

THE STRUGGLE FOR LIBERTY OF CONSCIENCE IN MATTERS OF EDUCATION

With Which Catholics are Confronted Throughout the World—The New-day Shibboleth of Educational Reformers Means a Sacrifice of Freedom.

We have only to scan the columns of the daily press, to see what a large share of public attention is devoted to the subject of education. Nor is this to be wondered at, when we consider its importance as a factor of success in life.

The more advanced in civilization and up-to-date progress a nation is, the more watchful and jealous it is in educational matters. Experience, also, teaches that if a country would occupy a prominent place in the race of nations, she must educate and train her people. For nobody will deny that, all things else being equal, a regiment of soldiers, a ship's crew, a body of artisans, or a country's horde of common workmen, will prove more efficient when educated than they will when ignorant.

It has long been acknowledged that amongst European nations Germany leads the van in popular education, and this race of phlegmatic and hard-headed Teutons demonstrated to a nicety in 1871 its power in the field of battle, just as it is doing to-day in the fields of manufacture and commerce. Those who have given the matter serious thought attribute her success in both cases to the superior training and education which her citizens have to undergo. Strip it of its hard militarism and the attendant barbarisms and Germany's educational system is, perhaps, the most thorough and farthest reaching amongst national educational systems.

In no countries in the world has education of late stood so conspicuously in the foreground of public questions as in England, Ireland, Canada and the United States. This prominence has its own significance, and indicates a state of unrest and dissatisfaction.

In these countries Catholics are either in a minority or under an unsympathetic or hostile government. They make no pretence of concealing their dissatisfaction, the honest causes of which are easily discernible. They know the practical importance of education and that they are terribly handicapped in the race.

In each of these countries they are unjustly deprived of one or other, or of both, of two privileges necessary for perfect citizenship. First, the right to teach their children their own religion in their own way, and secondly, the right to receive that financial aid and legislative sympathy to which they are justly entitled as law-abiding citizens.

All their grievances may be classified under one or other of these two general heads. In no way do they desire, seek or aim at the destruction or impairing of the educational privileges of their Protestant brethren, to whom the national system is, ipso facto, satisfactory; but merely ask that that system be made sufficiently elastic to afford them the full and just rights of honorable and conscience-free citizenship.

In the lurid light of the history of three centuries of direct persecution of Catholics in the United Kingdom of Great Britain and Ireland under the penal laws, it is not necessary to establish by proofs the very palpable truth that the so-called Reformation dogma, "liberty of conscience," meant little else than the tyranny of the majority conscience over that of the minority. Nor can it be reasonably urged that the Catholic Church set the example in this respect, for in pre-Reformation times all Christendom was at one in matters of faith, and recognized by one spiritual guiding and governing authority.

Rule by majority has its disadvantages, and, when carried into effect ruthlessly and all too freely, often succeeds in perpetrating astounding acts of injustice. "Believe what you like, but do as the majority do"—which means, for Catholics, a life of religious hypocrisy for the sake of pleasing the many—has become a now-a-days shibboleth, amidst the levelling tendencies of an over-ruled freedom. It is, therefore, interesting to notice how the greatest English speaking countries are dealing with this ever-glowing question of education. From a purely Catholic standpoint, it must be conceded that, at present, Protestant England, in England—but not in Ireland—displays the freest spirit of toleration and the most earnest intention to recognize the liberties and sentiments of religious minorities in educational matters. The recent action of the Province of Manitoba, which was sanctioned and applauded by the bulk of Protestant opinion in this country, is rank tyranny, compared with the educational reforms now in process of development for the relief and efficiency of denominational schools in England.

This looks strange, indeed, when stated of a Province of a Dominion whose charter of liberty guarantees, in the fullest measure the rights and privileges of religious minorities. But so it is. The tendency of the British Government, boldly but unaccountably evinced during the late parliamentary session, is to deal fairly and liberally with all denominations, to provide equitable financial assistance, and to safeguard the rights of conscience in a schoolroom.

The same sense of obligation is manifest in the provision made for Catholics in the army and navy, to both of which services, it may be honorably mentioned, British Catholics contribute more than their due share.

