CAPITAL AND LABOR.

and labor. He said in part:

"One of the great evils which is at present a menace to society, which adheres like a foul disease to the social organism is the antagonism between capital and labor, between the workingman and the employer. This, my brethren, is a problem which may long tax the ingenuity of men's minds for a solution. But in vain will they look for that solution elsewhere than in a return to religious principles and Christian sentiments. The root of the whole evil lies in the absence of religion, in a want of regard for justice and it a want of regard for justice and charity, in an insatiable greed for riches and for the enjoyment of the things of this earth. State irreligion, things of this earth. State irreligion, the State without God in its mind, its systematic shutting out of God from the minds of youth; the concentration of wealth in the hands of a few and the monopoly of labor; unions of workingmen guided by anti-Christian or socialistic principles, dictated to by discontented agitators and restablishment demonstrates. tors and revolutionary demagogues -these are the chief causes of the resent unrestful state of society and of the abnormal conditions isting between the workingman and the employer.

'It cannot be denied, my breth-"It cannot be denied, my breth-ren, that the working classes are, as our Holy Father says, in many lands "in a state of unmerited mis-ery and suffering." It cannot be de-nied that the inordinate greed for gain and the monopoly of labor on the part of the rich lends to the op-pression of the workingmen. Often-times are they looked upon as so many pieces of machinery, instru-ments of gain, rather than as human beings, children of God, the common beings, children of God, the common of all men. Oftentimes are rather of all men. Oftentimes are their employers so greedy and rapa-cious of wealth that they take ad-vantage of the poor man's needy condition to tax him to the utmost limit of his strength and energies and to give him an insufficient wage —wages that merely enable him to —wages that merely enable him to drag out a miserable existence. This, brethren, is the crime of the age my brethren, is the crime of the age in which we live, a crime that must one day bring its retribution. For to oppress the poor or defraud the laborer of his wages are sins that cry to heaven for vengeance. To make slaves and tools of men, to take advantage of their necessity and hire them for starvation wages, wages less than is just or sufficient, is a crime against humanity and is a crime against humanity and against the laws of God.

'Greatly indeed is our Sovereign
Pontiff concerned for the welfare of
the sons of toil and for the alleviation of their misery and suffering.
Besides pointing out to statesmen
and employers their duties to workingmen another means of bettering
their condition he has also counseled and advocated. Let the workingmen, says he, organize. In union
there is strength. But let their organization be founded on and guided
by mutual charity and religion. This,
my brethren, is the need of the
times, and this is what the great
majority of the unions and societies
we have are not. As we have them
at present they seem to be animated
with a spirit of antagonism to capitalist and employer, by a spirit of
discontent and revolution, rather
than by a spirit of conciliatian and
peace. They are of such a nature as
to cause the division between rich
and poor to be all the greater, the
isolation of the workingman from
the employer to be all the more pronounced and apparent. In such societies the spirit of discontent is
poor man should remember that there must
sufferings of his fellowmen. The poor,
should remember that there must
sufferings of his fellowmen. The poor,
should remember that there must
sufferings of his fellowmen. The poor,
should remember that there must
ever be inequalities in the condition of
men here on earth, that labor
and noil is a law of Providence, that
powerty is no disgrace, that manual
powerty is no disgrace, that powerty is no disgrace, that manual
powerty is no d Greatly indeed is our Sovereign nounced and apparent. In such socipties the spirit of discontent is
easily roused into retaliation and
rebellion on the first appearance of
an injustice. Then there is a strike,
a lock-out, the result of which is ofcannot procure us real happiness,
that in the words of Holy Writ we tentimes calamitous to the community at large, to the employers and especially to the workingmen them-

satisfaction and place in the hands of his children with the full knowledge that the life and character of one of Ireland's greatest men have been treated with justice and honesty, nay, more, with a sympathetic appreciation and soundness of judgment as rare as they are enjoyable. The country was held in the throes of a greedy, unscrupulous faction of a greedy, unscrupulous faction of his work or treated unjustly has the right to suspend work if he so choose. Moreover, in view of common interests and like conditions he has a right to induce his fellown has been applyed and respected. Strikes, within the conditions have the persuasion. This is an extreme measure, though sometimes being have been done to have he was to breathe hough on many of you and employed and it hasted only two weeks. Statistics 'show that the number of strikes for eight years, in the United States, ending with the year 1888, was 5,453, and the hough of the house of the property of their employers or to the injuring of life or property, when they injure or destroy to the property of their employers or the property of their employers or the property of their employers or to the injuring of life or property, when they injure or destroy the property of their employers or the property of Preaching the other day at Vancouver, B.C., Rev. J. J. Whelan, O. M.I. made some timely observations concerning the relations of- capital and labor. He said in part:

