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MONTREAL, SATURDAY, NOVEMBER 24, 1900.

PRICE FIVE CENTS

WILL FRANCE TURN PROTESTANT?

In the December number of the "Messenger of the Sacred Heart," the Rev. Thomas J. Campbell, S.J., has an admirable, closely reasoned article under the heading "Will France Turn Protestant?" While no living writer is more competent than Father Campbell to draw logical conclusions from solid syllogistic presults of the compensation of the Christianity of the Christi mises, yet, in the present instance, he has the tact to leave the formahe has the tact to leave the formation of such conclusions to the intelligence of his readers. He places
before us a series of statistics, which
he takes the pains to verify; then he
gives us a series of quotations from
the writings and speeches of the
most eminent and best instructed
French Protestant authorities; again
he exposes in a most powerful manner the worse than dishonesty—the
immorality—of the principles upon
which the Protestant synods seek to
propagate their anti-Catholic work
in France.
Following these pointed passages
we have the evidence that the French
Catholic rarely becomes a Protestant; when he leaves the Church it is
to join the ranks of the Atheists.
Then comes a clear-cut distinction
between the so-called orthodox Protestants and the Liberal Protestants,
To prove the decline of the former
and the luries infellity or atheism of

testants and the Liberal Protestants. To prove the decline of the former and the pure infidelity, or atheism of the latter, the writer quotes whole passages from some most remarkable addresses—amongst them the elder Puaux, commonly called the "Old Huguenot of the Cevennes." To clinch this argument we are given the words of the noted freethinker Yves Guyot, who declares that Protestantism must be used to replace Yves Guyot, who declares that Protestantism must be used to replace Catholicity, for it is necessary to de-Catholicize France, if ever Mirabeau's formula, "we must de-Christianize France," is to be realized. Father Campbell then indicates how Protestantism and infidelity fraternize in France.

As the principal object of Father Campbell's article is to expose the nature of M. Merle d'Aubigne's mission to America, the reader must

nature of M. Merle d'Aubigne's mission to America, the reader must conclude that all the respectable Presbyterian churches which allow that pervert to occupy their pulpits, for the purposes of creating sympathy and collecting money for the Protestant cause in France, are actually harboring an advance agent of the rankest infidelity. As it would be difficult for me to reduce that able contribution to a smaller space than I have done, and as certain passages therein are necessary for the proper understanding of the subject, I will simply add the following disjointed extracts from Fa-

ready to renounce Romanism for the Evangelical and Protestant religion. These priests are willing to make the step, but are only kept back by hunger. The 'Chretien Francais,' Evangelical and Protestant religion.' These priests are willing to make the step, but are only kept back by hunger. The 'Chretien Francais,' which is edited by an ex-priest named Bourrier, is of the opinion that French Protestants have no more important work to do than to give that army of priests who are tired of Rome an opportunity to earn their bread. Evidently the synods are appelled by the enormous requisition that would be made on their bread-stuffs, and they very cautiously and very properly profess to be in doubt about the motive that actuates these proselytes, and sor have decided to go slowly. The doubters, they say, 'are to be encouraged to remain in the Roman communion as long as their conscience permits, and there to study the Scriptures and Protestant theology, until arrangements can be made.' This is strange morality. Catholic priests studying Protestant theology or even Scriptures with a view to understanding the significance of the proposed step, while arrangements are being made by the laity to provide for them, are nothing but full-fledged apostates already. To advise them to remain in communion with the Church of Rome as long as what is called their conscience permits, is counselling a mode of action which may be good Protestant theology and independent thics, but can find no warrant in Scripture or common honesty. They are plainly, openly and officially instructed by the united synods to lie, to be hypocrites, to preach Catholic doctrine which they do not believe, to enjoy the encoluments of their office, to live in the midst of the alleged corruption which they are preparing to denounce, to administer the sacraments and to keep their polluted hands on the altar offering the sacrice of the Body and Blood of Jesus Christ, while their false friends outside are nustling around to find them an 'honorable job. What else is this but advising the officer of a garrison who is in communication

"If such is their standard of honesty we know how to discount the figures they give us of the thousands of priests who are ready to apostatize but who are held back because they could not get bread to eat. A good priest does not look for bread to eat but dies, if need be, doing his duty. He has other bread that these Protestant synods wot not of. However, we are spared the trouble of computing. The facts are that nineteen priests apostatized. M. Merle d'Aubigne, who is now in America in the interests of this movement, said the other night at the Collegitate Church, New York city, that there were eighty. That is bad enough, indeed, but it is an extremely small fraction of the vast clergy of France who, thirty years ago, numbered 40,000 secular priests. Perhaps there were 10,000 more in religious orders; 60,000 perhaps would profiably fall short of the total now. Eighty out of that army is not many to have ambushed. In any case "If such is their standard of hon

profably fall short of the total now. Bighty out of that army is not many to have ambushed. In any case it is a far cry from the figurative thousands furnished by the 'Chretien Francais' and the 'Independent.' There is a dullness of the moral sense in such methods and in such reports that is deplorable but not surprising."

"The fact is that at the present rate of decline there will not be a shred of Protestantism left in France in another decade. One century ago they numbered 2,000,000. Normally they should have increased to 3,000,000. To-day, according to the 'Agenda Protestant' they do not

000,000. To-day, according to the 'Agenda Protestant' they do not amount to 650,000; M. Merle d'Aubigne claims only 500,000.

"What is the reason of this alarming falling off? The reason is not hard to find. It is sad, it is humiliating, it is shameful, but the Protestant synods themselves admit it. It is the result of reducing to practice the doctrine of the Anglican minister Malthus, and of the Protestant philosopher, John Stuart Mill, who dared to say, that 'we cannot hope for any progress in morality until we consider large families with the same contempt with which we space than I have done, and as certain passages therein are necessary for the proper understanding of the subject, I will simply add the following disjointed extracts from Father Campbell's article; they need no thread to connect them, beyond the simple one I have woven in the forgoing sew remarks. The following extracts will serve to explain more fully what I have just penned:

"Some years ago there was an attempt in Belgium to teach school children what was called 'la morele independante, i.e.,' morality without condemnation certain methods adopted by 'various Protestant provincial synods,' to meet the emergency that confronts them of providing for 'the thousands of French priests who are said to be ready to renounce Romanism for the Evangelical and Protestant religion.' See the Acts Evangelical and Protestant religion.

in that way the whole population of a church, an entire congregation is regularly wiped out. See the Acts of the Synod of Bordeaux, 1899."
"Protestants in France are divided into two irreconcilable camps, the orthodox and the liberal; and there is besides a small centre party which, however, is nearly always captured by the popular and aggressive liberal party, which is the party of young men.

but it is the emanation of a mind moulded in the form of high statesmanship. Possibly no speech, since that of the younger Pitt, on Warren Hastings, has had such a widespread and immediate effect upon the British people. Whether or not we agree with the leader of the Liberal Party, in Great Britain, we cannot but admire his wonderful gifts, and especially his daring flights into the unfrequented regions of higher and imaginative oratory. The following extracts will suffice to give an idea of the speaker's fanciful retrospect, and at the same time an idea of how much can be effected by a comparatively insignificant event. In part Lord Rosebery spoke thus:—

"Never, said the former Premier, did the empire so urgently require the strenuous support of its subjects, because there was a disposition abroad to challenge both its naval and commercial supremacy. The twentieth century, he declared, would be a period of keen, intelligent and almost fierce international competition, more probably in the arts of peace than in the arts of war.

"Therefore, he added, it was necessary to undertake periodical stock taking, to remodel the State machinery and educational methods, to become more businesslike and thorough as warriors, merchants and statesmen, and to look thoroughly to the training of first-rate men for the struggle ahead, as on those depended the future of the empire and the race. He thought that the now antiquated methods of training had almost resulted in commercial disaster, and the time had arrived to reconsider the educational apparatus.

"Lord Rosebery asserted that but for the small incident of the acceptance of a Peerage the Empire might have been incalculably greater. Had the elder Pitt, when he became first minister, not left the House of Commons, he would probably have retained his sanity and authority, and he would have prevented or suppressed the wreckiess budget of Townshend, induced George III. to listen to reason, introduced representatives what the orthodox think of the liberals may be understood from the words of one of the greatest of French Protestants of this century. He is the elder Puaux, and is known commonly as the 'Old Huguenot of the Cevençes.' As long ago as 1873, he wrote thus in the 'Revue Chretienne': 'You tell me we are of the same family; that there is really no qualifying difference; our methods are the same, and that I only deny a little less than you.

''To that I answer: Our fathers, if you reached out your hand to them, would repulse you. 'You Protestants!' they would say. 'You have neither our Bible, nor our Christ, nor our God, nor our cult. Between you and us there is nothing in common. Your father is doubt; your mother infidelity.

'''You have no Bible. It is melted and dissolved in the crucible of your criticism. Attila, battering with his hammer the monuments of Rome, disfigured the Eternal City less than you disfigure the Bible with your scribe's knife after the fashion of Jehoiakim. Revere the Bible! you revere it as the Jews revered Christ, when they prostrated themselves before him, saying: Hail, King of the Jews, and then slapped Him in the face.

"'You have no Christ. You had one, but he has no resemblance with ty of young men.
"What the orthodox think of the

face.

"'You have no Christ. You had one, but he has no resemblance with ours. Ours was born in Bethlehem of a Virgin; yours is the son of a man and a woman, and born I know not where. Ours wrought miracles; yours thought he did. Ours is Iving; yours is dead. Amazing contradiction! You cannot acquit your Christ of fraud, except by making him a monoma-

niac, and of this monomaniac you make the great teacher of your church of the future.

You have no longer any God. You are, by your excesses, on the down slopes of pantheism. Deism is mental cowardice, and if you have any reason left, you must either re-trace your steps to Calvary or go down with your 'Our Father' into the depths of the atheism of Re-

nan."
"'You have no worship. God hears

nan."

"You have no worship. God hears not your prayers, and I bid you renounce your office of pastors, unless you wish to give up your honor and be of the school of the Savoyard vicaire who said his Mass though he didn't believe in it."

Then turning to his own party he said: "Be ye judges between us and the radicals. They offer you a religion without Bible, without Christ, without cult. Do you want it? If you do, then repudiate the men of the Reformation; turn away from your martyrs, and fling your Bible and your liturgy into the fire. Give your sons to these radical Protestants and they will make them unbelievers; give them your daughters and they will make them free-thinkers like themselves."

they will make them free-thinkers like themselves."

"Christian socialism! Such is the campaign cry of the Protestants of France. It is the Reform of the Reformation, a crusade against the wormeaten orthodoxies that are impeding the growth of the kingdom. Another hour has struck on the clock of the kingdom of God,' says M. Fallot, and to the period of individualist Christianity, social Christianity succeeds. It is big with labors and strife, and perhaps with benedictions.' With labors and strife. Yes. That period has already begun. With benedictions: No. 'M. Monod,' says Koenig, 'is striking with his axe at the roots of the old oak which shelters us yet. I fear that his strength is not great enough to prevent danger in its fall. I fear, especially, that he has not material enough to build us a shed when the tree lies prostrate on the ground."

"M. Monod laughed at all these appeals. On the first of July, 1900, in a conference in Paris, the very citadel of orthodoxy, he prophesied the funeral rites of Protestantism. Here are his words: 'Every institution which has a fixed form, whose essential object is to prepare souls for heaven, and which does not believe in the triumph of the Messigh on earth, all such institutions are forever done for. Pharisaic and Apo-

on earth, all such institutions ar calyptic Judaism has exploded (a saute), Catholicism has exploded, and saute), Catholicism has exploded, and traditional Christianity, if it puts it-self in opposition to Messianism and stands in with the social and economic iniquities of the day, and has lost faith in the integral renova-tion of the whole earth, traditional

Christianity, I repeat it, will leap into the air like the rest." In other words, it is all over with Protestantism, which, in Monod's mind, is traditional Christianity, unless it preach to the people a happiness which has no relation to what the Bible teaches about the reward awaiting us beyond the tomb."

