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R WORKERS

STREET CAR RIDING. BY OUR CURBSTONE OBSERVER.

Riding on the street cars is no novelty. Every person rides upon them. In the days of the old horse them. In the days of the old horse cars there were fewer citizens to be common to the common them to the seen walking on our streets. I often wonder how the world would get on if some great natural upheaval were to occur, in consequence of which electricity would suddenly ease to be an element within the grap of man. Stop the telegraph, the telephone and the street cars or one week all over the continent. Riding on the effect cars is no no-velty. Every person rides upon them. In the days of the old horse cars there were fewer citizens to be found in these conveyances, and con-sequently greater numbes were to be seen walking on our streets. I heaval were to occur, in consequence of which electricity would suddenly cease to be an element within the for one week all over the continent. What would be the result? It seems to me that it would absolutely revolutionize the world in every imaginable department. But, according to all appearance, the electric
car is not likely to vanish, therefore we must take it as we find it
and deal with it as it is.

To my humble mind the electric street car is yet going to cause greater permanent injury to mankind than may be suspected. I would not have my readers think for a moment that I am opposed to these cars; on the contrary, I cherish and encourage, to the fullest extent of my ability, the grand and swift system of transportation which the scientific genius of the age has given us. I ride in the cars whenever I can; that is to say, whenever I am able to get the tickets. But that does not bind me to the fact that these same cars are destined to play does not bind me to the fact that these same cars are destined to play great havoc before very long amongst the citizens of this country. I am not referring to the accidents that are liable to occur; these cannot but increase in the direct ratio of the expansion of the system, and in the inverse ratio, of the improvements daily coming into use. My electro-pessimism, (if that means anything), is due to very different considerations and calculameans anything), is due to very different considerations and calculations. For the present I will be satisfied with indicating two of the dangers that appear to me to be inevitable in the near future. The first concerns the agricultural, or rural population; the second affects the city or urban section of the community.

the poor girl who is on her way to a long day's work in some store or factory, or who is trying to get home after a wearisome round of eight or ten hours of labor. Not one of these men would ever dream of walking to his office, nor of taking off of the producer. In other words, no matter what we have, what we use, in any form, can be traced to its source in the country. It is all very fine to have large warehouses, immense manufactories, unending facilities for transportation, and all these signs af commercial and industrial prosperity, but to maintain and feed them we must have the producing country, the land that yields the raw material, and the men that cultivate that land. Your baker may furnish you with the finest bread on earth, but to make that bread he must have the wheat. Now wheat won't grow on St. James street, you must have the farm lands whereon to raise that wheat. Nor will the land grow wheat unless men sow and reap it. Therefore, the farmer is the one in reality upon whom you must depend for your bread. So is it for the clothes that you wear. I merely mention these well known facts in order to emphasize the position, that which injures the farmer, or curtails his market, is a menace to the whole population of a country. Therefore, if the electric car system is a source of marked injury to the that which injures the farmer, or curtails his market, is a menace to the whole population of a country. Therefore, if the electric car system is a source of marked injury to the agricultural section of the people, it is necessarily a danger that threatens the whole world.

I spoke of the old horse cars; that is to Say, cars drawn by horses. How many horses were used yearly in Montreal, for example, in those days? Apart from the number of horses needed for the street cars there were those required for cabs, carriages, and other vehicles. The bicycle has usurped the places of some of these horses; the electric cars have encroached upon the domain of others. If electricity is to be utilized as a means of transport, the very cart horses will soon have no place in the city. Did you ever calculate the decrease in the number of horses during the past ten or fifteen years? If not, it would be a very interesting study, and one that would surprise you in the end. You may ask me how the decrease in horses in a city can effect the rural population since instead of raising horses the farmer can increase his stock of cows, or sheep, or devote himself to some other branch of agricultural production. Reflect for a moment. Let us suppose that since the edvent of bicycling and the electric car system there are one thousand horses less in use in this city than formely. I place the figure very low, for purposes of computation, Each horse, let us suppose, sats five tons of hay and one hundred bushels of oats less in the year. Take the farming detrict immediately around Montreal, and you will find that, as a rule, oats and hay are the principal caps cut. Morsever, hay may be grown, as may oats, on land that will not produce wheat. In a word, the farmers in the vicinity

I now turn to the menace that this system is becoming for the city people, especially the male section of the community. In other days men made use of their limbs, they practised the healthful and natural exercise of walking. We are told of a man like Lord Strathcona in the days when he was Donald A. Smith, walking six hundred miles to attend to the affairs of the company for which he was employed; we are told of a man like the late Mr. Blaiklock, walking from Quebec to Gaspe to see his parents and to do some business; we read of Lord Edward Fitzgerald, the famous Irish patriot, walking, through the woods from Halifax to Quebec, in order to join the regiment to which he was attached; we read of old men, far beyond the allotted three score and ten, walking daily several miles to the scenes of their ordinary labors. And all these things of which we thus hear and read, and which are mere illustrations of the customs that then obtained seem to us as thus hear and read, and which are mere illustrations of the customs that then obtained, seem to us as romantic as would the idea of running down to your office on an electric car have appeared to the people of fifty years ago.