"One of the great evils which is at present a menace to society, which adheres like a foul disease to the social organism is the antagonism because of the social organism is the social organism because of the social organism is the social organism is the social organism is the social organism because of the social organism is the social organism because of the social organism is the soci are unlawful when the strikers re-sort to the injuring of life or pro-perty, when they injure or destroy the property of their employers or when they use violence to prevent any of their fellowmen from conti-nuing or resuming their work. If some are satisfied with the condi-tion of affairs they have a right to be allowed to continue their work. be allowed to continue their be allowed to continue their work unmolested, without being "troubled in the exercise of their liberty. Strikes are therefore sometimes unlawful, and even when they are lawful they are as a rule no remedy for the grievances of the workingmen. If they gain anything by a strike, several days or perhaps several weeks' wages, whereas without any strike at all, by conciliatory means and arbitration, they could in most cases gain as much without any loss

> whatever.
> "In solving this difficult question whatever.
>
> "In solving this difficult question, the first thing to be borne in mind is that capital and labor were intended by Divine Providence to work hand in hand for the common good of society. There can be no capital without labor, and no remuneration for labor without capital. One depends on the other. The poor man and the rich, the employer and the employed, were not created distinct races of men to be ever antagonistic, strangers and averse one to the other. The rich man should remember that he is but the steward of his wealth and the instrument of Divine Providence for the relief of the page. The the alloviation of the Canada.
>
> As an introduction to his subject the Bishop drew attention to one of the most important social questions of the day—that is the combining of labor and education. On this point he said:—

cases gain as much without any loss

cannot procure us real happiness, that in the words of Holy Writ we have not here a lasting resting place, but must seek for one that is to come.

A NEW LIFE OF O'CONNELL.

A biography of him who is still intrigues and meannes lovingly called "The Liberator," wherever his name and fame have reached, must always be interesting, not only to Irishmen, but to all students of history, for the man who is not familiar with the life and accomplishments of Daniel O'Connell cannot begin to appreciate the enormous political and social changes made in Ireland and in Great Britain in the past century, writes Joseph Smith in last week's issue of the "Boston Pilot." It is no exaggeration, this writer proceeds to say, that O'Connell has made an indelible impression on Irish and English history by his political agitation and his political achievement, and the contemporary memoirs of the age in which he lived and worked speak constantly of his genius, his eloquence, his triumphs and characteristics. He has outlived in fame the majority of those whose rank and position gave them prominence in English life, and the inexorable processes of historical selection and elimination will leave few of his contemporaries to stand with him out and above a period of English history remarkable only for its coarseness, banality, mediocrity and shabby insincertity.

Biographies of O'Connell, while always interesting, have usually had this blemish in the eye of the modern reader—too much space has been devoted to the dead and gone squabbles of the day, to the Petty wherever his name and fame have reached, must always be interesting,

intrigues and meannesses which are inseparable from all great movements. The reader of to-day is willing to learn something of the struggles and rivalries of the Irish parties of the early century, but he wants and needs only enough to give the character of O'Connell a right setting; the mean details of mean rivalries, the jealousies and schemings of sordid, small-souled men, smell evilly when cooked over, and we have enough unsavory messes of our own to-day to give us all the nausea we require.

The latest biography of O'Connell, published by G. P. Putnam's Sons in the "Heroes of the Nation" series, has exceptional merits. It is concise; the narrative is well sustained; it has the true historical tone and spirit; it is devoid of partisanship, and delicate questions are treated with tact and good taste. Its author, Robert Dunlop, M.A., is not an Irishman; and this fact, so frequently an absolute defect in a biography of this character, is a positive merit, inasmuch as Mr. Dunlop is a close and sympathetic student of Irish history, literature, men and affairs. He is, in fact, a disinterested spectator of the age, free from the prejudices and animosities of the times of which he treats and he tempers a warm admiration for his subject with a nice discrimination. He has, in fine, given us a work that every Irishman can read with minery men.