"Can there be a more unholy alliance than that? Is it not God in union with Belial. Let us bear in mind that this is not the wild cry of a frenzied fanatic. M. Reveillaud is not so considered in France. His official position precludes any such supposition. Nor is it an appeal that official position precludes any such supposition. Nor is it an appeal that no one will heed. It is heeded. It is a part of a scheme whose details have been all prearranged in concert with the worst enemies of Christianity. The notorious atheist and enemy of God, M. Yves Guyot, announced it a year ago in the 'Siecle.' His proposition took people's breath away at first, and after awhile they looked at it as a mere advertising trick for the circulation advertising trick for the circulation of his paper. But no! the Protestant papers are publishing his programme all over the land, and here it is. Listen to it.

all over the land, and here it is. Listen to it.

"Protestantism," says M. Yves Guyot, "is not a narrow creed in which every one is obliged to pass. It invests itself to every mind. To those who ask, What are you going to put in the place of Catholicism? the answer is ready: Protestantism. In destroying the actual organization of Oatholicism, and in building up against it a power of religious competition, we ought to proclaim clearly and without possibility of misly and without possibility of mis-take that it is to the advantage of Protestantism, and that it is on Pro Protestantism, and that it is on Protestantism that we count, to separate France from Cgtholicity. If the system of the separation of the churches and of the State has frightened so many people in France, it is because the question had not been proposed to them except as between Catholicity and free thought. Why should not we, free-thinkers, be the first to express in a different fashion the formula of Mirabeau, 'We must de-Christianize France,' by that other

the formula of Mirabeau, 'We must de-Christianize France,' by that other one: We must de-Catholicize France?''
'M. Merle d'Aubigne has come to America in the interests of this movement. He is occupying the pulpits of the various Presbyterian churches of this city. Will he, in the face of those cries of his own co-religionists in France, dare to continue the fight, and still call himself a Christian minister? Will the Protestant churches of this country counter. ant churches of this country counte-nance and further his efforts by their sympathy and their contributions Will they range themselves under the banners of infidelity? Will they announce themselves openly as enemies of Jesus Christ? If they do, we know where we are."

Cast forth thy act, thy word, into the ever-living, ever-working universe; it is a seed grain that cannot lie; unnoticed to-day, it will be found flourishing as a banyan grove—perhaps, alasi as a hemlock forest—after a thousand years.

WHAT A PEERAGE COST.

OUR CURBSTONE OBSERVER UN MARRIAGE BANNS.

to make on New Year's Day, when there is a prospect of wine and cake ahead of them. If such had been the case I would not have been surprised to hear the practice characterized as an "unnecessary annoyance"; but when I discovered that the subject of the conversation was nothing more or less than the "calls' from the pulpit that, as a rule, precede a Catholic marriage. I soon cede a Catholic marriage, I soon changed my opinion.

Now I wish it to be thoroughly understood that if I am not a politician I am much less of a theologian; I have no guide in such matters but what appears to me to be common sense—illumined by the ray of Faith. So far I have never found that Faith to clash with common sense, consequently I have not much fear of erring, even though I am not versed in the secrets of the I am not versed in the secrets of the "Mother of all Sciences." This week I will trouble the ever indulgent readers of the "True Witness" bear with me while I briefly expres bear with me while I briefly express my personal views concerning the two points raised by the gentleman whose language I have quoted. He stigmatized the practice of "calls" as an annoyance; and he declared that only for that practice there would be much more marriages to record. In both cases he is wrong; yet to a certain extent, and in one sense, he has some reason for his statements. I have not the slightest doubt

I have not the slightest doubt that "calls," or, in other words, the regular publication of the marriage banns from the pulpit, constitutes an annoyance for some people. The man, or women who has a very good reason for keeping the intended marriage a secret must surely find it inconvenient when the Church ordains three public "calls," or else a regular and valid dispensation from the same. In fact, the dispensation is nearly as bad as the "calls," because it cannot be had except for the very best of reasons— Without a doubt one of the most remarkable speeches of the century was that delivered on the 6th instant, at Glasgow, by Lord Rosebery, on the occasion of his installation as Rector of the University. In glancing back, a century and aquarter, the speaker drew a picture of what might have been had Pitt never become the Earl of Chatham. The picture is fanciful, if you will, but it is the emanation of a mind moulded in the form of high statesmanship, Possibly no speech, since that of the younger Pitt or Warres.

'And, at last, when the Americans became a majority of the seats, where the seats, where the seats, when the Americans became a majority of the seats, ly represented.

"And, at last, when the Americans became a majority of the seats, the Empire would, perhaps, have been moved solemnly across the Atlantic, and Britain would have become a historical shrine, the European outpost of the world empire.

"What an extraordinary revolution it would have been! The greatest known without bloodshed. The most sublime transference of power in the history of mankind. Our conceptions can scarcely picture the procession across the Atlantic of the greatest sovereign and the greatest feet in the universe, ministers. Government and Parliament departing solemnly for another hemisphere. Not, as in the case of the Portuguese sovereigns, emigrating to Brazil under the spur of necessity, but under the vigorous embrace of the younger world.

"America would have hung on to the skirts of Britain and pulled her back out of European complications. She would have profoundly affected her foreign policy in the direction of peace, and her influence on her domestic policy would have been scarcely less potent. Probable she would have appeased and even contented Ireland. The ancient Constitution of Britain would have been rendered more comprehensive and more elastic.

"On the other hand, the American yearning for liberty would have takfriends, cannot but feel it an annoyance to be obliged to have their intention published before the congregation, or else to furnish sufficient reasons why the dispensation from such publication should be granted. They know well that if they go to the priest and ask to be dispensed from the usual "calls," he will make inquiries that may not suit their plans. The one who has trifled with the affections of another and who is in danger of a breach-of-promise suit, may naturally consider the "calls" to be an annoyance. The same for the still more criminal person who runs the risk of being condemned some day for bigamy, yet who would set the moral law at defiance were it not for the annoyance of the Church's banns. In a word, I could fill a column with instances of intended marriages in which the "calls" constitute a very great annoyance—in fact, a hindrance.

There are many kinds of "calls" known to the world of to-day— some of them are pleasant, some irksome, others obligatory and so on to the end of the chapter. My attention was drawn to this subject by a few remarks I heard on the street corner, the other day, which a gentleman made on "calls" — or the publication of marriage banns in the Church. The remarks I heard led me to reflect a little on the subject. The person to whom I refersaid that "calls" were "an unnecessary annoyance," and only served the purpose of drawing dollars to the church. He also stated that "there would be far more marriages if there were no "calls," or if there were no need of a dispensation from the formality." At first I thought they were talking about social "calls"—such as ladies make, by leaving a card, on a given day, at the door of a so-called friend, or such as young gentlemen are wont to make on New Year's Day, when there is a prospect of wine and cake ahead of them. If such had been the case I would not have been surprised to hear the practice characterized as an "unnecessary annoyance", but when I discovered that the subject of the conversation was nothing more or less than the "calls" stand any person coming forward to delare the existence of impediments. In the "call" the pregation to make known, at once, any impediments that exist to the carget hard to make known, at once, any impediments that exist to the axis upon the nembers of the conversity to make known, at once, any impediments. In the "call" the members of the conversity to the subject of the x-ist to the axis upon the nembers of the conversity to the stall upon the nembers of the conversity to the stall upon the nembers of the carget the axis upon the nembers of the conversity to the subject of the x-ist to the axis upon the nembers of the carget. It is also upon the nembers of the carget is all upon the nembers of the carget. It is all upon the nembers of the carget. It is as tro

ple who put up banns. 'As things were, he said, anybody, Jews, Turks, infidels and heretics could get married in church if they wanted to. We are glad to find the ministers of the are glad to find the ministers of the establishment waking up to a long suffered neglect of duty. And we should be just as glad if the State woke up too. Mere proclamation of the names in church, or the display of them on a crowded board in the registrar's office is not sufficient to prevent fraud or deceit. It would be well if the law and the practice insisted most peremptorily on the several authorities concerned with the celebration or the registration in the eral authorities concerned with the celebration or the registration in the freedom of the contracting parties. Such a course is insisted on in the Catholic Church; and we are old-fashioned enough to maintain the advisability of banns as a safeguard and a protection to that legality of marriage, and failure in respect of which may easily prejudice a girl's happiness for life.

To my mind the gentleman townom I refer, made a far more serious remark when he said that only for the "calls" there would be more marriages amongst Catholics. It may be the case. But, for the same reason, there would also be more divorces, more separations from bed and board, more unhappy families, more domestic quarrels, more misermore domestic quarrels, more misermore domestic quarrels, more miserable lives, more cruel tragedies. Were it not for the "calls" there an annoyance for some people. The man or woman who has a very good reason for keeping the intended marriage a secret must surely find it inconvenient when the Church ordains three public "calls," or else a regular and valid dispensation from the same. In fact, the dispensation is nearly as bad as the "calls," because it cannot be had except for the very best of reasons—and I may add that while a certain stipend is charged in case of dispensation, still all the money on earth could not purchase that privilege unles the Church is convinced that the grounds are reasonable and necessary. For example, the young couple who want to get married without the consent of their parents, and despite the warnings of their best friends, cannot but feel it an annoyance to be obliged to have their intended marriage and the control of their parents, and despite the warnings of their best friends, cannot but feel it an annoyance to be obliged to have their intended marriages. or matrimony—even amongst Cath lics—than can ever possibly exi under the vigilant eye of the Chur and under the strict rule of her d cipline.

such publication should be granted. They know well that if they go to the priest and ask to be dispensed from the usual "calls," he will make inquiries that may not suit their plans. The one who has trifled with the affections of another and who is in danger of a breach-of-promise suit, may naturally consider the "calls" to be an annoyance. The same for the still more criminal person who runs the risk of being condemned some day for bigamy, yet who would set the moral law at defiance were it not for the annoyance of the Church's banns. In a word, I could fill a column with instances of intended marriages in which the "calls" constitute a very great annoyance—in fact, a hindrance.

It seems to me that the possibility of the existence of such cases has been the very reason why this practice was instituted by the Church from time immemorial. It may be said that instead of "observing" I am preaching; but I consider it my privilege to express my personal views upon this, as well as upon any other subject, provided to constant I wave to say. What I have "observed" most frequently is that Catholics too say. What I have "observed" most frequently is that Catholics too say. What I have "observed" most frequently is that Catholics too say. What I have "observed" most frequently is that Catholics too say. What I have "observed" most frequently is that Catholics too say. What I have "observed" most frequently is that Catholics too say. What I have "observed" most frequently is that Catholics too say. What I have "observed is a upon any other subject, provided to express my personal views upon this, as well as upon any other subject, provided to express my personal views upon this, as well as upon any other subject, provided to express my personal views upon this, as well as upon any other subject, provided to express my personal views upon this, as well as upon any other subject, provided to express my personal views upon this, as well as upon any other subject, provided to express my personal views upon this, as well as u

A MILLIONAIRE IRISHMAN DEAD.

details. "On the other hand, the American yearning for liberty would have taken a different form, would have been a different form, would have been a different form, would have been as the second of whose wealth is estimated at between \$40,000,000 and \$50,000,000,

York, Nov. 12.

This is the introductory paragraph to a story of the success achieved by an Irish miner, which we give below, but it is the record of one among the unsuccessful millions of mining speculators of all classes.

Mr. Daly, the report proceeds to say, was seized with his last sinking spell early Monday morning. All day he 'ay in a semi-comatose condition. Similar spells had been frequent since he returned from a fruitless hunt for health in Europe. But

Marcus Daly, the Copper King, whose wealth is estimated at between \$40,000,000 and \$50,000,000, died in the Hotel Netherland, New York, Nov. 12.

This is the introductory paragraph to a story of the success achieved by an Irish miner, which we give below, but it is the record of one among the unsuccessful millions of mining speculators of all classes.

