

DUNS SCOTUS.

The fact that many Irish saints, soldiers and heroes were known simply as Scots has led to an attempt by Scotch writers to claim them as natives of Scotland.

In a letter to the Chicago Daily News, William Shelmiller thus says of the claiming of Duns Scotus as a native of Scotland: Isa Maclaren, writing on "The Cosmopolitan Scot," says the implication that Duns Scotus, the famous Franciscan philosopher of the fourteenth century, was a native of Scotland. I have no desire to heap fuel upon a long-smouldering controversy, but it is strange that Dr. Maclaren should have made without qualification a statement the truth of which he must know to be extremely questionable.

The surname "Scotus" may apparently indicate that he was a native of the country now known as Scotland, but we must remember that for many centuries the name Scotia was applied to Ireland and the Irish people were called Scots. Colonies of these Irish Scots from Ulster gained a foothold on that part of North Britain known as Argyll and it was to protect themselves against the raids of these Scots and the Picts that the Britons adopted the fatal policy of forming an alliance with the Angles and Saxons.

Not only have the Scotch appropriated as their own many famous Irishmen, but some of the sweetest Irish airs have been claimed as genuine Scotch melodies. Thus, the world-famous Scottish song, "Lochaber No More," has the same air as "Limerick's Lamentation" and the melody of "Robin Adair" has been known in Ireland for generations as "Aileen Aroon."

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South Sea, Father. It is the miserable beds that weary and wear my old bones. In summer under the beautiful turquoise sleep in invigorating and refreshing, but in winter in wretched hovels overrun with mice and bugs, and an occasional dirty bed follow! And my principal church—as you say, one diamond would pay to repeat it—it is black and needs paint—the calling is open and in winter it is impossible to warm it up. What can I do with an income of about four hundred? After having paid my travelling expenses, little is left. Clothing wears out here very fast—always in dust or rain, in stages and wagons, I have worn out a pair of shoes in one day walking on stones and lava in a place where there is no road, but a narrow trail for miles to the mines.

DONAHOE'S FOR JANUARY.

The New Year number of Donahoe's Magazine has some very attractive features. Among the illustrated articles are "Poets I Have Known," by the Rev. Matthew Russell, S.J.; "The Klondiker's Friend," "The Catholic Actor in New York," by the Rev. John Talbot Smith; "Some Lessons in Irish Gaelic," by Charlotte Smith O'Brien; "Dorchester, the Home of Dr. Barry," by the Rev. H. G. Hughes; "A Sister of Charity at Ning-po," and "A Month of Silver Jubilees," by J. S. Moran.

NOTICE. During November and December I offer very special reductions in all lines of religious goods, as follows: Colored Statues—Sacred Heart and Blessed Virgin, regular \$5.00 each for \$4.00, and St. Anthony, regular \$4.00 for \$3.00.

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GRAND TRUNK RAILWAY SYSTEM. EPIPHANY. JANUARY 6, 1906.

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URGES FRENCH CATHOLICS TO ORGANIZE.

Pope Suggests German Plan to Make Catholic Power Felt in France.

A correspondent of the Parisian newspaper has just obtained an audience with the Pope, and in the interview printed, which seems genuine, Pius X. is reported as having expressed himself not at all anxious regarding the future of the Church in France, and to have claimed that he entertained not the least misgiving as to the future. He also stated that the laws recently introduced against church interests in France are not approved by the people at large, but are the work of sectarians who are working for their own personal interests and not for those of the nation.

"I know these men," the Pope is reported to have said, "and I pity them. They have no thoughts of anything but their own individual interests." Pius X. also repeated the statement that the Vatican authorities feel that their dealings with the French authorities have always been conducted with the utmost correctness, and that the rupture was directly sought by the French officials themselves.

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THOMAS LIGGET. EMPIRE BUILDING. 2474 & 2476 St. Catherine St. Montreal.

NOTICE. IS HEREBY GIVEN that the Cure and the Fabrique of the Parish of St. Michael the Archangel, of Montreal, will apply to the Legislature of the Province of Quebec at its next session for certain amendments to the school law of the Province of Quebec in the interests of the cause of education in said parish.

NOT A BAD IDEA. Johnny—"Tommy, let's put our pennies together and buy me a nice Christmas present."

NOTICE. BUILDING ASSOCIATION IN AID OF St. Michael's Parish, Montreal. By a resolution passed at a meeting of the Fabrique of St. Michael's, dated the 3rd of January, 1906, and with the approval of His Grace the Archbishop, the Fabrique binds itself to cause to have said in St. Michael's during four years two masses a month according to the intention of those who contribute 50 cents yearly.

MR. DORAN. Enthusiastic supporters at St. Patrick's Hall on evening, Jan. 4, the Irish and representatives of other nationalities joined in requesting Mr. W. E. Doran, nomination as candidate for orality of the city of Montreal, registration bearing 1208 \$ among them those of many Montreal's most prominent citizens presented to him, and he accepted invitation to stand for the city and outlined the program which he would fight. This program included the Hon. Mr. Robert Bickerdick, Dr. Guerin, Mr. F. J. Curran, other well known public men endorsed this programme, and upon the electorate for the united action in order Doran might meet with an Irish success at the poll. Mr. Michael Fitzgibbon, sided, said: "It is unnecessary to say very much on behalf of Doran; he is too well known any endorsement from me. I have last thirty-two years I have been acquainted with him. I think I can truly say that no one among my countrymen is so worthy of the position to be tendered to him. There are those who will say, Mr. Doran is a very clever, smart and honest man, some peculiar views. To plain English, he is a bit crank." But, gentlemen, to my idea, every honest man should simply because he would not sell himself to the pullers." (Applause.) Mr. Doran, in accepting the nomination, said: "I do not intend to make a speech this evening, certainly cannot do so, but the result of the efforts of my friends—and it shows I have friends in the city—who voluntarily took the seeding so many people and their signatures to the asking me to accept the nomination for the mayoralty of Montreal think that the proper thing this evening is simply to read the letter of acceptance which I have received from the contest—as I understand will be a contest—for this will be waged on my part, there has been careful consideration, and every line will be read to. I am very pleased to be the head of the requisition of my old friend, Sir William, who is to me a great strength." Mr. Doran then read the letter of acceptance: Sir William Hingston and notaries: Gentlemen,—A glance at the names contained in this list convinces me that I should accept the candidature of the high position of first Mayor of Montreal. "I am aware that you have reasons for selecting me as a candidate, and in reference to wish to clearly define my own outlook. The vast majority of our citizens are French. With that courtesy which has conceded to the English majority the right to elect a mayor, the English majority may be subdivided into large sections, Protestant, Catholic, the latter mostly Irish. It is manifest that the turn of the English-speaking arrives, if one section constantly ignored it must be that they are lacking in the desire of a government of the city, the wish of the Protestant element recognize that laudable also that it is the desire of the French-Canadian majority their choice is evidenced.