civilized for antiquated methods—that the great object of education is not the storage of facts, however useful, in the youthful mind, but the development of the mind itself. In this process by far the greatest and most important part of the work, and the natural basis of all the rest, is done before the child ever goes to school—it is done in the natural process of the acquisition of the language of his parents. Not all the teaching that he may receive in all his after-life compares in any degree with this first part and foundation of his education."

"The parent who has a command of Irish and does not allow and encourage his children to speak it, commences the bad work of mis-education. He deprives the child of the primary advantage of mental development through a medium which the history of Irish intellect proves to be peculiarly apt for the purpose. The school which ignores

the language that the children knew most of—even though they are foreign at home to stammer constrained and incomplete thoughts in a hardly known tongue—completes the educational crime.

"No Irish-speaking child, no child of Irish-speaking parents, ever yet acquired in school one-tenth of the power over English that his parents had over Irish without any school. In the true sense of education—the drawing out of mental faculties—the schoolboy child has not one-tenth of the education of his Irish-speaking parents, even though they may be illiterate."

"For the children of Irish-speaking parents, bilingual education—that is to say, the use of Irish as the medium for teaching English and other subjects—is not only more desirable, but shorter, simpler, and easier than the system which ignores the parental language. This is evident to whoever thinks the matter out, but we shall return to the proof of it at another time."

While we will be glad, should we have that privilege, to read the proof to be presented, still we do not think that the truths set forth in the above require any corroborative evidence. Every line of the foregoing is exact, and the truth of the assertions made therein is self-evident. If parents, who speak Irish, would only teach it to their little ones, they would be doing a patriotic deed and would facilitate to a marvellous degree, the operations of the Gaelic League.

Men heap together the mistakes of their lives and create a monster which they call destiny. Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.

Japan is now so far advanced as to make its own electrical machinery. Nine times out of ten it is over the Bridge of Sighs that we pass the narrow gulf from youth to manhood.

MISSIONS IN BROOKLYN.

A report of the spiritual success of the missions recently brought to a close in the Catholic churches in Brooklyn has been looked forward to with much interest by the priests and the people says a non-Catholic newspaper of that city.

The average attendance at the morning masses at the churches was 47,044, and at the evening services 40,001. In several of the churches afternoon services were also held. These figures however, do not do justice to the attendance, as in all the churches the missions lasted for from one to four weeks, and each week the congregations changed from all women to all men, or married women to single women, and the same for the men. A total of 123,078 confessions were heard, as follows: Men, 48,714; women, 63,233, and children 11,031. The number of communicants, those who received holy communion are given as 123,652; men, 49,332; women, 63,714, and children, 10,606. There is a slight difference between the number

that went to confession, and the number that received holy communion, and as it is obligatory in the Catholic Church for all intending communicants to go to confession before receiving the sacrament, this difference is explained by a number of children who went to the confession and were too young to receive holy communion, and also by others, adults, who went to confession in other churches.

While seeking to get all the members of the church to attend the special services, efforts were also made by the priests to bring as many non-Catholics as possible within their influence, and in the 26 churches included in the statistics at hand, 397 non-Catholics have either been received into the church or are under instruction preparatory to being received. This is considered a very good showing. During the mission nearly 2,000 adults were confirmed by Bishop McDonnell. The estimated Catholic population of the parishes named in the list is placed at 175,366.

THANKS OF THE ORPHANS.

The Sisters of St. Patrick's Orphanage beg to thank on behalf of the Orphans all their friends who so kindly sent presents at Xmas and New Year:

- B. Tansy and friends, 31 turkeys and geese; O. E. Hart, 1 barrel of apples and 2 cases onions; M. Burke, 2 turkeys; Mrs. O. McGarvey, 1 case oranges; Dr. Macdonald, 1 barrel of apples; P. A. Milloy, ginger ale; Blouin, Desjorges and Latourle, candy; Gallery Bros, cake; Christie Brown, 1 barrel of biscuits; John Barry and Sons, 1 barrel of apples; Lang Manufacturing Co., 3 boxes of biscuits; Mrs. Bond and Miss Coleman for collecting for Xmas (received friends who contributed to it); Mr. Hart, 1 case of oranges; Mr. Nelson, toys; Miss Bessie Milloy, toys; Gault Bros., ribbon; Mr. Jos. Ogilvy, 15 doz. handkerchiefs; Mr. Brown, 4 Xmas trees; Mrs. Burns, 1 Xmas tree; Miss C. Madden, toys; Mr. Carley, \$2.00; Mr. Thos Lynch, \$1.00; Mr. Wills, 1 case of gold fish; Miss Cassidy, fancy goods; Mrs. Loxe fancy goods; Mr. Thelam, \$1.00; Hudson, Hebert and Co., 1 pair of candy; Mrs. Bond, aprons and toys; Miss Haines, candy; Mrs. Hall, cake and fruit; B. Walsh, candy; Mr. Pettels cake; Mr. Hamilton, toys and sleds; Miss A. Murphy, candy and fruit; Miss Madden, toys; Miss C. Sparks, aprons; Miss Scullion, toys and aprons; Miss Coleman, fancy goods; Mr. Tooke 2 dozen collars; Cadieux and Derome, fancy goods; Mackenzie and Co., ribbon; Mr. Senecal, a Holy Water Font; Mr. A. Gauthier, a crucifix; Mrs. Jas. Milloy, Lacrosses, bats and toys.