The battalions that have marched in every Irish political movement since that day owe their strength and discipline, their courage and tenacity, their unconquerable purpose to obtain freedom and independence to that a remarkable ware pendence, to that remarkable man, who is well called the Liberator, for who is well called the laberator, for out of the darkness of the British Egypt, this Moses led the Irish people into measurable distance of the Land of Promise. He found Ireland a nation of serfs; he gave it a soul; and into that soul he breath of a new life.

While the visible and tangible work of O'Connell's life was Catholic mancipation, the greater and more enduring work was his transformation of the nation from clodhood to manhood, from them with the mark of the beast to them full of the spirit of self-respecting freemanship. of O'Connell's life was Catholicemancipation, the greater and more enduring work was his transformation
of the hation from clodhood to manhood, from them with the mark of
the beast to them full of the spirit
of self-respecting freemanship.

This is the miracle O'Connell accomplished: and while grass grows
and water runs he will stand among
the heroic figures of Irish annals,

and its workings, we need have no-thing to do, but the main part of the address being upon "Technical Education" in general, and especially in Ireland, we feel that some of

His Lordship's wise remarks, might prove beneficial even to Catholics in Canada.

"At the present moment we can all see that there is a great awakening throughout the country to the importance—the practical importance—in money value of education. In town and country there is a move-

-not much more than an

pectation in some places — a true movement towards giving all our people down to the humblest work-ers a share in that knowledge which

ers a share in that knowledge which up to this was supposed to be the exclusive patrimony of the rich. Hitherto wealth and knowledge went together, labor and ignorance were fellows. A change has come over men's minds here. It is found that labor to be fruitful must be guided by knowledge, that the same amount of physical force may produce very different results according as it is wielded by intelligent or unintelligent men."

We need not follow His Lordship

through a somewhat lengthy eulogy

of Mr Horace Plunkett, nor his ex-

at once an anti-Home Ruler, and a

true and practical friend of Ireland.

true and practical friend of Ireland. This portion of the address would scarcely cast any light for us upon the main subject of "Technical Education." We will pass on to what is more generally applicable.

Recently we have heard a good deal in this country about "Technical Education"; yet, on closer examination, it is apparent that "technical training" is what is meant. On this point we will quote the Bishop concerning labor and education. Here is the distinction that he makes:—

makes:—
"Now considering the inexperience of our local bodies in educational matters, and the entire novelty of the problem before them, I think it will not be set down as a mere platitude if one says, that they should take their time, look before them, and spend their money only on well-defined schemes or experiments clearly undertaken as such. Speaking broadly their powers cover two classes of instruction which are very closely allied, and sometimes run into one another, but which in essence are totally distinct. They are technical training and technical education. One has to do with the

planation of how that gentleman

TECHNICAL EDUCATION.

A couple of weeks ago, His Lordship the Bishop of Limerick delivered the imaugural address of the session 1900-1901 of the Catholic Literary Institute of that city. The full text of the address occupies nearly four lengthy columns of the "Munster News," and contains subject matter to fill a volume. With all the local issues touched upon and what had special reference to the institute and its workings, we need have nothing to do, but the main part of the address being upon "Technical Education" in general, and especially in Ireland, we feel that some of the institute of the institute of the institute of the institute and its workings, we need have nothing to do, but the main part of the address being upon "Technical Education" in general, and especially in Ireland, we feel that some of the institute and its workings, we need have nothing to do, but the main part of the address being upon "Technical Education" in general, and especially in Ireland, we feel that some of the institute and its workings, we need have nothing to the institute and its workings, we need have nothing to the institute and its workings, we need have nothing to the institute and its workings, we need have nothing to the institute and its workings, we need have nothing to the institute and its workings, we need have nothing to the institute and its workings, we need have nothing to the institute and its workings to the institute and its work

the peer and the fellow of the best in the pantheon of freedom.

The treatment of the controversy which tore the forces battling for religious freedom in Ireland in twain—the veto question, so-called — is treated in a fine spirit by Mr. Dunlop and is worthy of special commendation.

