



MR. DORAN ACCEPTS REQUISITION.

Enthusiastic Meeting of Irish Electors at St. Patrick's Hall.

At St. Patrick's Hall on Thursday evening, Jan. 4, the Irish electors and representatives of other creeds and nationalities joined hands in requesting Mr. W. E. Doran to accept nomination as candidate for the mayoralty of the city of Montreal.

Mr. Michael Fitzgibbon, who presided, said: "It is unnecessary for me to say very much on behalf of Mr. Doran; he is too well known to need any endorsement from me."

Mr. Doran, in accepting the requisition, said: "I do not intend to make a speech this evening, but I certainly cannot but feel gratified at the result of the efforts on the part of my friends—and it shows me that I have friends in the city of Montreal—

Mr. Doran then read the following letter of acceptance: Sir William Hingston and other signatories: Gentlemen,—A glance at the signatures contained in this requisition convinces me that I should at once accept the candidature offered me for the high position of first mayor of "Greater Montreal."

erous signatures of all classes and creeds to the requisition presented to me to-night, and I am also happy to see appended to it the names of gentlemen who represent Hebrew and other minorities of this cosmopolitan city, whose rightful claims to representation will, I hope, also be recognized.

But, gentlemen, the fact of being of a certain race or creed is, of itself, no ground for asking the suffrages of the citizens. The candidate must possess the necessary qualifications to fill the office.

"It has been urged that a man should first be an alderman before being selected for mayor. Well, the charter of this city and most great cities leave the citizens free to choose. There have been good mayors who had previously been aldermen, and there have been equally good mayors who had not.

I shall now outline to you the programme I intend to follow should I be elected: The charter of the city provides that the mayor "shall have the right of superintendence, investigation and control over all the departments of the city and shall especially see that the revenue of the city is collected and expended according to law, and that the provisions of the charter as well as all by-laws, rules and regulations of the city are faithfully and impartially enforced."

The legislative functions are entirely the prerogative of the Council, but, to again quote the charter, "The mayor shall, from time to time, lay before the council such proposals for alterations or amendments as he may deem necessary and advisable, and shall communicate to the council such information and suggestions as may tend to the improvement of the finances, police, health, security, cleanliness, comfort and progress of the city."

Among the subjects which will receive my attention, I may mention the equalization of taxation, which is now levied in an arbitrary and unjust manner; notably the water rates, which are too high all round, but press most heavily on the poorer classes, being based upon rental.

too high for rent, should he pay more than his just share of taxes? Value is the only fair basis of taxation. The city should also give pure water to its citizens.

Two subjects which are of great interest to-day are the reduction of insurance premiums and a reduction in the price of gas.

To the first of these I would give my personal attention by obtaining improvements in the building by-laws and also by an investigation after each large fire to see if the loss could have been limited and by what means.

If any defects be found in the equipment of the fire brigade the city should remedy the same. If the methods of the fire underwriters should prove to be at fault, they should be asked to improve them. A very useful adjunct to the city's fire protection system would be a fire boat maintained in the harbor, to protect the shipping. By laying special mains through the business section of the city its pumps could throw an unlimited supply of water to the points most needed at a very small cost.

As regards the gas question, we have had a report from an expert, which, to my mind, does not render full justice to the citizens' side of the question. The estimated cost of house services are too high. These and the cost of meters are included in the sum on which interest must be earned, although it is well known that the meter rentals equal thirty per cent of their cost.

The duplication of a gas plant for a city like Montreal is a serious matter, and should not be undertaken except as a last resort. The city, however, should have the power to do so if necessary.

There is one phase which should not be overlooked. Monopolies frequently exceed their powers to such an extent that their charter may be attacked in the courts. One attorney-general in the State of Illinois brought a number of them to book. It might be worth the while of our city attorneys to examine the history of our local monopolies and see if the courts may not be invoked.

I have, on the Harbor Board, advocated the building of a new wharf to connect the eastern and western piers, the new construction to be of ample width to accommodate an elevated railway, leaving the wharf levels free for vehicular traffic. I would ask the council to endorse the scheme and to connect Notre Dame street east with the new wharves, both by bridges and culverts.

I should lend all my efforts to continue the work of building greater Montreal. I would propose federation with those municipalities of the island which would not consent to fair annexation terms. The federation could probably occupy itself in providing joint water supply and sewage and in laying out boulevards and parks, while land is now cheap in the outlying districts.