Mr. Daly, the report proceeds to say, was seized with his last sinking spell early Monday morning. All day he lay in a semi-comatose condition. Similar spells had been frequent since he returned from a fruitless hunt for health in Europe. But

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 restabilizations of the state 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 for healtering of the sufferings of his fellowmen. The poor for healtering of the poor, for the alleviation of the sufferings of his fellowmen. The poor for healtering of his fellowmen. The poor for healtering of the sufferings of his fellowmen. The poor for healtering of the sufferings of his fellowmen. The poor for healtering of the sufferings of his fellowmen. The poor for healtering of his fellowmen. The poor, for the alleviation of the sufferings of his fellowmen. The poor for her elie of of men here on earth, that labor and remember that a life of honorable, that a life of honorable, that a life of honorable, that a life of honorable that poverty is no disgrace, that manual '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 a sight to induce his fellown 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 in the sun first the right with a tolerance that to-day in the land, the professions, trade and os ob y the ordinary ways of legitimate persuasion. This is an extreme measure, though sometimes being have been done have been 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, 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 alloying 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 whatever.
"In solving this difficult question

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 Liberator, 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

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

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

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.

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

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

"A Fair Outside Is

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 Sarsaparlia and after awhile I felt much better. Hood's Sarsaparlia built me up." Lazzir A. Russill. Old Chelses, near Ottawa, Que.

EMIOUSPICESS—"I have been troubled.

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 neightforhood 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 proven the politician can again reproach the South for wrongs to negroes. The North has now surpassed the bloody instructions of the South.

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Oblates of Man November, appe interesting arti read for some to reproduce it bids; we would

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Wadded Comforters.

500 Best Wadded Comforters, choice coverings, all filled with the Best Carded Cotton. All prices from

ST. BONIFACE, PAST AND PRESENT.

in this issue and the second half in this issue. The article is signed by E. B. B. Reesor, and is entitled "St. Boniface, Past and Present." This week we will give what concerns the history—a most unique history—of that important town from 1656, when the first white man arrived there down to the death of Bishop Provencher in 1858. It will be both amusing and instructive for many of our readers to learn the story of good Bishop Provencher's peculiarities and of his characteristic reception of the young ecclesiastic destined to become his successor, in the person of the late Archbishop Tache. Without any further comment or introduction, we leave the story to be who and institute of the following the prairie in the Red River Valley, the fathers being of Lower Canadian and the mothers of western Indian birth. The religion of western Indian birth. The religion of the young ecclesiastic destination of the young ecclesiastic destined to become his successor, in the person of the late Archbishop Tache. troduction, we leave the story to be told by the writer of the above-mentioned article.

tioned article.

The French-Canadians were the first to take possession of the great northwest lands, and, from the date of their arrival, 1656, when Jean Bourdon penetrated as far as the shores of the Hudson Bay and took possession of the neighboring territory in the name of Louis XIV, until now, when the village of St. Boniface claims a great share of those who in the past and those who are now making Manitoba take no second place among the provinces no second place among the provinces of the Dominion, Canadians have ever been foremost in furthering the ever been foremost in furthering the advancement of their own country. I say Canadians, for surely the descendants of the French people who first settled Quebec are the least foreign element in our land, though they of Scotch, English or Irish parentage call themselves by the endearing home-term, "Canadians," and calmly speak of others, whose ancestors had for generations helped to build the country, as French or to build the country, as French or

Five years after Jean Bourdon's visit to the lands bordering on Hudson Bay, Despres Conture accompanied an exploring party under the guidance of two Jesuit Fathers, Druielettes and Dablon, to find a northwest passage to Japan, but failing, the expedition returned, and in 1663 Conture started again, this time accompanied by five companied.

In the "Missionary Record of the Oblates of Mary Immaculate," for November, appears one of the most interesting articles that we have read for some time. We would like to reproduce it in full, yet space forbids; we would like to make selections from it, but how select from that which is equally of interest and importance throughout? It seems to us, under the circumstances, that the best thing we can do is to cut it in two and publish the first half in this issue and the second half next week. The article is signed by

Lower Canadian and the mothers of

River Valley, the fathers being of Lower Canadian and the mothers of western Indian birth. The religion of the fathers being Roman Catholic Lord Seklirk's request was made to the Roman Catholic Bishop of Quebec, asking that priests might be sent to administer to the needs of this new race growing up around him. His request was granted, and on the 16th of July, 1818, Fathers Provencher and Dumoulin landed at Fort Douglas now that part of Winnipeg situated directly opposite Northern St. Boniface, and there celebrated their first Mass near the spot where the Church of the Immaculate Conception now stands. For two months after his arrival Father Provencher enjoyed the hospitality of the Governor of Fort Douglas pending the completion of a small chapel and priest's residence across the river at St. Boniface, both he and Father Dumoulin working with their own hands at the building, a log but 50 x 30 feet which was to and Father Dumoulin working with their own hands at the building, a log hut 50 x 30 feet, which was to serve as a home for himself and a church for his flock. This hut was built almost on the spot where the Cathedral of Turrets Twain was afterwards built, and where the present cathedral now stands. But even living with the Governor and eating at the first table in the land meant nothing luxirious. On the table there was neither bread nor vegetables,

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ther shelter from nor anything to break the force of the wind, where in wet weather travel could not be accomplished without actual toil on account of the peculiar condition of the soil, and where settlements were many miles apart, with no means of communication excepting by oxen or on foot—poverty under such conditions was physically painful. Many and many times Father Provencher was forced to beg a bite to eat from his scholars, in order to gain strength to continue his teaching, but, ever cheerful, strictly honorable and with a lofty sense of the duty which he had undertaken, no allusion to his trials or hardship ever crossed his lips. In 1822 he was recalled to Quebec for consecration as bishop, and such a shabby individue, is the look in his case. was recalled to Quebec for consecra-tion as bishop, and such a shabby individual, fi rhe look in his cas-sock, which, as habiliment alike for farm work, cooking, travelling and teaching, he had worn for four years, his friends simply shut the big six-foot-four and splendidly-pro-portioned man up until enough mo-ney was collected to buy him some new clothes. Shortly aiter his return the officers of the Hudson Bay Com-pany, seeing the great straits to which his poverty oftentimes brought the officers of the Hudson Bay Company, seeing the great straits to which his poverty oftentimes brought him, gave him, of their own accord, an annual sum of £50 sterling, which, ten years later (1835), they raised to £100 sterling, which amount he received until his death. His manner was at times brusque, and his greeting to young Father Tache upon his arrival in St. Boniface was anything but cordial. Many times he had been disappointed in young men sent from Quebec to help young men sent from Quebec to help nim, who, after a few months' hard him, who, after a few months' hardship, gave up and returned to secular pursuits. Alexander Tache was only 22 when he arrived, and looked even younger, and when the Bishop saw this stripling step out of the cance at St. Boniface he said, rather gruffly:—

"Are you a priest?"
And upon young Tache's negative answer, he exclaimed:—" Then you would have done much better to have stayed at home."
Which greeting was hardly one of

have stayed at home."
Which greeting was hardly one of comfort to the youth, who had travelled sixty days in a bark canoe in order to reach the field of his labor, and had given up brilliant prospects in the east to do so. But when an old priest told the Bishop that the Levite would soon become a priest, he was somewhat mollified, and excused himself for receiving him in so gruff a manner.

mollified, and excused himself for receiving him in so gruff a manner. Some idea may be formed of the veneration in which he was held, when, to this day, in spite of the extraordinary ability and devotedness of his successor. Mgr. Tache, some of the older generation in speaking of the Archbishop pause reflectively as they remark:—"Ah, but he was not so great a man as Bishop Provencher!"

He was known to be physically the strongest man in the country, and

He was known to be physically the strongest man in the country, and as his mode of work was to go right in among the people and toil with them in their every-day duties, the lion's share of the labor generally fell to his lot, especially during the hunting season, when farms were often left to look after themselves, while the halfbreeds, who did not relish farm work, hunted the buffalo. But the Bishop was a simple man in his tastes, and whatever he found to do he did well.

perhaps condemned—in some quarters, but it would have been unworthy of him to have gone into an electoral campaign against any man who assisted him in bringing about that reconciliation. He would be frank enough to state that he deplored the loss of some men of great Parliamentary experience, and who had a long record in the service of the National movement. He would use his humble endeavors to place the whole of the country in touch with the National more anization. He believed the whole of the country would have been placed in touch with it within the last few months by a better display of reason and common sense and less persistence on the part of some men to carry out every idea that entered their own minds. They could win Irishmen over anywhere by conciliation and good fellowship, but if they attempted to minds. They could win Irishmen over anywhere by conciliation and good fellowship, but if they attempted to oust men out of the ranks because they differed with them they would completely fail in uniting the people and in bringing the Irish cause to the position it ought to occupy. For his part he could wish some alteration in the programme of the National organization, but these were matters which a convention must settle, and in which the general spirit of the community at large must prevail. He would wish to see an organization not pushed to extremes. organization not pushed to extremes organization not pushed to extremes, nor driven always at high pressure, because an organization always at high pressure where, in some places, it might be used for personal purposes, and might possibly become an instrument of tyranny, that organization, instead of winning respect for the Irish cause, and inpect for the Irish cause, and tead of strengthening the hands the Irish representatives in the House of Commons, would sometimes

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The men on the Catholic University question, said there was one body on whom a very weighty responsibility, a both to their own consciences and before the tribunal of history, rests before the tribunal of history, rests in this matter, and those were the Catholic Unionists of Ireland and of England. It had been their defence all through that the Unionist Government would do us justice —was, in fact, the only Government that could do us justice in education. Their hopes had been raised and dashed session after session, but what seemed very strange was that there had been no manly independent action on their part to show that action on their part to show that they resented the treatment which has been given to them. Their position was neither very creditable even respectable. In Ireland

ORANGE INTOLERANCE. — Some idea of the bitter intolerance of the Orangemen, in this enlightened period, in the Old Land may be obtained from the following remarks of Rev. P. Quinn, P.P., of Stewartstown, on the occasion of a recent indignation held by the parishioners. Father Quinn said that every friend that they had around them, both lay and clerical, ever since the occurrence of last Friday night, had been urging upon him that some steps should be taken to see if they (the Nationalists) could get any satisfaction or any redress for the outrages and barbarous conduct that they were subjected to on last Friday might of the state of the same of t they were subjected to on last Fri-day night. Secondly, if any steps could be taken to secure protection, House of Commons, would sometimes create a difficulty and a danger. They had, however, men in Ireland who were well drilled in the duties of leadership, and he looked with confidence especially to the approaching convention to lay down the lines of the National organization on such a basis as would prevent its being a hindrance to the Irish cause.

CATHOLIC UNIONISTS.— In the course of a lecture on the education question, delivered recently in Limerick, the Most Rev. Dr. O'Dwyer, after condemning in strong 'terms the half-heartedness of some of our pub-

House

HERE IS COMFORT. might go to the Castle and enjoy Viceregal condescension, but when-ever the history of this movement for Catholic education came to be written, they would fill a rather in-glorious page.

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mber 24 1900

o visit Ireland tly there is a the mind of roy-e Old Land. as removed from structors in the St. Cyr twenty-they were edu-stitutions. In fupublic office in she graduate tion. This bars will be educatutions.

ES.—The "Caths" says :-Isifying the tra-Patrick's time, on Irish soil, ecently found in from England,

live long in St. g near Dublin Il English snakes give Ireland a y possible prest to bear upon urch of England to the threatenpractices. Even as the Arch-and Middlesex,

and Middlesex, measures, says int newspaper. ritual prosecu-ago showed the eedings, which num of heated num of practical f them, most of them, most them, most did be especially when a modus as the result of e conference beand Moderates. of a negro mur-

ays the sue of Saturday y circumstances which make it ng of its kind thern State. Ins no race ques-cannot be said ments must be ro criminals in ves of whites question of a to sudden and A week had to sudden and A week had e. Preparations tan were made ion of the public of agony by man should be ided by a kind traph operators otographers advision shots?

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The True Witness and Catholic Chronicle.

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EPISCOPAL APPROBATION. m

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country. I heartly bless those who encourage this excellent work.

PAUL, Archbishop of Montreal.