Go out any morning or evening and take a car down town, or up town, and mark how the two-thirds of the passengers are men; young men as well as old men. They crowd on, they crush in, they cling to the supporting strong they have contained. men as well as old men. They crowd on, they crush in, they cling to the supporting straps, they hang on to the steps, they frequently leave no room, and invariably no seat for the poor girl who is on her way to a long day's work in some store or factory, or who is trying to get home after a wearisome round of eight or ten hours of labor. Not one of these men would ever dream of walking to his office, nor of taking the slightest pedestrian exercise after a day at the desk. Just think of a man walking half a mile, or may be a mile; in one day! It is too horrid for contemplation. Why, he would be unfit for any work, any exertion for a week to come. Is not the electric car there to take him from the breakfast table to the counting house? What a pity there were not some invention whereby a car could be procured to take him from his bed to the breakfast table, and back again to his bed after his dinner. Now, what is likely to be

It is thus that I philosophize about electric cars. I do not quite practise what I preach; but because I am a victim of the system, it is no reason why others should fall into the same trouble. I am not unlike the doctor, whose medical knowledge and professional experience teach him that alcohol is ruinous to the human system, but who makes undue use of the same deadly liquid, while forbidding his patients to abuse it. I am not egotistical enough to imagine that any of my theories will affect the existing state of affairs, or change the ceurse of electric development. But I am a free citizen in a free country, and I feel that I have a right to express my opinions, provided I do so without injuring my neighbor. The whole city may ride perpetually on the electric cars for aught I care, and the legs of the mext generation may be curtailed to any degree imaginable, as far as I am concerned; but I cannot help writing down what I think on the subject. The advice I would give, especially to our young men, is to walk as much as circumstances will permit them. We will all have lots of time for rest when this life is over; a healthy body is as necessary to contentment, and happiness as a healthy spirit.

REASONS FOR CONVERSION.

It is very noteworthy that almost all the eminent Protestant clergymen who become converts to the Catholic faith, commenced by a sincere desire of inding the truth and an honest determination of accepting the same once they found it. We have a host of examples from Newman to J. Kent Stone, from De Costa to Charleson. It is needless to go over the list; but in all cases one potent fact remains

and confronts us—they all had to make immense sacrifices, especially the sacrifices of cherished principles and deep-rooted prejudices. We consequently must conclude that the lack of a still greater number of such converts is due to the absence on their part of a determination, no matter how difficult the task, to accept the inevitable result of honest inquiry, and ito correspond freely with the graces that Heaven ever bestows on those whose intentions are sincere.

We mentioned the name of Mr. John M. M. Charleson, late minister of Thornliebank parish Church, Scotland, whose conversion to Catholicity was recently announced. This gentleman has published his reasons for joining the Catholic Church, and as they are of exceptional interest, we will reproduce them, exactly as they are given in the London "Universe." It is thus that organ tells the story of Mr. Charleson's reasons:—

"He says that some years ago he began to make a critical study of the Synoptic Gospels, in order, by applying the strictest tests, to dis-

"He says that some years ago he began to make a critical study of the Synoptic Gospels, in order, by applying the strictest tests, to discover from these authentic records what was the real teaching of Christ. To do this effectively he resolved to enter upon the work as if he had previously known nothing of Christianity, and to view the sayings and actions of our Lord in their asceptainable historical setting, and in the plain and direct grammatical meaning of the words, and especially to omit nothing, however tempted he might be to do so.

things which were not according to our Scottish Protestantism. In order not to believe or act rashly, I determined to approach the problem from other points of view, such as the liturgical, the historical, the degmatic, and especially the patristie. This last appeared to me to be the most important. For evidently the early Fathers, who were instructed in the truths of the Gospel by the Apostles and their immediate successors, would in their writings reveal how the glorious martyr Church of the first cent rics believed and worshipped. Fence I made a careful study—which lasted for several years—of the actual writings of the early Fathers of the Church, and for the time being heeded not other men's dissertations and explanations regarding these ancient writings. I read the writings themselves. I listened to the very voices that still reach us through the printed page, from the Church of the first days up to the great Council of Nicaea in 325 A.D.