In conclusion, gentlemen, allow me to express my appreciation of the high honor you have conferred upon me. If your nomination be ratified by the majority of our fellow-citizens at the polls, I hope to justify your

and their confidence. In any event, I sincerely thank you.

Mr. Bickerdike, Dr. Guerin, Hon. W. A. Weir, Mr. J. C. Walsh, Mr. T. J. O'Neil delivered addresses complimentary of Mr. Doran and in support of his candidature.

Mr. John Archibald, president of the Architect's Association, said that the members were unanimous in their support of the candidature of Mr. Doran.

Mr. B. J. Coghlin had a few words of praise for the candidate. He referred to the record of Mr. Doran as a citizen, and emphasized the fact that only honest men are wanted at the City Hall.

Mr. Frank J. Curran said that the Irish citizens of Montreal had every reason to congratulate themselves on having such a candidate as Mr. Doran to fight for.

THE ENGLISH EDUCATION QUESTION.

Letter from the Catholic Bishops.

The London Tablet states that the following letter has been issued by the Bishops of England and Wales, and will shortly be read in all the churches:

"Letter of the Bishops of the Province of Westminster.

"Dear Rev. Father,—As you are aware, there will be a General Parliamentary Election in the course of a few weeks. It is not part of the pastoral duty of the Bishop to interfere in what are generally called politics, but there are questions arising from time to time which are so intimately bound up with religious principles that they cannot be passed over by the authorities of the Church.

"According to the reply received Catholics will be able to distinguish with greater or less sureness their opponents. The Bishops, while fully recognizing the many complex questions before the electorate and the difficulties in many cases of a decision on the part of the electors, feel every confidence that those of their flock who have the right and duty of the suffrage will exercise the same according to their conscientious convictions and in the manner which they feel to be most favorable to the sacred cause of the religious education of their children.

"Praying God to bless you and your flock—I am, your devoted servant in Christ.

"FRANCIS, Archbishop of Westminster.

"(On behalf of the Bishops of the Province.)"

So popular is Bickle's Anti-Consumptive Syrup as a medicine in the treatment of colds and coughs or ailments of the throat, due to exposure, to draughts, or sudden changes of temperature, that druggists and all dealers in patent medicines keep supplies on hand to meet the demand. It is pleasant to take, and the use of it guarantees freedom from throat and lung diseases.

Kindness is not a commodity for barter; you cannot buy it. It must be given as a free gift or not at all. Yet in this world of so much sadness and weariness there is nothing more precious.

PASTORAL LETTER OF HIS LORDSHIP THE BISHOP OF VALLEYFIELD. THE OATH.

(Continued from Last Week.)

It would therefore be an error, and it is probably a very common one, to believe that there is no real oath binding upon the conscience, only that taken in the presence of magistrates and by the authority of the laws and with certain recognized expressions.

You see, then, dearly beloved brethren, that the oath is a religious act of the first order, calculated to give glory to God, to honor His name; it is a homage to his sovereign truthfulness; it is, therefore, in itself something promised—honest, although it has been established only to serve as a remedy against human weakness, and as a necessary means to prove what we advance.

In effect, it is the remark of St. John Chrysostome, repeated by the holy Council of Trent: The use of the oath does not go back to the beginning of the world. It was introduced much later, when the malice of men, prodigious growth, had spread itself all over the earth, when nothing had remained in its natural order and state, when all had been troubled and confounded in a deplorable manner; then came the use of the oath, because perfidy and corruption had become such that men were no longer able to confide in one another and were obliged to take God as a witness for what they said.

It would be, adds St. Augustine, to attribute to the oath an origin other than that which is really its own. If, among men, there had never been either lying or deceit, people would never have dreamt of having recourse to this means.

It is God Himself, dearly beloved brethren, who established and sanctioned the use of the oath, as we may see in many places in the Sacred Scriptures: "Thou shalt fear the Lord thy God and serve but Him alone and swear by His name." (Deut. vi., 13). "Lord," says holy King David, "who then shall be found worthy to inhabit Thy house?" And he answers: "He who shall have sworn not to deceive his neighbor." (Ps. xiv.)