It should be remembered to O'Connell's high honor that while his great accomplishment has been termed Catholic emancipation, his battle was for religious freedom for all outside the communion of the Established Church—for the so-called dissenters were persecuted as savagely almost as the Catholics and were laboring under nearly as many political disabilities. His ideal was for a united Irish nation; for religious "toleration"—for all men. The Catholic Association was split, into two factions, the less patriotic and infinitely more puerile faction being the ignoble Catholic nobles and gentry. The Government was taking a languid interest occasionally in the ngitation, this interest assuming the shape of political prosecution one time and the suggestion, at others, of emancipation coupled with a Government veto on the nomination of the Catholic bishops.

This veto, this proposed connection of the Irish church with the British Government, was the bone of contention. O'Connell vehemently and passionately denounced it.

British Government, was the bone of contention. O'Connell vehemently of contention. O'Connell vehemently and passionately denounced it. Every form of Irish national life had been killed or degraded by England, and her insatiated greed was now reaching for that last vestige of Irish nationality, her holy of holies, the Church of the people. If that were filched from them, it meant the death of the nation; and O'Connell, as intensely Catholic as he was intensely Irish. cried out anathema. tensely Irish, cried out anathema The Irish Catholic land-owners, ignoble always, sordid ever, we willing to barter this jewel of the nation for laws that would restor nation for laws that would restore them to social prestige and political distinction. The Irish hierarchy and priesthood, as poor as their people, were true to their training and their blood, and refused any emancipation that carried with it the dominance of any experiment in its dominance of any government in its affairs. It had lived despite Eng-land's hate and hand; it was not

training. If you take him and teach him something of the nature of electricity, how it is generated—make him understand the processes of a galvanic battery, show him some of the wonders of induction, let him understand the use of insulation, that is technical education. I would go a step further. I said that education develops the mind. Now in teaching a pupil the science of electricity, or any science, you may have

the phenomena of the science, so that in new conditions he can discover their application for himself. As I have said, the two things often run into one another. A good mechanic may be a scientific man. A scientist may be a skilful mechanician, but the two ideas are quite distinct from one another. Now there is work in both these directions for our local bodies. In putting their powers of technical instruction in force, they will have to provide for technical training and then for technical education, and the distinction will hold both for town and country."

We need not dwell upon the lengthy and practical passages concerning agriculture, cookery, laundry, needle work, and kindred subjects; all that the Bishop has so well said, as ap-

plying in Ireland, we have read daily, but in more or less attractive form, concerning these subjects in Canada. But what does come home to ue is the opinion of the Bishop regarding smatterings of instruction. He said, on this point:—

"If you only want to get a smat-lering of scientific subjects, that is easily enough done. You may set it going in a week, and in a few weeks more you may have a considerable number of boys who could pass a particular kind of examination in the eavious sciences. But that leads no-where. If there is one thing, more than another to be dreaded in this

There is another branch of the subject, and one of the highest importance because it is most generally misunderstood by the people, upon which His Lordship is very emphatic -we refer to the greater necessity of education in the upper strata. When we find able men, like Mr

Davitt and others, urging the para-mount importance of technical train-ing over university education, we are not surprised that the Bishop should have undertaken to crush the false reasoning of such an attitude. false reasoning of such an attitude. If we are not greatly mistaken, a judge of our Superior Court made use, some time ago, of the same argument as that which the Bishop combats, and a superficially educated press in this country went into spasms of delight over these extrajudicial remarks. Just listen to the Bishop of Limerick upon the theme. After the broad assertion that education must begin at the top, he thus proceeds to lay his case before thus proceeds to lay his case before