SATURDAY NOVEMBER 24, 1900.

fourteen hundred years under the protection of the popes), Andora in

Spain (a Republic through all the

"dark ages" over which the preach-

ers weep) all these were not Pro

testant but Catholic Republics. As

to the United States, one of our

American Catholic exchanges has the

following most concise enumeration

of Catholics who took conspicuou

"Who erected on these shores the first altars to Almighty God? Let St. Augustine, Florida, speak. From what altars did incense first arise amidst the thunders of Niagara? Let

"The meanest rill, the mightiest

"Shade of Columbus-Christopher,

numberless pagans, let your voices

scend over the roar of waters and

storms, and proclaim with the for-

ests that wave and the rivers that

run, that this country-Catholic in

its discovery-Catholic in its explor-

ation-Catholic in its jurisprudence

(its common and civil law being of

is worth living for-is not a Pro-

PROTESTANT INFLUENCES -- We

are fully aware that the members of

Protestant churches display a very

emarkable degree of zeal in their

efforts to turn Catholic youth into

the by-ways of their conflicting be

liefs: but we never had a better il-

lustration of these one-sided me-

thods than the ooe furnished

curred in London. We quote the re-

port, and leave the conclusion to

testant Republic."

young nation :-

(for

NOTES OF THE WEEK. via, Ecuador, San Domingo, the Argentine Republic, San Mongo,

OUR CLASSIC INSTITUTIONS. Whatever affects our colleges, our convents, and our other educational establishments, has always a deep interest for us. We notice with pleasure in the last issue of "La Semaine Religieuse'' a most encouraging statement concerning our classical colleges in the diocese of Mont-parts in the building up of the real. The writer informs us that this year has seen a considerable augmentation in the number of pupils He says that the seven classical colleges in the diocese have more than two thousand pupils within their walls this year. Many of these, however, came from other provinces of the Dominion, and a great number are from the United States. The high standard of education imparted, and the comparative cheapness of the courses are two factors that go a long. Way to explain this increase in numbers. It is a known fact that the great majority of the Frenchtwo thousand pupils within their the great majority of the Frenchton. speak. Let the colony of Mary-land, proclaiming religious tolera-tion. Let Marquette and La Salle and all the Catholic heroes after whom our rivers and towns are named— let them all speak. Canadian priests now exercising their ministry in the United States, retheir classical education our colleges. We might also add that a good number of priests in each dioof the neighboring Republic, river. Roll mingling with their fame formade their theological studies at the Montreal Grand Seminary. Of the two thousand pupils above mentioned, at least four-fifths are studythe Christ-bearing dove!-look down ing for the priesthood.

MONKISH LATIN ly meet with this expression in secular exchanges, and to the car, when read, it sounds unpleasant and sav ors of that sneering spirit which an imates those who persist in using word "Romish" to designate anything Catholic. In reality the signate the Latin of the middle ages. which was commonly used by Monks and members of religious com munities in their various and im when compared with the ecclesiasti cal Latin of our day; it also might bear certain comparison and con trast with what is generally accept the Augustinian age of her glory. Properly designated this Latin should be called the "Latin of the Middle Ages," or "Monastic Latin." We do not object to the ascribing of our readers:—

"The Rev. Father Ambrose O'Gorman, of Enfield, appeared before the Edmonton Board of Guardians at their meeting on Wednesday in reference to some charges that had been made against him in regard to his punishment of one or two children at Chase Farm Schools. The rev. gentleman admitted that he had mildly wrung the ear of one boy and slapped another on the face with his flat hand. This was (he said) because they were insolent, impudent and told unblushing false-hoods. He came before the Board to speak about the manner in which the children had been treated as a whole. When he first went to the school to see the children he was refused, but was, after some hesitation, allowed to see them on Saturday afternoons during their playtime. Of course, the children quite resented being called out at such a time, and walked into the room in sullen, open rebellion. They said they were all Protestants, and would not listen to him, and they having insulted him, he administered mild punishment in the way already describsuch a form of Latin to the early onks, but we must frankly admit that we do not relish the - not that the word hurts, but the spirit which it indicates is offensive.

A PROTESTANT REPUBLIC. -There may be some ground for cer-tain preachers and Fourth of July orators, calling the United States a "Protestant Republic." If not Protestants, at least non-Catholics, certainly constitute the majority of its barriers stand between the Catholic and certain high places —from the see them, they had been seen by the Protestant religious instructor on Monday, and sent to the Protestant church on Sunday. They were practically brought up as Protestants in open opposition to the wish of the parents or guardians."

A "LITTLE MOTHER."-The term "Little Mother" is used to designate young girls, often children not yet in their teens, who take care of babies, either for their own parents, or for neighbors. These "Little Mothers" are numerous in the crowded New York tenements. One of these named Alga Heslin, only twelve years old, has just distinguished her self in a manner worth of record Her deed of heroism might well be compared to the bravest facts in the field of battle. The account of the incident is as follows :-

"She was taking care of two ba "She was taking care of two ba-bies, one a year and a half, the other two weeks old when she dis-covered that the building in which they lived was on fire. Nearly all the neighbors had left the building, and 'Little Mother' seized the two babies, one in each arm, and ran from the fourth floor to the second, where she found her exit cut off by where she found her exit cut off by the flames. Quickly turning, she re-mounted the stairs, but found at the top that she could not ascend the narrow iron ladder to the roof holding both babies.

"Placing the little brother on the landing with a parting admonition

the narrow iron ladder to the holding both babies.

"Placing the little brother on the landing, with a parting admonition to be sure to stay where he was until she returned, the little heroine climbed to the roof with the infant later, and leaving her there, returned.

cimbed to the roof with the infant sister, and, leaving her there, return-ed for her brother. "Then she made her way along the roofs to an adjoining building, and through it to the street. There she found her mother, unable to find the three children and bordering on hys-teria."

ST. PATRICK'S ORPHAN ASYLUM

One by one our institutions are found celebrating their golden or silver jubilees; thus we consider that actually Canada is growing older and in the same ratio are the institutions of the land advancing in years of usefulness. The jubilee of St Patrick's Orphan Asylum is an event that interests all of our readers, but especially those of them who belong the fine old central Irish parish Side by side with Church do we gen erally find the school; and, especial ly in Irish Catholic parishes. school is the companion of the orphanage. There is a certain sadnes mingled with deep and abiding consolation in the contemplation of such an institution as St. Patrick's Orphan's Home. It is sad to realize that so many fine Irish Catholic children have had to face a rough world without the support and endearments of parents. Yet, it is both consoling and pleasant to reflect upon the grand work of charity performed by those whose lives are dedicated to the poor, the orphan

and the unfortunate. If we glance back to-night over the history of this institution we are tempted to ask what has become of the hundreds of orphans that were sheltered under its roof and who, later on, went forth to do battle with the world's difficulties. If we glance around us we will find many of them occupying prominent and honorable positions in the land, and slowly, but safely, entering up-on certain success in life. To-day the party in the Republic; as Catholics upon those hypocrites. And you, my on certain success in life. To-day the co-religionists—ten million Catholics orphanage plays the same grand part are divided upon political questions, it played for others throughout the has been a boon to thousands ' and nas silently and constantly scattered blessings upon the unfortunate and served to increase the glory of God, the good priests of St. Patrick's and the noble-hearted parishioners who assisted at the magnificent ju who assisted at the magnificent publies banquet in the asylum building on Wednesday evening, can be traced almost all the success attained by the orphanage. In wishing joy, on this jubilee occasion, to the kind Sisters, the young orphans and the spiritual directors of the institution we but re-echo the sentiments of every one of our readers.

ST. MARY'S PARISH.

ST. MARY'S PARISH.

The Rev. Father O'Donnell, the popular and beloved pastor of St. Mary's who had been at the Notre Dame Hospital for the past ten days, undergoing a serious operation, has fully recovered from the effects of it, and has again returned to the presbytery. The parishioners, both young and old, as well as his many friends, will be glad to see his familiar face once more in their midst. A High Mass of thanksgiving for his speedy recovery was sung on Wednesday morning, at 8 o'clock, at which the children of the different schools, and many parishioners, assisted. Rev. Father McDermott officiated.

Mary's Boys' School, which St. Mary's School, which is been undergoing a thorough rehauling will be re-opened about to late of December. The new prinal, Mr. Leitch, will then assume arge of the school, We hope in a ture issue of the "True Witness" to ve a complete description of the w school, its workings, etc.

The members of the choir are businengaged rehearsing a beautiful w Mass, the latest composition of

A REVIEW BY "CRUX!

In reviewing the half dozen jects that I have, from time to time, touched upon in these columns, have sought to keep constantly be fore me the special interests of the Catholics in Canada. The present subject is one that affects us to a great extent, as members of the same Church, even though the movement in question belongs to another country. At all events, if the Catholics of the United States are in need of a more perfectly organized federa tion, it stands to reason that we in this Dominion, are proportionate ly in the same position. The principle of itself is sane, and in accord with reason; it is upon the applica tion of that principle, and in regard to the methods to be adopted that differences may arise. On Sunday the 25th instant, a meeting is to be held in New York city for the purpose of further completing a scheme that has for its principal inspiration the energetic action of Bishop Mc Faul of Trenton.

The subject, as it thus prevents it self for our study, is far more extensive than at first sight would b supposed; it embraces issues, more or less important, and more or less pertinent, so numerous that a volume could already be written upon its various aspects. It is not my in tention to review either Bishop Mc-Faul's article in the "North American Review," nor that of Rev. Fa ther Malone, in the same publication; much less do I desire taking part in the somewhat heated contro versy carried on in the New York 'Freeman's Journal," by the same parties. I will content myself with indicating in broad-lines the differences of opinion in regard to the advisability of a federation of Catholic societies, that both the Bishop of Trenton and Father Malone re spectively entertain.

Both of these writers may be looked upon as the exponents of the views of two sections of Catholics that disagree as to the necessity and the utility of such a combination of forces as that which is proposed. Both are in accord as to the advisa bility and the praiseworthiness of Catholics coming closer together in order to advance their own interests and those of the Church; but where they differ is in the applica tion of the idea, especially as regards politics. Be it understood that we are now dealing with movement in the United States and concerning the Catholics and politics of that country. With the merits, or demerits of either party's contentions I have nothing to do; merely wish to indicate to the readers how such a movement has be come an important consideration for Catholics the world over. Father Malone claims that it would be im possible as well as prejudicial to attempt the formation of a Catholic would be impossible to unite them in time of election, upon any platform. On the other hand, Bishop McFaul positively disclaims any inpolitical Catholic party; the aim he claims, of the proposed federation is to so strengthen the Catholic body that its influence may be for its members full and unstinted justice, all the rights of citizenship, and all the privileges that below to Americans, may be more assured On his side Father Malone contends that Bishop McFaul's action has been made use of as a political instrument during the recent tions; while the Bishop and the 'Freeman's Journal' emphatically deny that the movement has had, o will have any party significance.

The better to grasp the situation, Father Malone's recent letter :-

Father Malone's recent letter:

"Regarding the proposed federation of Catholic societies for the purpose and on the lines suggested by Right Rev. Bishop McFaul of Trenton, there is much difference of opinion among Catholics. I myself am opposed to such federation, because I do not helieve that it will work out for the best welfare of either the individual Catholic, or of the Church. Any organization or federation that has for its object the betterment, spiritually or intellectually, of the Catholic population, will, no doubt, receive warm support. But a movement that is avowedly political in the means adopted to attain that object, and consequently

tical in its object," the writer might be considered as advancing a serious argument; but the contrary seems to be the avowed object, according to the Bishop. I will now quote a let-ter, addressed by Mgr. McFaul to the "Sacred Heart Review," dated Brd November, 1900, which runs thus :-

Rev. and dear Sir :-

You deserve my most cordial thanks for your able editorial in the issue of Oct. 20. My meaning is very correctly stated.

Heretofore, we have been laboring as so many individual units, wasting energy and accomplishing but little. Let us make our grievances known, protest against injustice, and endeavor to redress our wrongs by legitimate, honorable and concerted effort.

Very faithfully yours, +JAMES A. McFAUL, Bishop of Trenton."