Not long ago, the flagship families, the Cambrian, the Hawke and the Sunrise were at Nice, and the three hundred Catholics on board of them were allowed the opportunity to make a spiritual retreat, and to receive the sacraments of confession and communion.

In the face of the growing spirit of tolerance and sense of justice, visible in the mother country, it must be regrettable for every honest Canadian, who has

the welfare of Canada at heart, to reflect that, in this broad, fair land, peopled to a great extent by the descendants of those upon whom the hand of injustice, intolerance or misrule fell too heavily, the spirit of religious bigotry, almost to blood, still dwells and asserts its pernicious influence.

Mr. Laurier may or may not settle the Manitoba School question—at least to the satisfaction of the aggrieved—but in either case there will remain lurking in the land a demon, which only the good sense, religious tolerance, mutual forbearance and the most unselfish patriotism on the part of Canadians can ever drive out.

As far as Ontario is concerned, Catholics, in the matter of education, have little to complain of. Yet, even here, the finger touch of the same spirit is visible. The Catholic has the right by law to withhold his support from his own schools and direct it to the public schools, as against the undetachable support of the Protestant rate-payer to the public schools. Fortunately, in practice, few, if any, Catholics avail themselves of this insulting privilege.

Strange again, as it may seem to many, in the United States, the land of liberty par excellence, Catholic education is ruthlessly handicapped. As a separate school system, it has merely the sanction of the State, without any State assistance. More than this, here is furnished a remarkable instance of liberty and equality going hand in hand to form a tyranny. For, in the matter of education, the Catholics are the slaves of the majority. Durable school-rates are their very substantial contribution of conscience-money to the treasury of perfect equality. How a people, who would smash the Union into a hundred pieces rather than tolerate a state church, can view with equanimity and satisfaction state schools which, practically, exclude the children in a Catholic population of seven millions, can only be understood by a person who recognizes no higher power or authority than the State.

Yet here, again, we see the same indomitable courage, unwearied perseverance, ever enduring patience displayed by American Catholics,—enough to convince any rational being of their unalterable determination to adhere to duty, and to educate their children as Catholics. It is no mere sentiment, but a religion, with them. If all the money spent by them for educational purposes could have been applied to their own schools, these would now be unexcelled in the country.

The intense clinging of the Catholic body to this idea of Catholic education is almost piteously conspicuous in the report of Cardinal Gibbons, in his capacity of Chancellor of the Catholic University of America. He says:—

"I beg leave to remark that the number even of lay students must largely depend on the encouragement given by the bishops and clergy of the country to the studious youth in their localities to attend the Catholic University of America for their higher and professional studies."

Many hundreds of young Catholics are pursuing such studies in the non-Catholic universities of the country. Can they not, for the future, be turned toward the Catholic University?

We all know how many and how plausible are the arguments in favor of the older and more celebrated secular institutions, but we also know how much more weighty are the reasons why our Catholic youth should be directed toward our central institution of Catholic education.

It is very important that combined efforts should now be made by us all to build up and make thoroughly successful the University which we, with the strong encouragement of our Holy Father, the Pope, have called into existence.

In Ireland, too, the struggle for higher Catholic education is being maintained against similar antagonistic forces; but here the grievance amounts to an enormity, in as much as the Catholics form a great majority in the land.

The Irish Catholic bishops refuse to countenance a University education which is either Protestant or Godless. Out of 1500 students of Queen's College, Belfast, and Trinity College, Dublin, which are the two principal seats of learning in Ireland, less than one hundred are Catholics.

"In this condition of things," say the bishops, "it is hardly a matter of surprise that educated Catholics are not numerous in Ireland. We take Trinity College, Dublin, with its endowments, and its privileges, and seeing what is done by public funds and legal enactments for half a million of Protestants of the Disestablished Church of Ireland, we claim that at least as much should be done for the three millions and a half of Catholics. We do not seek to impair the efficiency of any institution. We do not want to take one shilling from the endowments of any other body. We look—apart from the consideration of our own inequality—with much admiration and sympathy upon the work which Trinity College and Queen's College are doing. But, we ask, as a matter of simple justice, that the Catholics of Ireland should be put on a footing of perfect equality with them."