THE BRIBE SPURNED.

That New Yorker who left in his will the sum of \$25,000 for one of his nieces on condition that she would give up her intention of entering a convent—since the will was drawn she has done so—and virtually abjure her Catholic belief, must have labored under a singular misapprehension of the value which a true Catholic puts upon his or her faith.

"What doth it profit a man," queries the Bible "to gain the whole world and lose his soul?" The conditions which the aforesaid decedent required of his niece before the money named for her could come into her possession, if fulfilled by her, would be tantamount to a denial of her faith, to an act of treason of her God and to spiritual suicide. Doubtless \$25,000 would be a temptation to some weak souls in a case like this; but, thank heaven, the young Catholic woman to whom the bribe was offered has spurned it, and declared that she holds the faith and her soul's salvation too highly and dearly to contemplate even for an instant the acceptance of the offer.

But, alas, that there should ever be such a temptation spread by hands which ought to protect instead of seeking to destroy their own kin. What a pity is it not that, in this closing year of the nineteenth century, and in a land which lays claim to such enlightenment and liberality, there should exist bigotry so bitter, as to make the abandonment of one's religious convictions and belief a sine qua non for the reception of one's share in the family estate!—Catholic Columbian.

ADVICE TO YOUNG SINGERS.

Since my arrival in America I have received a great many letters from young singers asking advice in regard to their future careers, says Alvarez, the celebrated tenor now in New York. A professional singer has little time for the pleasures of correspondence, but I am glad to offer a few suggestions to the unknown friends who have thus honored me with their confidence.

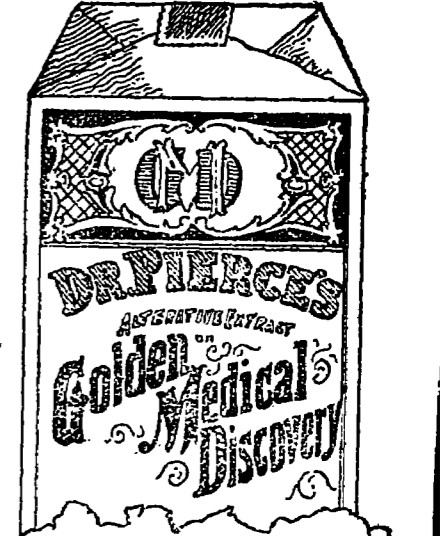
First, in regard to the voice, I am inclined to believe that any person possessed of health, a deep chest, a good larynx, and with no confirmed bad habits in tone production, and who has in addition an inexhaustible supply of perseverance and patience can sing.

Concentration of purpose is the true success in singing, as in every other art and occupation under the sun. Granting then, that you have a good if not a great voice, what are the next essentials for an operatic career?

Youth. You will need all the years of your life to perfect your art, and the sooner you begin after completing your physical development the better. It is a great mistake, however, to begin using the voice before attaining the growth. The vocal organs previous to this time are immature and a very little strain will weaken and often ruin them beyond repair.

Properly equipped at the start with voice, youth and health, a singer has much in his favor, but more is yet required. In operatic and in fact in all stage work a pleasing personality, particularly for women, is desirable—I might almost say indispensable. A singer of unlovely or disagreeable appearance starts in her or his work terribly handicapped. The talent must be phenomenal to overcome the adverse impression given to the audience.

But more yet is required for a sincere artist. A thorough knowledge of music in all its branches is vital. Nearly every one of our great artists is a skilled musician. The study of music should be thorough, long before vocal training begins. The better the musician the quicker are the results in the cultivation of the voice.



Is a genuine specific for diseases of the stomach and organs of digestion and nutrition. No other medicine has had so remarkable a success in curing diseases affecting the heart, liver and lungs, whenever these diseases, as is commonly the case, were caused by "weak stomach" and impure blood. Food imperfectly digested cannot be perfectly assimilated. "Golden Medical Discovery" restores the organs of digestion to perfect working order. Foul blood must result in a foul body. The "Discovery" purifies the blood and increases the activity of the blood-making glands, so increasing the quantity and quality of the blood supply. It has been tried by over half-a-million people. It has cured ninety-eight out of every hundred who have tried it.

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