Commenting upon this letter, which seems to me to summarize the whole matter, the "Sacred Heart Review" makes use of the following argu-

"Yes, Bishop McFaul and his associates and all those who are working together to secure the fullest and freest play for the sound principles on which our system of government rests are public benefactors. The weak-kneed, the bigot and the scheming and dishonest politicians pretend to see in the movement towards Catholic unity or Catholic federation, which Bishop McFaul advocates so ably, a menace to our liberties. But honest people, Protestants and Catholics, know better. The real purpose, we all know, is to make our government in practice what it is in theory—the freest in the world, in which the religious as well as the civil rights of all citizens shall be fully practiced and protected." "Yes, Bishop McFaul and his asso-I have quoted this much in order

to show how men may differ, and

even differ honestly, upon questions of the greatest moment; how they may acknowledge the same principles, advocate the same ends, and yet not see the situation from the same standpoint, nor study it in the same light. I would not be understood as lending too much importance to Father Malone's opposition, for, as I will presently indicate, this movement in the United States is but one wave of a great tide that is but irresistibly, swelling up from all quarters of the globe-and the effects of which we must, sooner or later, experience here in Canada, as well as elsewhere. I simply cast to point out how the misconception or the misapplication of one word may sometimes shake a whole logically constructed fabric. It will be cally constructed fabric. It will be apparent to the reader that Father Malone does not say exactly what he means, and that the "Freeman's Journal," in answering him, accepts his expression and falls into the same error. The whole difficulty seems to be over the term "political." while the word "party" is the one that expresses properly the idea. The movement may be "political," and rightly so, in the sense that it ates from Leo XIII. oribinally; it has for object the securing from the has been taken up in the United governing powers equal privileges and rights for the Catholics of the two extreme ends of the earth—and country, the effacing of any political ostracism that may exist, and the Other countries will follow creation of a strength and an influ- including Canada, I hope— until the ence in political affairs which the wave rolls back over Catholic element sadly alcks to-day. finally returns in ever narrowing But the real danger would be 'partyism'; that is to say the diecting of such a movement towards one or the other of the political parties in the State. danger foreseen by Father Malone, and the one that Bishop McFaul emphatically disclaims; this is what is political in the same sense as it Father Malone wishes to indicate, but which he fails to do. Suppose a Catholic society that has for object the securing of fair and proportion ate patronage for Catholics, no natter who the individuals or which the party in power, its attitude would be tinged with a "political" hue, but would not be influenced by "partyism." Let this difference be understood, and Father Malone's obection vanishes, and the situation becomes precise and clear.

With the approval of the Austra lasia Bishop a Catholic Congress was held, a few weeks ago, in New South Wales, upon almost the same ines and with similar objects that now convened in America. At that congress Bishop Gallagher, of dress, in which he said :--

dress, in which he said:—
'In this age of popular rights and liberties every active individual was a factor in the body politic and is social and religious life. Not by arguments from an almost forgotten past, but by living works; by virtue and intelligence; by a faithful discharge of official, domestic, social, and civic duties; and by taking part in every movement for the general welfare would religion make its claims irresistible. Progress along

Sundsy, and to keep the day holy for God's worship and man's rest; to shorten the hours of labor; te make the struggle for existence less trying and severe; to bring etiolated youth from mine and factory and workshop and cellar to see the beautiful sun and breathe the pure atmosphere—such was the task before them. That this stirring incitement to progressive work was in harmony with the views of all the bishops was shown by their determination to help the laity in strengthening themselves as a Democratic force by establishing Young Men's Societies, benefit societies; and organizations of different kinds suitable to popular requirements."

That the Catholics of the Australasian colonies, as well as those of America, in their respective movements, are in harmony ideas of the Sovereign Pontiff, we have but to recall the words of Leo XIII. in his Encyclical upon the condition of the working classes.

says:—
"The condition of the working classes is the pressing question of the hour; and nothing can be of greater interest to all classes of the State than that it should be properly and reasonably adjusted. It will be easy for Christian workingmen to decide it aright if they will form associations, choose wise guides form associations, choose wise guides and follow the path which with so much advantage to themselves and the commonweal was trodden by their fathers before them."

under consideration is not confined to the United States, nor is it to be brought down to the level of political, or party organization. From the fountain-head of Catholicity the impetus has been given, and the antipodes have taken it up, almost at the same time, and in almost the same manner. I am now looking upon the movement from the higher Catholic plane, and I see it in the same light as do the leading Catholic organs of Europe.

I could not better express the view I wish to convey than by reproducing the exact words of the "Catholic Times," of Liverpool, when dealing editorially with the subject. That leading organ says :-

"That Catholics of Australasia have given us a lead, and we are convinced that in days to come the convinced that in days to come the movement which they have inaugurated will have a development closely affecting English-speaking Catholics throughout the world. At present congresses are held in almost all the countries of the European Continent. The Germans, the French, the Italians, the Spaniards and Catholics of other nationalities meet under the presidency of experienced leaders. presidency of experienced le clerical and lay, survey their cierical and lay, survey their posi-tion, examine their prospects, inter-change opinions and formulate pro-grammes calculated to serve the in-terests of religion. These meetings are of inestimate.

As I understand it, the idea eman States, and in Australasia,-at the is sought to be put into practice. circles, to its original starting point, the centre of Christendom, Eternal Rome. It is not a "party" movement, nor a factional one; it neither This is the belongs to Republican or Democrat in America, nor to Liberal or Conservative in the British colonies; it is social, industrial, commercial, religious, educational. In a word, it means the combination, in one giant power, of the hitherto disjointed influence of mere individual units throughout the world.

> INFLUENCE OF RELIGION. -Archbishop Ireland in a recent sermon said :-

mon said:—

"Not in bread alone doth man live." In all that earth can offer, what is there that can make of man a righteous moral being? What is there in all the machinery, in all the jewels, in all the ravishing pletures in the great exposition that enables him to still within him the fibers of heart wildly beating beneath the storms of passion? What was there in all those things that would make him stronger to repel temptation, and that would bring him to know that the first and supreme duty of man is to be righteous, to practice virtue towards himself and towards his fellow man? And without some power in humanity making for righteousness, impelling men to be moral beings, what would humanity become but a herd of beasts, in which might would take the place of right, in which he is the most worthy of admiration who enslaves others and his pride.

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es of the com Heart celebrath founded in Fra vember, 1800. first superiores a wealthy, lear lady. If the community's lady. If the eccommunity's certainly has a ficent prospects. As an educat of the Sacred most enviable selves. Althoug in practical exwas only in 18 Rourget success.

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THE CATHOL

farewell enterta olic Sailors' Ch day evening las proved a great ally and financoccupied the cha generous-hearted of the club. The long as well as each number displause. The cing the boxin Fisher Bros., t Thos. Kent, the Mr. Harney, the singing of Masand Frank Noel piano solos by of the club. Th piano solos by others who com baoust, Noonan Mrs. Tighe and following seame Ryan. Miss Ort companist in he ner. The seas successful one, flourishing companist in the sailors, and a great source to them to see with such an a success.

C.M.B.A., BRA cial meeting of was held last ev on St. James st tion of the rep

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Local Notes.

A JUBILEE.—This week, and es-ecially on Wednesday last the ladies of the community of the Sacred Heart celebrated, with enthusiasm. the hundredth anniversary of the the hundredth anniversary of the foundation of the Order. It was founded in France, on the 21st November, 1800. The foundress and first superioress was Madam Barat, a wealthy, learned and distinguished lady. If the commencement of the community's career was humble, it certainly has developed into magnificent prospects.

certainly has developed into magnificent prospects.

As an educational body the Sisters of the Sacred Heart have inade a most enviable reputation for themselves. Although the Order has been in practical existence since 1800, it was only in 1842 that the late Mgr. Pourget succeeded in having it. es. was only in the Bourget succeeded in having it established in Canada. In fact, as we contemplate the story of Montreal tablished in Canada. In fact, as we contemplate the story of Montreal during the past half century, or more, we are struck with the fact that Mgr. Bourget was either the founder or the encourager—in some sense the parent—of every great institution in the archdiocese of Montreal. May the grand monument about to be erected in heanor of that saintly Bishop, be all that artistic talent could possibly render it. It will constitute a perpetual reminder talent could possibly render it. It will constitute a perpetual reminder of the noble qualities and the saintly ambitions of the great prelate, whilst the religious and educational institutions inaugurated by him will form a most important portion of the whole structure. Amongst these institutions, holding a foremost rank, comes the convent of the Sacred Heart.

MR. DUNCAN MCDONALD. - If Canada, as a country, is daily becoming better known to Europe, it is certain that individual Canadians in various spheres of life—are rapidly creating a reputation for themselves on the other side of the Atlantic. One of the most recent evidences of this happy condition of affairs is the appointment of Mr. Duncan McDonald, the able and popular superintendent of the Montreal Street Railway, to a similar position in connection with the electric car system in Paris, France. This selection of a Canadian for such an important place of trust and activity, is, in itself, one of the most eloquent testimonials, both to Mr. McDonald's personal worth and to Canada's ever increasing reputation idly creating a reputation for them-McDonald's personal worth and to Canada's ever increasing reputation abroad. Mr. McDonald will take charge of his new office about the first of January next. He expects to leave for France early in December. Needless to say that the best wishes of all Canadians, irrespective of creed or race, or other distinctions, will accompany him upon his journey and throughout his career in the French capital. In this connection we venture to hope that Mr. Kennedy, the able and genial assistant of Mr. McDonald will be promoted, as he is a most efficient and painstaking officer of the company. THE CATHOLIC SAILORS. - The

farewell entertainment of the Catholic Sailors' Club was held on Monday evening last, and notwithstanding, the inclemency of the weather, proved a great success, both musically and financially. Judge Doherty occupied the chair, and welcomed the generous-hearted citizens on behalf of the club. The programme was a long as well as a varied one, and each number drew forth rounds of applause. The chief attractions being the boxing contest by the Fisher Bros., the dancing of Mr. Thos. Kent, the coming singing of Mr. Harney, the comic recitation and singing of Masters Eddie McDonagh and Frank Noel, and the beautiful piano solos by Mr. O'Connor. The others who contributed were Messrs. others who contributed were Messrs. Daoust, Noonan, Donnelly and Shaw. Mrs. Tighe and Miss Daoust, and the following seamen, Green, Harris and Ryan. Miss Orton acted as the accompanist in her usual efficient manner. The season has been a very successful one, and the club is in a flourishing conaition. Too much praise cannot be given to Mr. and Mrs. McNamee, for their untiring and self-sacrificing efforts on behalf of the sailors, and it must, indeed, be a great source of joy and happiness to them to see their labors blessed with such an abundant measure of success. others who contributed were Messrs.

C.M.B.A., BRANCH 232 .- A spe cial meeting of the above Branch was held last evening, in their hall, on St. James street, for the recep-tion of the reports of the special committees appointed for the com-

committees appointed for the coming progressive euchre party and social, which will be held on next Tuesday evening, Nov. 27th, at 8 p.m. sharp, in the Drummond Hall, 79-81 Drummond street.

The reports presented were found to be most encouraging, and the enthusiastic manner of their reception by the members present demonstrated the fact that Branch 232 will have another grand success recorded to their credit on Tuesday evening next. All details have been completed, and all who attend are here insured of spending a very pleasant evening. Bro. W. J. Shea is the caterer for the occasion, and this in itself is a guarantee that he will be ready to meet all demands, and that his part of the entertainment will be in strict keeping with the rest.

reason to be assured of that fact, as the sale of tickets has been going merrily along. As the tickets are limited for these entertainments, they should be secured at once, as they are the "Social Events of the Season."

The committee kindly request that their many friends would greatly assist them by coming early, so as to allow the starting of the euchre playing sharp on the advertised time. Owing to the season of Advent and the holiday season approaching this will be the only opportunity of attending these socials this year, as the next progressive euchre party and social to be held under the auspices of Branch 232 will be held on Feb. 8, 1901, in the same hall. So all members and friends should be there on "Tuesday, Nov. 27th."