This pronouncement has a value and force not only for Catholics, but for their non-Catholic fellow countrymen. It is no paltry insular manifesto, but one which might be adopted and issued by a pan-Catholic Assembly of the leaders in Catholic education. Calmly, lucidly, in the most dignified language and spirit, their exact position is stated, and it amounts to the one, everlasting cry for ordinary simple justice.

The concluding words of the resolution, pregnant with the wisdom and experience of generations, in their stately simplicity and truthfulness, should go home to the heart and judgment of every English statesman:

"Perhaps reflection on the history of this one question may make clear to Englishmen why Irishmen desire the management of their own affairs, and stand aloof from the actual government of the country in a spirit of distrust and alienation."

Wherever we look, the same unanimity and purpose are evident. Whether it be

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the French or Catholic half breeds of Manitoba, the Catholics of free America, the rapidly growing Catholics of old England, or the fettered, but bravely struggling Catholics of Ireland,—all, without exception, claim the right of unrestricted Catholic education and equal state aid and sympathy. EDUCATION.

OUR REVIEWER

HAS SOMETHING TO SAY ABOUT MASSEY'S MAGAZINE.

A Story Which is Characterized as an Infamous Affront to Catholics.

Massey's Magazine for October contains an attempt at fiction, entitled, "Father Thomas," which must have got in when the Editor "wasn't looking," as it is difficult to believe that any respectable magazine would intentionally offer such an insult to its Catholic readers, for a more infamous affront to the Irish priesthood has seldom emanated even from the "Belfast of Canada."

The scene of the "story" is laid in County Clare, Ireland, and is told by the doctor of a regiment stationed in that part of the country to "protect" the gentle landlord from the frenzy of the poor and hungry people, whose homes and means of living have been unjustly and forcibly taken from them. The plot of the "yarn" hangs on the murder of a landlord, the search for the murderer and the secret of the confessional. The brother of the murdered man is a priest, and the author accounts for one brother being an Orangeman and the other a Catholic priest by explaining that their father was a Protestant and that their Irish Catholic mother allowed one of her boys to follow in his father's footsteps, while the other's religious education was taken care of by herself. Our author endeavors to give the priest a "lovely" character, and this is how he does it:—"Now, the priest—Father Thomas the people called him—was not the kind frequently met with in my country (Ireland). Besides being a quiet, modest man, he never uttered a drop of liquor, so that he was always in the same humor."

For monumental ignorance, insolence and malice, surely "this beats Banagher." A celebrated writer (a Protestant) thus writes of the same land and people:—"The chastity of the Irish people has passed into proverb. Their respect for the marriage vow challenges the admiration of the world," and, he adds, "this state of affairs is undoubtedly due to the influence of the Catholic clergy."

But to come back to "Father Thomas." The murderer confesses the crime, in the confessional, to the brother of the murdered man, and this model priest (according to Elgar Maurice Smith) is seized with anxiety to have an eye for an eye, and a tooth for a tooth; but, as our author is careful to explain, cannot do so without breaking his vows, and the following conversation shows how this impossible "Father" eased his heart of a sorrow and at the same time kept the confessional secret:—

"The tears came to the poor fellow's eyes, and, leaning towards me he took my hand. 'Forgive me,' he said; 'I'm so upset that I don't know what I'm saying.' 'But something must have happened to make you like this,' I persisted. 'Aye, true enough,' said he, 'something has happened, but I can't tell you what it is.' 'Is it about the murderer?' I asked. 'He bowed his head and groaned. 'And why can't you tell me?' said I. 'A priest can't tell all he hears,' answered my friend.

"That may be," agreed I, 'but there's no harm in saying if you've found out anything about the murderer.' 'Too much,' he groaned, 'too much and the secret is driving me mad.' 'Do you mean that you know who killed the Squire?' I asked. 'Again he bowed his head. 'And you feel grieved over the discovery?' said I, in surprise. 'Can't you understand?' he exclaimed. 'I heard it in the confessional!' 'That knocked the wind out of me.' 'Oh, Lord,' I said; 'that's bad.' 'Neither of us spoke for five minutes, and then I asked him what he had done about it.