his hearers :-"So you have Oxford and Cam-"So you have Oxford and Cambridge and Durham and the Victoria University multiplying their activities in every direction, drawing the primary and secondary systems of education into more intimate union with themselves, directing and supervising university cofleges for teaching technical subjects in various directions, and carrying their educational worth into every corner of tional worth into every corner of England. One fact which the Com-England. One fact which the Commisson on Secondary Education mentioned in its report is very striking. In the session 1893-94 more than 60,000 persons attended university extension courses of lectures throughout England, and it is estimated that 10 to 12 per cent. of these were elder scholars of secondary schools. Thus in England the immense progress which has been made mense progress which has been made in technical education since the local in technical education since the local authorities got what is known as the whisky money has been made possible simply by the truly patriotic sense of duty of her universities. The converse holds good in Ireland. Three-fourths of the nation are cut off from the highest education, have no university and aducation in every grade suffers. The mainspring is wanting and the machine won't work. All this seems self-evident, and for anyone in the least degree conversant with educational quesconversant with educational ques-tions lies on the very surface of them. It is then with something akin to subjetaction that one reads a the wonders of induction, let him that is technical education. I would go a step further. I said that education develops the mind. Now in teaching a pupil the science of electricty, or any science, you may have either or both of two ends or objects to be gained before you. You may regard the intellect of your pupil, as a bottle or a sponge which is capable of containing a certain amount of information, and it may be your purpose to fill it, as far as its capacity and your own powers go, or you may regard the intellect as an organism which grows—which may be strengthened and developed—which has latent powers which you may draw out, and make permanently vigorous and active, and so if you are teaching physical science, you purpose will be to stimulate the powers of observation in noting phenomena—to create accuracy in observing and recording them — and above all you will try and give your pupil a grasp of the great fundamental principles that underlie all the phenomena of the science, so that in new conditions he can discover their application for himself. As I There is no opposition between university education and technical. It is deplorable that a public man who commands very great influence, and whose words must affect the opinions of many people, should so grievously misrepresent the cause for which the Catholics of Ireland have been making so splendid a struggle. If we were asking for something like Trinity College Mr. Davitt's criticism would have some, but sofuly some point. No matter how isolated a university may keep itself from the general currents of intellectual life in a nation, it must, if it is doing any work at all, exercise a profound influence upon them. But that influence will be indirect. Outside its own immediate work within its own walls, Trinity College does nothing for the country, neither for the education of teachers, University extension, for primary, secondary or technical education. Whereas in the United States, in Germany, in Belgium, in England, and Scotland the universities have come to be the intellectual centres, the living hearts of the whole movement for the education of the minds of the people. I wish Mr. Davitt, or any one else, would go into an English city and talk of technical education as distinct from and as a rival to university education. He would very soon be told by the intelligent citizens of Manchester and Leeds and Liverpool that, their Victoria University, with its series of affiliated colleges, was the very life of their industrial system, and that the mainspring of their whole technical education was in the university itself."

country it is smattering and superficiality, and if there is any part of
human knowledge, which of its own
mature repels and repudiates these
habits it is science. In England they
are far ahead of us in scientific studles, and they have almost unlimited
means of educating teachers of them,
yet no later than the year 1897. Sir
Michael Forster, speaking at the
opening of a technical institute at
Bradford-on-Avon, stated of English
schools generally: "The teacher of
science is still in great measure a
learner in the art of teaching. So
long as this is so, it is the part of
wisdom not to press too hurriedly
the entrance of science into the
school. It is better to teach letters
well than science badly." Again, in
same address he says: 'Here let me
remind you of what I said a little
while back of the difficulties of
teaching science. If that be true of
general science, it is still more true
of technical science." These remarks
of this most able professor are selfevident, but when you apply them
in this country, they show you
the almost impossible task that is
before us, and at any rate should
make us cautious in plunging into
expensive schemes which amateurs
may suggest."

There is another branch of the

"A Fair Outside Is

Various Notes....

MORE ROYALTY. - It is now removed that the Prince and Princess of Wales are to visit Ireland next spring. Evidently there is a change coming over the mind of royalty in regard to the Old Land.

STATE DICTATION.—The Minister of War in France has removed from their positions as instructors in the military college of St. Cyr twenty-one officers, because they were edu-cated in Catholic institutions. In fucated in Catholic Institutions. In fu-ture no one will get public office in France unless he or she graduate from a State institution. This bars out all persons who will be educat-ed in Catholic institutions.

IMPORTED SNAKES .- The "Cath-Union and Times" says

With purpose of falsifying the tra-With purpose of falsifying the tradition that, since St. Patrick's time, no serpents can live on Irish soil, two reptiles were recently found in Bray—brought there from England, it is asserted by the Irish press. Of course they didn't live long in St. Patrick's Island, and their scaly skins that now hang near Dublin Castle should warn all English snakes to stay at home and give Ireland. to stay at home and give Ireland a wide berth in future.