THE HIBERNIANS' CHURCH PARADE,

Despite the heavy downpour of rain, and with the streets covered with snowy slush, the annual church parade of the Ancient Order of Hibernians, commemorating the anniversary of the death of the Manchester Martyrs on last Sunday to St. Gabriel's Church, was a magnificent success. In the morning the Hibernian Knights attended St. Marv's Church, is defined in the success. Hibernian Knights attended St. Mary's Church in fatigue uniform, received Holy Communion in a body and offered up a silent prayer for the repose of the souls of Allen Larkin and O'Brien, the three victims of British misrule, hanged in Manchester thirty-three years ago. They were tendered a most flattering welcome in the name of St. Mary's parish by the Rev. Father McDermott. At ten o'clock the rain commenced to fall in torrents, and by twelve it was suro'clock the rain commenced to fall in torrents, and by twelve it was surmised by the majority of the rank and file that the parade would have to be postponed, but few were acquainted with the fact that an occurrence was about to take place that would for future generations make the name of the day green. As we announced in our last issue the De Salaberry Guards had signified their intention of taking part in the day proceedings, but only County day proceedings, but only County President McMorrow and the execu-President McMorrow and the executive of the Knights were aware that a company of this famous French Cavalry Corps were coming from St. Hyacinthe, the home of the redoubtable Bourassa, to pay tribute to the memory of the martyred Sons of Erin. The St. Hyacinthe squadron, under command of Captains Barriere and Lucie, Lieutenants Orsali and Renaud, and Paymaster Lieut. Palardien, reached the city on the morn-Renaud. and Paymaster Lieut. Palardien, reached the city on the morning train, and marched to the regimental headquarters on Notre Dame street, where they were met by Col. Lorge and his staff. At two o'clock sharp the French regiment marched to the Hibernian Hall, and on entering were loudly cheered by the members of the Ancient Order and welcomed in a few appropriate remarks by County President McMorrow. Provincial President Turner and Captain Keane of the Knights. Once Captain Keane of the Knights. Once more pressure was brought to bear on the County President to poston the County President to post-pone the parade, but to no avail. It is too bad, exclaimed the Rev. Bro-ther Director of St. Ann's School, as I expected to have the Cadets to take part. Nevertheless, the rain did not dampen the enthusiasm of the little warriors, and they marched with a military precision that would bring a blush to the check of many an old veteran. At 2.40 sharp the proces-Barriere and Lucie, 30 men; the Montreal De Salaberry Guards, under command of Captains Bourgeois and Parental Parental

er,
Around the grave where he is laid.'
—R.I.P. AN IRISH PIONEER DEAD. — Mr. John Leahy, of St. Anicet, died Saturday, the 17th inst. Deceased was a native of the County Cork, and was the last surviving member of a family of nine, who came to this country in the early twenties. By his perseverance he overcame the many difficulties with which the early settlers had to contend and succeeded in accumulating considerable property. Though advanced in years, having reached the ripe vold age of ninety-five, Mr. Leahy retained his bodily health till a few months ago, O. H.

The Hibernian Knights are to be congratulated, and the good work tecomplished by Captain Keane and the men should meet with hearty appreciation. T. PATRICK'S T. A. AND B. SO-

the purpose of inaugurating the junior branch, which has recently been formed in connection with the society. Mr. J. J. Costigan, 1st vice president, occupied the chair. The Rev. Father McGrath, the Rev. President of the society, was also present. After some routine business had been transacted, the election of officers for the branch was proceeded with, and resulted as follows: President, Master P. Cowan; vice president, Master P. Cowan; vice president, Master P. Cowan; vice president, Master C. Shea; assistant secretary, Master C. Shea; assistant secretary, Master C. Shea; assistant marshal, Master G. Larkin; assistant marshal, Master H. Fitzgerald; treasurer, Master A. Arcand. There still remains an executive committee, composed of five members, which will be appointed at a later meeting. After the election the new officers were gone for though was surprising to the large number of members from the senior society who were present. The roll of the branch now numbers thirty-seven, and from all accounts as many more will be enrolled at the next meeting, to be held Tuesday, Dec. of the the members of the branch will assist with the senior society at the temperance celebration, to be held in St. Patrick's Church Sunday evering. Dec. 2nd.

at the temperance celebration, to be held in St. Patrick's Church Sunday held in St. Patrick's Church Sunday evening, Dec. 2nd.

After the meeting adjourned, the committee having charge of the Tombola met, and perfected arrangements for the drawing. As announced the drawing will be held in St. Patrick's Hall, 92 St. Alexander street, on Tuesday evening, Nov. 27th, at 8 o'clock sharp. The members of the committee will be at the hall on Saturday evening, Nov. 24th, to receive returns of tickets or cash. The 100 prizes offered for the Tom-The 100 prizes offered for the Tom bola are very good, and all who have not purchased tickets for the drawing, should do so at once. for the

MR. DENIS MURNEY TO RETIRE

The drawing in connection with the gold watch and chain presented to the patriotic Irish veteran, Mr. to the patriotic Irish veteran, Mr. Denis Murney, by the pastor of St. Mary's, Rev. Father O'Donnell, as a mark of his appreciation of the patriarch's services as secretary of the St. Mary's conference of St. Vincent de Paul Society, during the past quarter of a century, will take place in St. Mary's Hall, corner of Craig and Panet streets, on Friday evening next, Nov. 30. It is to be hoped all ticket holders will be present and that those who have not already that those who have not alread; subscribed will do so at once, as Mr subscribed will do so at once, as Mr. Murney, who has now passed his 82nd birthday and is retiring from the office in consequence of his age and physical infirmities, is deserving of the warm support of every patriotic Irishmen in Montreal. He has done yeoman service for religion and country during his long career. The "True Witness will be most happy to receive any subscriptions for the drawing. drawing.

MASTER SIMON MURRAY. — We take no note of the dread harvest of death till the sickle's edge cuts down some vine or tendril that grew lose to our own heart.

To his former associates and class mates by whom he was affectionate ly cherished, the death of Master Si ly cherished, the death of Master Simon Murray, youngest son of Mr. John Murray, Lagauchetiere street, at the age of 14, came with keen affliction and deep regret. To them a promising life was snatched away to the world beyond, But while they lament a loss that cannot be repaired, they bow in humble acquiescence to the will of the Sovereign Good, the Arbiter of life and death.

Master Murray was a pupil of

Master Murray was a pupil of Mount St. Louis College for the past Mount St. Louis College for the past two years. Previous to that time he attended St. Mary's Boys' School. About three weeks ago, he contract-ed typhoid fever. Loving hands and loving hearts carefully tended him in

ed typhoid fover. Loving hands and loving hearts carefully tended him in his sickness, and great hopes were entertained for his recovery. But a relapse set in, and on Sunday, Nov. 18th, after being fortified with the last Sacraments of Holy Church, the bright soul of Master Simon Murray had winged its flight heavenward. For him death was a gain; it was the messenger that bade him come to receive his cternal reward.

The funeral, though private, was attended by a large circle of friends and relatives. On Monday morning a solemn Requiem Mass for the repose of his soul was sung at Mount St. Louis Chapel, at which all the pupils of the college assisted. The singing of the fine choir being very impressive. On Tuesday duorning a solemn Requiem service was held at St. Mary's Church. The Church was beautifully draped for the occasion while numbers of tapers shed their light around the beautiful catalaque in the centre of the church. The pupils of St. Mary's Boys' School, as well as his class-mates of Mount St. Louis College, assisted in a body. Rev. Father McDermott officiated, assisted by Rev. Fathers Shea and O'Reilly, as deacon and sub-deacon rendered the beautiful Gregorian music.

"He is gone but not forgotten, Never shall his memory fade;

"He is gone but not forgotten, Never shall his memory fade; Fondest thoughts for him shall ling-

Marcus Daly was born in Bally-jamesduff, a village in County Cavan, Ireland, 60 years ago. He came to this country when 13 years of age. He lived two years in Brooklyn, and then went to California. His first mining property was the Alice. He worked for a time in the Comstock country, Nevada. Thence he removed about 1880 to Montana, representing J. B. Haggin, Lloyd Tevis and George Hearst of California, having only a working interest in the combination and little or no means of his own. He took hold of the Anaconda copper properties of his principals and developed them to such an extent that his interests have amounted in 19 years to \$20,000,000. That, at least, is the estimate put on his wealth, and he has very little outside of Anaconda property. The Anaconda, with its mines at Butte, its smelters at Anaconda, its sawmills in the Western part of the State, and its coal in the Eastern and Northern portions, is the largest employing 10,000 people out of a total population of 250,000. It reduces 4,000 tons of ore every day, and during 1898 cut more lumber than any other establishment in the Unitduring 1898 cut more lumber any other establishment in the United States.

ed States.

When fortune came to him, Marcus Daly did not forget that he had been a working miner himself, tunneling, blasting and shoveling ore with the boys. He had always been a good friend to the miners, maintaining their high standard of wages and giving generously to aid those in distress. When a poor miner was killed by a premature explosion or the caving in of a tunnel, or by any the caving in of a tunnel, or by any other of the many accidents that make work underground always perilous, the bereaved family found rilous, the bereaved family found a sympathetic helper in the great boss. His only extravagance was his passion for fine horses. At Hamilton, in the Bitter Root Valley, he had fenced in a great tract of pasture land and maintained one of the best breeding farms in America. His racers have long been famous on the principal courses of the East. He was a resolute antagonist in business struglute antagonist in business strug-gles, and he had more than once broken the combinations of the cop-

broken the combinations of the copper syndicates of Paris.

Marcus Daly leaves no successor. There are many other millionaires in New York, there are countless other millionaires in the United States. But there is no man who can step into the shoes made vacant by his death, and fill them. He was a unique personality. He made his own niche in the temple of fame not built with hands. The architect of his own fortunes, he was an example to the fortunes, he was an example to the poor young men of this country—as example not only of what a young example not only of what a yr man can do who faces the m fearlessly and knows no such w as fail, but also an example man who can make millions spend them wisely, becoming ther sordid nor mean, neither spendthrift nor a miser.

THE MONEY CRAZE AND ITS RISKS.

INSURANCE FRAUDS. —The craze for money which seems to have selzed thousands of men and women in the world to-day is illustrated in many sad ways. The New York "Journal" thus tells the story of an attempt to defraud an insurance company:

Samuel G. Shaw, a salesman in a Sixth avenue dry goods store, is locked in the Tombs charged with forgery and suspected by the detectives who arrested him with being implicated in a series of systematic life insurance swindles. He refuses to discuss his arrest, but hints at some INSURANCE FRAUDS. -The craze

discuss his arrest, but hints at some sensational disclosures if he is pro-

discuss his arrest, but hints at some sensational disclosures if he is prosecuted.

More mystery is thrown about Shaw's case by others closely interested. His arrest was caused by the New York Life Insurance Company and was made by Central Office Detectives Funston and Grogan yesterday morning in the store where he is employed. The detectives make it appear that the case involves the death or illness of several persons.

Harry H. Bottome, counsel for the New York Life Insurance Company, appeared before Magistrate Zeller in the Tombs Police Court to prosecute Shaw. The prisoner was not represented by counsel and was held in \$2,000 bail in default of which he was sent to the Tombs.

It is alleged that Shaw in March by fraudulent means secured a policy for \$1,000 from the New York Life Insurance Company on the life of his uncle, John May, of Brooklyn. At the time that the policy was issued May was in bed suffering from a stroke of paralysis, and was not expected to live more than a few days.

May did not die, and it was

spected to live more than a few days.

May did not die, and it was through his recovery that the allegged fraud was discovered. The two deaths of interested persons mentioned by the detectives were those of Shaw's wife, which occurred suddenly the day after the May policy was issued, and that of his typear-old daughter Marguerite, two months later.

As far as the records show, there

was nothing suspicious reported in either of these deaths, but the police are now investigating them.

In the complaint of the insurance company it is alleged that on March 28 Margaret Shaw, the wife of the prisoner, sent for James McDermott, a life insurance agent connected with the Brooklyn agency of the New York Life, and told him that she wanted a policy issued on the life of her husband's uncle, John May, with whom the Shaws lived.

McDermott had previously secured Shaw's fire insurance, and had insured the lives of two of his childrenone, Marguerite, who died in June, and Ella, seven years old. The agent attended to the necessary details, and a physician called the same day to examine the applicant.

At this time John May was lying at the point of death in a rear room, while another man who posed as the real John May was examined and plassed by the insurance physician in the front room.

Mrs. Shaw was named as the beneficiary in the \$1,000 policy, which was at once issued.

The next day Mrs. Shaw died sud-

vas at once issued.

The next day Mrs. Shaw died sud-

The next day Mrs. Shaw died suddenly, and Shaw wrote to McPermott that he wished a change made in the policy so that he would appear as the beneficiary, and enclosed notice of his wife's death and an order purporting to be signed by John May, consenting to the change. The change was made.