"Everything I can do," he said; 'and that's nothing. You see, he went on, 'the guilty party knew I was keeping a sharp lookout, and he feared that I might discover him, so what did the villain do but make use of the Church to shield him, and confess the whole thing to me.' 'And you dared to come and ask for absolution?' said I to him. 'As you like, Father,' he answered, 'but I thought it better to let you know the truth this way than to have you hear it from others. Ah! Doctor, it was a terrible moment for me. I had suspected the man all along.' 'Quilnivan?' I murmured. 'Hush!' said he; 'don't say a word. I've no right to tell you anything, but the secret is killing me, and I know you can be trusted.' 'I'll say nothing more,' I answered. 'Yes,' he groaned, 'the secret is killing me. I can do nothing without sacrificing my honor as a priest.' Soon after this the guilty man is arrested, and tried for the crime—being convicted he escapes capital punishment, and gets penal servitude for life, as it was taken into consideration that, as "Father Thomas" was one of the witnesses for the prosecution, he must have made use of what was told him in confession. Now, this was not fair, as every one knows (who reads the story) that he "didn't tell anything." Anyway he seemed to have had a bad time of it after the trial for strange to say even his Bishop reprimanded him for "doing what he didn't do," so at last, there being nothing else for him to do, this model father dies of a broken heart in the arms of his Protestant friend. I presume this was the correct thing to do—and the cor-

rect place to die—although one not versed in such matters might feel inclined to wonder why he died without the consoling Rites of the Church, to which our author proves he was such a faithful son. It is incomprehensible why Massey's allowed such a vile caricature to appear in its pages. As for the writer of it, he should, when next he writes for a magazine, know something of his subject, and not let malice and ignorance run away with his pen.

BISHOP WIGGER'S WARNING

Catholics Must Quit Secret Orders.

Bishop Wigger of the Diocese of Newark visited St. Lucy's Church in Jersey City on Sunday night and delivered a discourse on secret societies. He said that Catholics are forbidden to join the Free Masons, Knights of Pythias, Odd Fellows, or any other secret societies, under pain of excommunication. The Bishop said that a person who joins any of those secret orders is obliged to take a solemn oath never to reveal the secrets of the organization. This might be sinful if the proceedings of the organization are of a criminal character.

The heads of these orders might direct the members to commit murder and they would be bound under their oaths to obey. Bishop Wigger said that the Pope had issued the encyclical letter after mature deliberation and a careful examination of the rules governing the different orders. No Catholic, he said, should make such promises as are required by these secret orders, because by doing so he commits a mortal sin. All Catholics who are members of any of the forbidden orders are urged to leave them at once. If they do not they will be excommunicated.

The Bishop also warned Catholics against being married by laymen, such as Justices of the Peace, or by ministers of some other faith. He said it was a mortal sin for a Catholic to be married by a layman or a non-Catholic clergyman, and those who did it laid themselves liable to excommunication.

BANK ROBBER TRAP.

A New Idea Devised Which Should Prove Successful.

The latest device for bringing to naught the ill-directed energy of the thief who presents a pistol to the head of bank clerks in broad daylight and during business hours is reported from the west. This species of criminal audacity is getting to be painfully common of late, the usual plan being for the bandit to select an opportune moment when lots of money is in sight, and rush up to the window, thrust his pistol through the cashier's opening, and demand the funds or pain of instant death in case of a refusal. The system devised for trapping this species of the gentry consists of a trap in the floor in front of the pay window, and so nicely adjusted as to be unnoticed except upon close examination. The dropping of the trap is effected by a knob on the inside and readily accessible to the cashier. Directly beneath the drop a chute extends downward about six feet and converging to a point at the bottom. The sides of this chute are lined with spikes which project inward and downward. When Mr. Robber steps to the window and makes his demand the cashier grabs the money with one hand, as if to deliver it, saying: "All right, here you are," and with the other turns the knob that unlatches the trap, when "Bog goes McGinty," wedged into the chute between the spikes from which no amount of cursing will extricate him and the bank partition being bullet proof, if he chooses to shoot it only adds to the alarm already given by the bank's officials, which brings the police to bag the game so effectually caught.