After detailing the passages which

After detailing the passages which specially influenced him, Mr. Charleson states that from believing these he considered it to be his duty to impress them on the minds of men by all means in his power. Though imany of these ordinances and truths were neglected, or denied, or looked on with suspicion in the Church of Scotland, he "considered it his duty all the more to teach and practise Scotland, he "considered it his duty all the more to teach and practise them, so that the pure, and Scriptural, and ancient faith, in all its spirituality, and beauty and comfort might be restored to his people, and through them the good seed carried to others." In short, after much study of the Fathers of the early Church, he arrived at the conviction that the simple and natural meaning of the words addressed by our Lord to St. Peter—"Thou and especially to omit nothing, however tempted he might be to do so. For (he proceeds) it was evident to me that many commentators either explained away disagreeable passages or perverted their meaning so as to bring them into greater harmony with their general system of belief. This danger I was most anxious to avoid; and I seem justined in saying that I succeeded on the whole in doing so. As the work progressed, and especially when it was finished, I was considerably amazed and disquieted. For in these first three Gospels I found several tural meaning that it was the Papacy, nothing less nor more; and that his position as a minister of the Church of Scotland was untenable."

American Federation of Catholic Societies.

Under the title "Not a Political | eration of this kind must eventually Party," the "Messenger of the Sacred Heart," New York, in referto the question of a Federation of Catholic societies, says :-

It is strange that despite the repeated protestations of the bishops who have placed themselves in the forefront of the movement, and despite the clear and explicit statement of the abject of the organization put forward at the Long Branch Convention, the Federation of Catholic societies in still critical Branch Convention, the Federation of Catholic societies is still criticized by Catholic editors as an unwarranted and dangerous attempt to create a Catholic party. If words mean anything, nothing is further from the intention of the founders of the Federation, and the argument which is used against it would hold equally true in the case of any fraternal organization, whether local or national. "The objects of this Federation," to quote Article III of the constitution, recently framed, "are the cementing of the bonds of fraternal union among the Catholic laity and Catholic societies of the United States; the fostering of Catholic interests and works of religion, piety, education, and charity; the study of conditions in our social life, the discemination of truth and the encouragement of the spread of Catholic literature and the circulation of the Catholic press." Here there is not a clause that indicates that the Federation has any political aims in view, or that it is to be as it is unpleasant. of Catholic societies is still crititivy, the study of conditions in our social life, the dis-emination of truth-and the encouragement of the spread of Catholic literature and the circulation of the Catholic press." Here there is not a clause that indicates that the Federation has any political aims in view, or that it is to be, as it is unpleusantly pictured, a permanent Grievance Board exhibiting the running sores of Catholics to their fellow-citizens. "Our object," says Bishop Messmer, of Green Bay, "is not political. We positively repudiate the charge. It is foreign to our intention to become a political party or to affiliate ourselves to any of the existing political organizations, and

ference is not true, else every exer-cise of the franchise would be a po-litical act in the odious sense of the term. As we write, the New York State Conference of Charities and Corrections is in session. It's com-State Conference of Charities, and Corrections is in session. It is composed of members of all croeds and of all political parties, and has more han once placed itself on record as for or against some special act of legislation affecting the interests it has been organized to safeguard and advance. Did it thereby constitute itself a distinct political party: There is then an espousing of what is right and just a condemning of what is wrong and unjust and dangerous, which is not political action, but the duty of every upright, honest citizen, and if of the individual, why not also of federated societies? "Wherever there is an alternative of right or wrong," says Father Tyrrell, "of false or true, of their or foul, there the interest of the Church needs to be looked after. In the world of thought, whether we consider history or philosophy or science, there is always a false and a true, and the cause of to affiliate ourselves to any of the existing political organizations, and no political 'jobbing' is to be allowed in our Federation.' Mere than this, the bishop goes on to declare "that the work of the Federation is not to be "sectarian" in a narrow, bigoted sense, which would exclude all co-operation with contains. But wherever our field is the same as theirs, and wherever we can join our efforts with theirs on a basis of a common Christian principle of morality without the danger of scandalizing the weaker "scelling the temporal and spiritual welfare of millions? With all these matters the cause of the Church and Christianity is intimately bound up, and the Catholic Isymman has a side to take and a part to play. Nay, it is principally in these matters that Christianity extends its influence and roots itself in human society." To take this side and to play this part is what the Federation of Catholic Societies clearly proposes to itself in the formation of scandalizing the weaker "scelling" in the society of the church and christian principal to the profession of the church and business; or to public enterprises affecting the education of the Church and Christianity is intimately bound up, and the Catholic layman has a side to take and a part to play. Nay, it is principally in these matters that Christianity extends its influence and roots itself in human society." To take this side and to play this part is what the Federation of Catholic Societies clearly proposes to itself in the constitution, and it is unfair and unjust to brand the organization as a mere bureau for securing political rights.