Three months later Shaw's child, Marguerite, died, and at about the same time May received a notice from the insurance company that the second premium on his \$1,000 policy was due. He answered that he held no such policy, had never applied

no such policy, had never applied for one and had never been examin-

for one and had never been examined for insurance.

It is the belief of the police that McDermott was innocent.

McDermott was found by the detectives in Bellevue Hospital, where he is dying of consumption. He said that he did not know the real John May and that he had been deceived.

He will be the principal witness against Shaw.

against Shaw.
Detectives Funston and Grogan are ooking for the man who posed as May.

COMMON HONESTY.—Sometimes the hardworking honest professional man, employer or clerk bemoan their lot and remark that it does not pay now-a-days to be honest. An American writer discussing this subject your object, and vory negatively. subject very ably and very practically deals with it in an article, from ly deals with it in an article, from which we take a few extracts. We may use every device known to human ingenuity to guard against the dishonest man, but they are of no avail. This writer says:—

It was said the other day by several bank presidents and capitalists, when the largest defalcation known in the history of American banking took place in New York, that the only practical protection that the

only practical protection people had for their money was common honesty. All the schemes devised could not keep criminals from taking what did not belong to them. The best banks in the country have been robbed by the employees who were most trusted. The facts that the wrongdoers had been speculating or living beyond their means came out afterward as they always do, but proved little as to the carefulness of the institution in taking care of the money intrusted to it. After all is said and done, after every plan has been put in operation, the final safety is common honesty. It is that way in other depeople had for their money was com

tion, the final safety is common honesty. It is that way in other departments and enterprises of life. Schemes may be invented, bonds may be taken and efforts may be made to bring honest results, but in the end common honesty is depended upon for protection and for security. It was the author of Don Quixote who uttered the immortal phrase, "Honesty is the best policy." This has been improved in later years by has been improved in later years by another who said that there is no good policy but honesty. Grim old Thomas Carlyle said, "Make yourself an honest man and then you may be sure that there is one rasca less in the world." Washington de clared, "I hope I shall always pos

clared, "I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an honest man."

In common honesty there is no compromise. A man who is partly honest is wholly dishonest. It is the real common honesty that the world needs, not only in its business but in its social life, its religion and its politics, honesty that will do what is right and will bravely face every duty. The man who has this virtue need have no fear of success in this world, for his reward, in material gains as well as in the higher honors of life is just as sure as any-

terial gains as well as in the higher honors of life is just as sure as anything can be in this world.

There never was a time when the man of common honesty was so much in demand, and there never was a time when common honesty was so profitable. The trickster and the shyster have their day and their hour, but they are sure to be caught in the end. But common honesty is for a lifetime and for the good name that endures long after life is over.

"ETTERNAL VIGILANCE is the "FTFRNAL VIGILANCE is the price of liberty" is the uppermost thought in the minds of loyal and fearless Catholics in Germany. Now, as in the past, the Centre, or Catholic party stands in the breach. We learn that it will renew the agitation for the recall of the Jesuits, during the current sessions of the Reichstag.

HIGHER EDUCATION.—Here is a particularly good passage in Michael Davitt's recent letter on university education in Ireland:—
"The English models are no infallible guides for Ireland to follow. The less we copy their education and their educational systems the better for our race and country. Their universities and colleges are nurseries of a brutal civilization, of a mammonized religion, of a materialistic spirit, and of an insolent racial bearing. Universities everywhere, fashioned on the models of Oxford and Cambridge are breeders of class dis-

tinctions, of an educational casts, which looks down with contempt on the uneducated poor, and arrogates to itself the right to rule the very masses whom it despises. The worst kind of all arrogant classes is the class turned out of the English universities, including Trinity College."

WOMAN SUFFRAGE. — Father O'Ryan, of St. Leo's Church, Denver, has changed his mind on the question of woman suffrage. In a recent sermon he said:

"I voted for woman suffrage when it was presented to us, but now I feel that I ought to throw a white sheet about myself and stand infront of the church door and do penance for it. It is working bad to the women of the State. I have been shocked to see them engaged in polishocked to see them engaged in political work, as they have in precincts canvassing, and on election day at the polls. The women are losing their womanhood through it."

LESSONS OF SACRIFICE. — The Society of Foreign Missions has a sacred museum known as the "Chamber of the Martyrs." This the young students frequently visit, to accustom themselves to the thought of what tortures and death may await them in the lands they are to visit what tortures and death may await them in the lands they are to visit as apostles, and in which they ac-tually long to die as martyrs, like the brave men who went before them. In glass show cases there are personal relics of missionaries and of native converts; hanging above these are graphic pictures of martyrdoms, most of them endergone in China.

LONG COURTSHIPS. —The York "Freman Journal" remarks York Premai John Some one recently preached a sermon condemning long courtships. He might have illustrated his point by citing the courtship of Daniel citing the courtship of Daniel O'Connell. The Liberator tells of it O'Connell. The Liberator tells of it himself thus: "I never proposed marriage to any woman but one—my Mary. I said to her, 'Are you engaged, Miss O'Connell?' She answered. 'I am not.' 'Then,' said I, 'will you engage yourself to me?' 'I will,' was her reply. I said I would devote my life to make her happy. She deserved that I should. She gave me thirty-four years of the purest happiness that man ever enjoyed.'' joyed.'

KARN PIANOS.

I have been associated with sever-I have been associated with several of the leading piano houses of America, and as manager for a number of the best foreign Court Orchestras, am familiar with the best pianos. I consider the KARN piano in tone and mechanism superior to any piano manufactured in Canada.

Yours very truly,

(Signed)

Yours very truly,
(Signed)
GUIDO DE YAULUS.
Manager of Orchestras, Imperial Russian Court and Vienna Ladies'
Court Orchestras, Russian Nation-

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THE D. W. KARN CO., L/TD.,
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Books are a guide in youth and an entertainment for age. They support us in solitude, and keep us from becoming a burden to ourselves. They help us to forget the crossness of men and things, compose our cares and our passions, and assuage our disappointments. When we are weary of the living we may repair to, the dead, who have nothing of peevishness, pride, or design in their conversation. versation.

If thou desire to be wise, be so wise as to hold thy tongue.

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Here they are: 35 barrels Selected No. 1 Gravensteins 9 barrels Selected No. 1 Bleuheims.
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Lav in your Christmas stocks now. Send in your orders promptly. The ot will all be gone long before Christmas. PRICES PER BASKET,

Blenheims	
laldwins 80 cents each	
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	4.50 each
ings	4.35 each
RICES PER BARREL for	
BICES PER BARRET INT	ADD AT EX

As the weather promises to be too severe to permit of shipments being safely made by freight train, we will deliver free by "Express, all Charges Prepate to any station in the provinces of Ontario and Quebec at the following prices:

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aldwins ... 5.25 per barre
olden Russets ... 5.25 per barre
lingy ... 5.25 per barre ree by Express anywhere in Onizing or Quebec.

PRANER, VIGER & CO.

Our Boys and Girls.

JOHNNY'S FRIEND.

I've sixteen sisters, more or less— There's Mary and Sue and Nell and An' I'm the only boy, you see;
Now, don't you think it's rough or
me?

A fellow don't have time to think,
It's "Johnny, boy, where is the
ink?"
An "Johnny, boy, I wish you'd go
An' catch the horse—now don't be
slow."

And' "Johnny, boy, don't slam the door,"
Nor "throw those peelings on the floor,"
An' "Run and fetch the doctor

quick, For Sister Sue is very sick."

An' if I want er fishin' line Or pocket-knife or ball of twine One of these girls is sure to say. "You bought a knife the o'day."

"The fishin' lines an' twine you Would buy the ribbons that w laugh and call me "sorrel top,"
An' never know when they should

They count the freckles on my nose An' tease me when I stub my toes, An' yet from morn till day is done, It's "Johnny, boy," an' "Johnny, boy," an' "Johnny, my son.

Now ma's the only part I've got; She's worth the whole endurin' lot; She knows a feller wants to play, An' lets him some time have his

She makes him cookies and jan pies, An' lets him bag the butterflies; She ties his June bugs by the legs An' helps him set his turkey eggs

If 'twant for ma, an' go to sea, But I'm her comfort an' her joy— She'd break her heart for "Johnny

A lot of girls ain't worth their eep, a "Johnny, boy"—he counts ε -New Orleans Times-Democrat.

A LOVING HEART.— A loving heart carries with it, under every parallel of latitude, the warmth and light of the tropics. It plants its Eden in the wilderness and solitary place, and sows with flowers, the trans description of rocks and mosses. gray desolation of rocks and mosses. Love all that's noble, good and sublime, and let not that heart which God had implanted in you lie cold and hardened when there are so many good things to be done in every day life.

THE THREE TALENTS. - The her, THE THREE TALENTS. — The great Robert Louis Stevenson, surnamed "Tusitala," the Loving Heart, once talking to the pupils of a school in Samoa, he adverted to the parable talents. "Each one of you possesses three talents." said "Tusitala," Three talents! Some of the dunces must surely have opened their eyes in wide wonder. Where were their three talents? As for the bright scholars, of course they bright scholars, of course they

physically complete human being has the three talents of which the good Tusitala sopke to the island children. How many make proper use of their gifts of speech, expression and action? How many must render a shameful account of their three talents on the last day?

FIGHT WITH A WILL. — Our young folks should remember that in order to succeed at a thing they must possess will power. If they

†....... have no will to do a thing, failure is the result. Take your

failure is the result. Take your own case.
You have commenced well, boys and girls, and should finish the scholastic year the same way. Though the way is long and has a few stony and rough roads, fight it with a will and remember the old adage: "Where there's a will, there's a a ay." Have courage, pluck and perseverance, and you'll be crowned with success.

"First, be sure you're right all,
Then with courage strong,
Strap your pack upon your back,
And tug, tug along!
Better let the lag lout,
Fill the lower bill,
And strike the further stake pole And strike the further stake pole,

Trudge is a slow horse,
Made to pull a load,
But in the end will give the dust,
To racers on the road,
Success is at the top all,
Waiting there until
Brains and pluck, and self-respect,
Have mounted up the hill."

Higher up the hill.

THE HISTORY OF A LIE.-THE HISTORY OF A LIE.—
First somebody told it,
Then the room wouldn't hold it;
So busy tongues rolled it
Till they got it outside,
Then the crowd came across it
And never once lost it,
But tossed it and tossed it
Till it grew long and wide.

This lie brought forth others, Dark sisters and brothers And fathers and mothers A terrible crew, And while headlong they hurried The people they flurried And troubled and worried, As lies always do.

A TOUCHING INCIDENT. -Man A TOUCHING INCIDENT. —Many touching anecdotes are told in the artistic circles of London and Paris concerning Gustave Dore the eminent painter, and his mother. Madame Dore was, it appears, a plain, quiet woman, who did not shine in society; but she had a keen sympathy with her famous son, and showed infinite tact in dealing with him After her husband's death she showed infinite tact in dealing with him. After her husband's death she lived with Gustave. He never married because, he said, he "always compared all women with his mother, and they fell short of her." She made herself his companion in every way; studied art that she might understand his work; read the books and newspapers that he liked, and made his friends her liked, and made his friends her frends. When he was tired he would jump up from his work and call to her, and they would take long ram bles, often through the rain or night "My mother is the best comrade

So strong was this comradeship be-tween them that when she died Dore insisted that she had not left him; that she was still in the house, and unseen by others, bore him com-

He remained but a few years afte her, and his belief in her presence strengthened as he drew nearer the end. There was no morbid grief at her loss. She was always there, cheerful and loving, his best friend and comrade.—Donahoe's Magazine.

BOYS WILL BE BOYS.—A gentle-man was walking down one of the streets when he saw a boy place a large apple on some steps,

large apple on some steps, and then retire some distance away. The gentleman went up to him and said:

"My boy, do you know that you are doing very wrong in placing that apple on those steps? Some poor boy might be tempted to steal it."

"That's what I want him to do," said Tommy.

HOW GOLD IS SHIPPED.

and out of which is built the specie department.

It is structurally part and parcel of the ship, steel walls, floors, and celling, and these of special thickness and degree of hardness. Internally it is fitted with shelves, bins and a Milner or other large-sized safe. The door is provided with the latest things in patent locks and keys, the mysteries of which are known only to the captain and purser.

known only to the captain and purser.