RITUALISM.—Every possible pressure is being brought to bear upon the bishops of the Church of England to induce them to veto the threaten-ed prosecutions of three London vicars for ritualistic practices. I low churchmen, such as the A deacons of London and Middle deacons of London and Middlesex, deplore these coercive measures, says an English Protestant newspaper. They argue that the ritual prosecutions of thirty years ago showed the futility of such proceedings, which produce the maximum of heated strife with the minimum of practical result. A renewal of them most result. A renewal of them, most churchmen feel, would be especially deplorable just now, when a modus vivendi is hoped for as the result of the recent round-table conference between the Ritualists and Moderates.

A TERRIBLE DEED, -Yesterday's burning at the stake of a negro murderer in Colorado, says the derer in Colorado, says the New &ork "Post" in its issue of Saturday last, was attended by circumstances of deliberate ferocity which make it the most fiendish thing of its kind ever known in a Northern State. Indians could not have gone more callously to the torturing of a victim. The ordinary excuses do not serve in this case. There is no race question in Colorado. It cannot be said tion in Colorado. It cannot be said there that fearful torments must be meted out to all negro criminals in meted out to all negro criminals in order to make the lives of whites secure. Nor was it a question of a howling mob driven to sudden and uncontrollable frenzy. A week had passed since the crime. Preparations to lynch the guilty man were made with all the deliberation of the public meeting. The form of agony by which the wretched man should be put to death was decided by a kind of popular vote. Telegraph operators were notified, and photographers adof popular vote. Telegraph operators were notified, and photographers advised to be ready for "snap shots" of the dying struggles. Then the prisoner was taken from the Sheriff, with every sign of prearrangement, if not collusion, and the "most respectable" people of the neightorhood stood about while a fellow-being was tortured to death. Such an outrage on law, on humanity, on the fundamentals of civilization, was never before, we think, perpetrated in a Northern State. Colorado has, indeed, abolished capital punisiment, deed, abolished capital punishment, and this may be urged in palliation. But the possibility of such crimes and of a wild cry for vengeance should have been thought of before should have been thought of before the death penalty was repealed; and, in any case, the planned and re-volting cruelty of this lynching puts it in a class by itself. It will be long before a Northern newspaper or rollticing, can write proposely the politician can again reproach the South for wrongs to negroes. The North has now surpassed the bloody instructions of the South.

a Poor Substitute For Inward Worth."

Good health, inwardly, of the kidneys, liver and bowels, is sure to come if Hood's Sarsaparilla is promptly used.

This secures a fair outside, and a consequent vigor in the frame, with the glow of health on the cheek, good appetite, perfect digestion, pure blood.

Loss of Appetite — "I was in poor health, troubled with distriness, tired feeling and loss of appetite. I was completely run down. I took Hood's Sarsaparlils and after awhile I felt much better. Hood's Sarsaparlils built me up." LEEDING SARSAPATION ON CHEEK, near Ottawa, Que.

EMIOURNESS—"I have been troubled.

Oblates of Man November, appe interesting arti

read for some to reproduce it bids; we would tions from it, that which is e importance thre us, under the the best thing it in two and in this issue next week. The E. B. B. Reeson Boniface, Past week we will g history—a mos that importar when the first there down to Provencher in amusing and i of our readers good Bishop I ities and of his tion of the y person of the la Without any fu told by the Wri tioned article. The French-

The French-first to take ponorthwest land of their arriva Bourdon penetr shores of the I possession of t tory in the nar til now, when Boniface claims those who in those who in t who are now in no second place of the Domir ever been foren advancement o I say Canadian scendants of thrist settled Queign element they of Scotch parentage call parentage call dearing home and calmly spa ancestors had to build the co foreigners.
Five years a visit to the Hudson Bay, companied an the guidance o Druielettes and northwest. Pas

northwest pas failing, the exp in 1663 Contur time accompanions, and succeast shore of I Three Rivers, post on Hudso ing to get ass thorities in Qu France where ter success, exish Ambassado letter of intro letter of intro-pert, armed w London, the re-ization of the Company in 16 the outcome o six years befor Hayes River. Father Albar sionary who

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