God swore by Himself to assure the promise that He had made to Abraham, because, says the Apostle, there was no being greater than He by whom he could swear. (Heb. vi., 13.) And St. John points out to us, in his Apocalypse, an angel who, with his hands extended towards heaven, swears by Him who lives in all centuries. (Apoc. x., 6.) We also see the oath frequently used by the patriarchs of the Old Law. Abraham swears by the Lord, the High God, that he wishes to have nothing from the King of Sodom, not even a thread from his garment or a string from his shoe. Eliézer, messenger of Isaac, swears by the Lord, the God to Whom all things belong, that he will take no daughter from the country of the infidels to become the wife of the son of his master. Jacob swears to Laban, his father-in-law, never to break the compact they had just made. Joseph swears to his dying father to bring his body into the land of Canaan and place it in the vault of his ancestors. David swears to Bethsabee that her son Solomon will succeed him on the throne. The Apostle St. Paul frequently employs the oath in his Epistles. He writes to the Romans: "The God whom I serve in spirit and in truth is my witness that I do not pass a single day without calling you to mind." (Rom. I., 28.) To the Corinthians: "I take God to witness and on my soul that, if I have not come among you sooner, it was to save you from the punishments you have deserved." (2 Cor. I., 23.) And addressing himself to the Philippians: "God is my witness to the tenderness with which I love you in the bosom of Jesus Christ." (Philipp. I., 8.)

Among all people, ancient and modern, civilized and uncivilized, the oath has always been, and is still, in constant use, and has always had given to it a religious and sacred character.

To contract alliances, to conclude treaties, to establish relations between sovereigns and their subjects, to regulate differences, to end disputes and cement union between families, to assure the proper administration of justice, to guarantee and protect the honor, property and lives of the citizens, the oath is employed. This practice is a universal one, and what is remarkable about it is that despite the great diversity in the ceremonial and formulae, the oath is always a call upon the divinity to bear witness to the sincerity of the human word. The Church herself uses the oath in her most solemn acts, she exacts it from her pastors before their consecration, she submits it to the faithful when she calls upon them to give evidence.

It is, therefore, an established fact that the oath is in itself an act of religion, that it is of a nature to give honor and glory to God, and that it offers, as St. Paul says (Heb. vi., 26) "the greatest certainty that we can obtain of the truthfulness of a word."

By this right, it is the base of all social order in the actual state of humanity, it is a necessary instrument in the hands of men to maintain the observance of justice, to give to all the highest possible guarantee against weakness or human malice, the but too logical consequence of the original fall.

But, in order that the oath could attain an end so elevated and so important to common security, to swear honestly, there are certain essential conditions, without which it would deviate from its end, to become a source of the gravest disorders. These conditions, the Holy Ghost points out to us in the following terms:

"You shall swear by the Lord, but with truth, with judgment and with justice." (Jer. iv., 2.) These words comprise, in short, all that is necessary for the rectitude and holiness of the oath. If the oath be without truth, says St. Thomas, it is false; if it is without justice, it is pernicious; if it be without judgment, it is indiscreet. In the first place, it is necessary to swear with truth, that is to say, that truth should be the groundwork and principle of the oath, that it should be affirmed in good faith, with sincerity, without any disguise of words capable of deceiving our neighbor, because we cannot deceive God, and it is He who is called upon to bear witness. It is, therefore, necessary, above all, to fix in our mind the sense of the formulae that we employ, regarding the meaning that it bears, not only for ourselves, but also for those who hear it and accept it.

We must also have a certain and exact knowledge of what we affirm under oath, feel no doubt in ourselves regarding it, or, at least, only swear within the measure of certainty that we possess regarding it.

If it be question of a promissory oath, as, for example, that taken by persons called upon to fill certain administrative functions, it is indispensable for them, in pronouncing it, to have the firm purpose and will to strictly fulfil all the duties attached to the office confided to them, and to faithfully keep all their engagements. The want of truth in an oath renders the swearer guilty of perjury, a terrible crime, which embraces at once the qualities both of blasphemy and sacrilege, since it profanes the name of God and makes it serve as the support of a lie. It is, at the same time, an outrage to public morals that lose thereby an essential means of having the rules of justice and honestly observed among men; it is a grave menace upon society in general which has a need of being able to count upon the respect due to the oath in order to maintain itself in good order and to guarantee the protection of its members.

(To be Continued.)

SHAMMING ANIMALS.

It is said that certain animals offer pretense to be ill so they will not have to do things that are distasteful to them. This is particularly true of cavalry horses. Often they will pretend to be lame so as to get out of attending drill.