Trade in Canada.

Toronto, November 5.—R. G. Dun & Co.'s weekly statement of trade in Canada says: Montreal business men in all lines profess their gratification at the result of the United States elections, and the feeling of hopefulness for the future which has been gaining ground of late is further intensified. Drygoodsmen report an improving sorting business, and as far as can be judged from returns to hand November 4th payments have been very fairly met; improvement is noted in remittances in this line from the Northwest. Groceries show a good general distribution, and sugars are firmer. Teas and dried fruits generally show continued tendency to advance. In metals and hardware the demand is moderate. The leather market is hardly so active, but values are very steady and tanners are not disposed to contract ahead. Hides hold their value well, and lamb-skins are advanced ten cents. The wool market is stronger and some holders are not inclined to sell at recent quotations. Butter and cheese are about steady at the figures of late prevailing, with last week's shipments of pretty liberal character. Hops have made some gain in value with some moderate exports reported to England. The stock market has developed considerable activity with enhanced values in many lines, but the rate for money has undergone no change and call funds are readily available at 4 1/2 per cent. The weather has been unpropitious this week, and the movement of general merchandise at Toronto has been curtailed somewhat in consequence. The trade is confined chiefly to orders of a sorting-up character. The tendency in prices appears upwards, and any stimulating influence would result in a most

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satisfactory trade. Remittances show a slight improvement, and with present good prices for wheat and other the outlook is encouraging in a monetary sense. Canadian merchants and manufacturers are well pleased with the outcome of the United States elections. The hoarding of gold will be stopped, and already some of these hoarders are coming out. There is no chance yet in rates for money at Toronto. Call loans on choice collateral are still unable at 5 per cent. Failures for the week were 52, as against 49 for the same week of last year.

I. C. B. Society.

At the monthly meeting of the above society, on November 5th, the report of the past six months presented to the meeting was excellent. After general business, the election of officers took place with the following result: President, Ald. Thomas Kinella; first vice-president, Daniel O'Neill; second vice-president, William Grace; secretary-treasurer, James McVey; collecting-treasurer, John Davis; assistant, William Inskip; grand marshal, John Dwyer; assistants, William Birk and Nicholas Roach; auditors, John Power, Arthur Jones and Patrick Corbett.

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"Then, sir, she returned, in a tone of disappointment, and gazing sympathetically at her handsome maid, 'in view of the season of long dull evenings we are about entering upon, I don't see how, as a suitor, you can be of any comfort to me.'—Boston Courier.

He—Could anything be more delightful than the harvest moon. She—I may be wanting in artistic appreciation, but the honeymoon on no account ways been my ideal.—Detroit Free Press.

A Month of Dread

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If you are a sufferer, delay not a moment in procuring Paine's Celery Compound and test its power. If you are vainly trying to effect a cure with other medicines, throw them aside and use Paine's Celery Compound with truly blessed results. She writes thus:—

"I am happy to say that I have taken Paine's Celery Compound with great results. I had suffered so badly that I could not turn in bed or walk without help; and for a period of three weeks was helplessly laid up and suffered pain that at all times was unbearable. I tried many medicines, but all in vain. I was afterwards recommended to try Paine's Celery Compound. I used six bottles and am entirely cured, and enjoy good health. I take great pleasure in recommending the valuable medicine that cured me."

Mr. J. Vinco, Barrie, Ont., writes: "I have attempted to effect a cure with the ordinary medicines of the day, used Paine's Celery Compound with truly blessed results. She writes thus:—

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TUESDAY, THE FIRST DAY OF DECEMBER NEXT.

The Transfer books will be closed from the 15th to the 30th day of November next, both days inclusive.

By order of the Board. W. WEIR, President. Montreal, 21 October, 1896. 16-5

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