English Pilgrims in Rome.

Recently the English pilgrims had | step to the throne, without any the honor of being received in pri-vate audience by the Holy Father. The adjective "private," used in connection with Papal receptions, is not misplaced here, and might even te enhanced by the familiar addition "and confidential," for the pilgrins were all by themselves, unaccompanied by Roman friends, and practically "en tete a tete" with the Pope. Although the audience took place in the Throne Room, usually reserved for more solemn occasions, many of the formalities of etiquette, strictly adhered to as a rule, were dispensed with, the Holy Father being evidently anxious to give the pilgrims a proof of his cordial appreciation of these periodical visits. A few minutes after 11.30, the hour fixed for the audience, the Soverdan Pontiff, punctual as usual, made his entry in the Throne Room, escorted by several prelates and dignitaries of the Papal Court and by the Swies Guard. His appearance was greeted by three ringing English cheers, which the Venerable Pontiff acknowledged by raising his hand in benediction. It was noticed with satisfaction by all present that the Holy Father walked with a firm used in connection with Papal re-

sels, We met the celebrated Father Ignatius Spencer, who was seeking on all sides for prayers for the conversion of England. We remember that other holy missionary, Father Dominic, the Passionist, and how, he tolled and suffered for the son-version of your country, and at leagth died in the odor of sanctity. Perore parting with you to-tay, We would give you this counsel as a souvenir to take away with you, something that you can treasure up, that will prove useful to you and to your fellow-country tan. Have a creat love for the study of your religion, make yourselves well acquainted with the truths of Paith, that you may be able to give an account of them to those who are outside the Fold. For We feel convinced that if the English people only knew what the Church teaches, prejudices would in a great measure disappear, and an important step would hye been taken towards the attainment of that reunion which we all desire. We have wooked for England in the past, and will work for it and give to it the solicitude of Our Pastoral care until Gur latfor it and give to it the solicitud of Our Pastoral care until Gur lat

est breath."

His Holiness ended by bestowing the Apostelic Benediction on all the pilgrims and their families. The Holy Father's speech was pronounced in a firm, clear voice which could be heard throughout the vast Fall, Mgr. Stoner, who stood by #he Holy Father's side, translating each sentence into Epclish. Father's side, translating each sentence into English. Mgr. Stonor then presented the pilgrons individually to His Holire s, who addressed a few benevolent words to each as they bent to kiss his hand. After again blessing the pilgrims most cordially, the Holy Father withdrew ho his private apartments shortly after 12.30, taundering cheers doing duty for the silver trumpets which on other occasions are sounded. On the following day connect itself with politics. It m. st and will throw the weight of its influence for or against Exercises advocated by the present 1 d tical parties, and to do this is to enter the field of the politician. The in-ference is not true else every every are sounded. On the following day the pilgrims left Rome by the Flor the pilgrims left Rome by the Flor-ence line, after having spent a week in the Eternal City which may be described as most profitable both from a spiritual and an intellectual point of view, thanks to the excel-lent arrangements made by the hon-secretary, Mr. V. Dunford. A propos-the "Osservatore Romano" has such a high opinion of the latter gentleman's spiritual activity that the "Osservatore Romano" such a high opinion of the l gentleman's spiritual activity in its report of the Papal audience it mentions him as "Monsignor" Punford.—Correspondence Catholic Times, Liverpool.

MARVELLOUS ACCOMPLISH-MENT.

As in Costumes, so in Furs this has been a year of marvellous accomplishment. As in Costumes, in Furs, the choicest productions and the most elaborate novelties have been gathered by, and are now shown at Chas. Desjardins & Co., the largest retail furriess in the world.

THOSE IDLE "MONKS AND NUNS."

Suzanne Cutting had an article in recent issue of the Boston "Even ing Transcript" on the women wage earners of Boston and the homes es pecially planned for them which may be found in the city. Among these she mentions the Home of the Gray

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a part to play. Nay, it is principully in these matters that Christianity extends its influence and roots
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The certainty of correctness in fashion, a choosing from the richest furs in America, the assurance of careful workmanship, the surety of right price and credit given to all reliable buyers, these are a few of the advantages offered at Chas. Lesjardins & Co., the largest retail fur store in the world.

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Mentreal City and District Savings Bank.

Notice is hereby given that a Dividend of Eight Dollars and a Bonus of Two Dollars per share on the Capital Stock of this Institution has been declared, and the same will be payable at its Banking House in this city on and after THURSDAY, THE 2nd DAY OF JANUARY NEXT

The transfer books will be closed from the 15th to the 31st December next, both days inclusive. By order of the Board A. P. LESPERANCE.

Montreal, 30th Nov., 1901.

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