The boxes are placed in this strong room, the number being checked off as they are carried in, and a seal is affixed to the door. Every day it is the duty of the purser to see this token of safety is intact. The poor fellow is, as a rule, a prey to constant anxiety until the due delivery of the shipment into the custody of its rightful owners. Of course, the full amount of the shipment is insured against all risks, and it is greatly to the credit of shipowners, captain, purser and all concerned that the premium exacted is but a small one. Loss by peculation is almost unknown, and of late years, at any rate total loss by the perils of the sea is practically a minus quantity.—London Daily Mail.

FADING AWAY.

THE CONDITION OF YOUNG GIRLS WHO ARE ANARMIC.

Parents-It is a Message from a Mother to Mothers of Growing

Among the young girls throughout Canada who owe good health—perhaps life itself—to Dr. Williams' Pink Pills, is Miss Hattie Althouse, of Campden, Ont. When a representative called at the Althouse homestead to make enquiries as to the particulars of the cure, he was cordially received by Mrs. Althouse, who readily consented to give a statement for publication. "Up to the age of fourteen years," said Mrs. Althouse, "my daughter Hattie had the age of fourteen years," said Mrs. Althouse, "my daughter Hattie had always enjoyed the best of health. Then she began to complain of weakness, and grew pale and languid. We tried several medicines, but instead of helping her she was steadily growing worse, and we became alarmed and called in a doctor. He told us that her blood was in a very watery condition, and that she was on the verge of nervous prostration. She was under his care for several months, but still kept growing worse. She had become very pale, had no appetite, frequent headaches, and after even slight exertion her heart would palpitate violently. As time passed, ehe seemed to grow worse and worse, until at last she could scarcely move about months, but still kept worse. She had become ve growing and after even signt exertion hetheart would palpitate violently. As time passed, ehe seemed to grow worse and worse, until at last she could scarcely move about, and would lie upop a sofa most of the day. At this juncture she had occasional fainting fits, and any fright, as from a sudden noise, would bring on slight attacks of hysteria. Both my husband and myself feared that she would not live more than a few months. It was while Hattie was in this condition that I read an account of a girl cured of a similar ailment through the use of Dr. Williams' Pink Pills. Then I decided that Hattie should give them a trial, and procured three boxes; when she bright scholars, of course they might—
"Every one," repeated the speaker, insistently, "has these three talents. All have tongues to make good words for the happiness of others, gil have faces to keep bright with the cheerful light of home affection: all have hands to do useful work in "Cheerfulness. If you use your three talents for the good of others, you may be told at last, 'Inasmuch as ye did it unto one of the least of these ye did it unto me."

Genius is a rare miracle and meretalent is not common, but every physically complete human being has the three talents of which the good Tusitala sopke to the island children. How many make proper use of their gifts of speech, expression and action? How many must render a shameful account of their three talents on the last day?

That to get something for nothing is contrary to the laws of hature

on slight attacks of hysteria. Both my husband and myself feared that she would not live more than a few months. It was while Hattie was in this condition that I read an account of a girl cured of a similar apple on those steps? Some poor boy might be tempted to steal it."

why?" asked the gentleman.

"Why." said Tommy.

"Why." bolowed the inside out and filled it full of mustard."

"That he who accepts many gifts pay dearly for them?

To defer the discussion of vital questions until after breakfast?

To make the best of the dreary weather, the brown landscape and gray sky?

That to get something for nothing is contrary to the laws of hattree had been in her etimen went up to him and said.

"My boy, do you know that you are doing very working in placing that apple on those steps? Some poor boy might be tempted to steal it."

"That's what I want him to do,"

"That's what I want him to do,"

"That what I want him to do,"

"That what I want him to do,"

"That nued using the pills, and from that on daily made progress toward complete recovery. Her appetite returned; color began to come back to her face, headaches disappeared, and in the course of a few months she was as well as ever she had been in her life. It is now more than two years since she discontinued the use of the pills, and in all that time has enjoyed the best of health, with absolutely no return of the trouble. I can scarcely say how grateful we feel for what Dr. Williams' Pink Pills have done for my daughter, and I would strongly urge mothers whose daughters may be alling to give them Dr. Williams' Pink Pills at once, and not experiment with other medicines.'

Dr. Williams' Pink Pills create new blood, and thus reach the root of the disease. In the case of girls merging into womanhood they are almost indispensible, and their use is a guarantee of future health and strength. Other so-called tonic pills are merimitations of this medicine and should be avoided. If your dealer does not keep them they will be sent postpaid at 50 cents a hox or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brock-ville, Ont.

Almost every day one may read in the papers the announcement that so many thousands or hundreds of thousands of pounds have been withdrawn from the Bank of England for shipment to India, Australia, New York, or other over-sea destination. Just now, indeed, when so much precious metal is being carried across nearly all the oceans of the world the question of how it is transported is revived with particular insistence.

To begin with, a cipher cable is, sav, received in London reading "Herrings buy fresh no bones," which being interpreted means, "Buy and ship by first steamer one hundred thousand sovereigns, insure London."

The next step in the transaction lies with the money or bullion brokers whose business it is to buy and sell gold and sliver either in the ingot or as coin of this or other realm. The buyers notify a firm of brokers as to their requirements, and the golden sovereigns are soon available, the brokers proceeding without loss of time to dress up the shipment from the Bank of England to the dock at Litterpol.

FREE SPEECH. -- Commenting up on the renewal of the old methods in Ireland, the New York "World" has

Ireland, the New York "World" has this to say;
As an echo of Lord Salisbury's recent effusive expressions of delight over the re-election of President McKinley it is painful to read the report from Ireland that Lord Salisbury's Chief Secretary for Ireland, Mr. Charles Wyndham, has "proclaimed"—which means that he has prohibited—a necting Proposed to be held at Ballindarfig, County Wicklow, Inder the leadership of John Bedmond and John Dillon.

The right of a people peaceably to assemble and to potition for a

any other lawful and reasonable ac-tion, is the fundamental principle of the government alike in Great Bri-tain and in the United States. But it appears that in practice this prin-ciple is no more respected in Ireland than it is in South Africa or in the Philippine Islands.

NOTES FROM IRELAND.

CONTINUED FROM PAGE THREE.

against the administration of the law generally in this country. Everybody knew since his appointment to that parish he had inculcated peace in season and out of season, and he could defy the greatest of the Orange bigots to say anything to the contrary. He advised them to give up drumming because it only keeps up bad feeling, and they took his advice. He did not want them to go down to the low level of the Orangeman, but to assert their rights. In consequence of the determined action taken by the magistrates met in the Royal Irish Constabulary Barracks, a proclamation was posted intimating that any demonstration after the hour of four o'clock on the 5th of November will be illegal, and will be dispersed by force. Seventy police, under the command of District Inspector Wade, have been drafted in here this afternoon.

EVICTED TENANTS .- The priest and people of the Archdiocess of Ar-magh have come to the rescue of the wounded soldiers of the land war in a way which reflects infinite credit upon them, says a correspondent The collections already taken up in upon them, says a correspondent. The collections already taken up in Dundalk, Ardee, and elsewhere are splendid testimony to the generosity of these sturdy northern patriots. In the small town of Ardee alone \$250 has been subscribed. If the country at large would only take the matter up in the same spirit, these long-suffering people would soon be provided with homes of their own. As long as they remain on the roadside, the farmers of Ireland for whom they sacrificed themselves will have little to be proud of. They should see to it that the taunt of ingratitude so often levelled at them is not borne out in this case. We often hear of the ingratitude of England towards her wounded soldiers. The sacrifice of these latter can not be compared with those of the evicted tenants who sacrificed their entire families—fathers, mothers, brothers, sisters, wives and children for the common who sacrified their entire families—fathers, mothers, brothers, sisters wives, and children for the common

TIMELY WORDS .- Sometimes TIMELY WORDS.—Sometimes we notice signs of ingratitude in our race towards our public men, and in consequence, it is always consoling to read of the endeavors made to overcome this sad characteristic. In this connection we notice with pleasure the following paragraph in our Trish exchanges:—

Irish exchanges:— Writing 'from the Irish College, Rome, to Mr. W. F. Dennehy. His Eminence Cardinal Logue says:— "Nothing could afford me greater pleasure than to join in a movement intended to pay a tribute of respect and acknowledgment to Mr. T. D. Sullivan. He has deserved well of the country. He has rendered her long, dévoted, and disinterested service. Even his zeal for her welfare has never brought him into unpleasant conflict with those who differed Irish exchanges :has never brought him into unpleasant conflict with those who differed
from him. While his kind, genial,
considerate disposition has won for
him hosts of friends, I do not believe that he has ever given real
reasonable grounds for enmity. Apart
from all these considerations, I believe it would be a reproach to our
patriotism to permit the Poet Laureate of Ireland to retire from public
life without giving him a substantial
testimony of the respect, esteem, and testimony of the respect, esteem, and admiration in which he is held by his fellow-countrymen."

NOTES FOR THE FARMER.

EGGS IN ENGLAND. — From London, England, comes the news that there is something like a famine in new laid eggs just now. The Poultry Organization Society is using this fact in a vigorous campaign against the vast importation of foreign eggs, reaching to 1,940,000,000 last year. Through its branches it is seeking to convince the farmer that he can supplant much of this importation. It arranges for the rapid collection of eggs from farms, after a test stamps them with a registered mark, and places them in the retailers hands, within two or three days of laying. laying.

PURE MILK.—In all cities on this continent the medical profession and dairy men are discussing ways and means of securing the supply of pure milk. Recently a number of milk dealers and agents of dairy farms were invited to meet the milk supply commission of the County Medical Society of New York city to consider informally the best method of improving the milk supply of the city. Dr. Henry Dwight Chapin, the chairman of the commission, presided. Representatives of about forty concerns interested in the milk business responded to the invitations, and there was a number of physicians present.

there was a number of physicians present.

Dr. Chapin read a paper which had been prepared by the members of the County Medical Society's commission, containing suggestions for three ways in which the dealers in milk could better the milk supply. The paper recommended that the dealers see to it that the farmers who sold them milk complied with these conditions. The first suggestion was as to the sort of buildings in which cows should be housed. The commission thought that barns ought to have no cellars beneath them, no lofts above the stable floors, and ought to be kept scrupilously clean and whitewashed regularly. The second suggestion had to do with the

that those who did the milking should be careful that their hands were clean and dry and that their finger nails were well cleaned.

Dr. Chapin said that he did not mean to ask that these suggestions be made law. The commission merely desired to find out whether any of the wholesale and retail milk dealers would do anything toward seeing that the farmers of whom they bought milk took up the suggestions. Opinions were asked for from the dairy people.

Rudolph Kessel, the representative of a large dairy concern rose and remarked dryly:

'I want to say for my people that we will willingly milk our cows in the parlor if the people will pay us the price we ask for the milk afterward. It is all a matter of price. If the people want parlor milk we will give it to them."

'Some parlors," said Dr. Chapin, "are not fit to milk a cow in."

John S. Palmer, another dairy representative, had an elaborate argument in favor of a milk test of his own invention. "Everybody knows," he said, "that a baby's stomach is the most delicate organ that we know of. Now, if milk is fit for a

he said, "that a baby's stomach is the most delicate organ that we know of. Now, if milk is fit for a baby it is fit for anything and anybody. Instead of going to all these complicated tests and requirements, why can't we arrange to have two or three babies to try the milk on. If it doesn't hurt them, it doesn't make any difference what sort of a barn it comes from or how the cows have been treated. It is good milk. have been treated. It is good milk That is very much the simplest

"Has the gentleman," asked the chairman, "two or three babies which he can lend us for the purpose of the tests he advises?"
"I haven't any babies," protested Palmer, blushingly, "I'm a bachelor."

or.''
'I thought as much,'' observed Dr

Chapin.

"A grizzled farmer, without rising, said that he didn't know as whether he had any right to say anything in a talk of scientists, but he would like to know how anybody was going to keep a barn warm without having a hay loft over it, unless he kept it so close that it was unhealthy. His milk, he said, was found to be pretty good milk, and he managed to keep the hay dust out of it by not feeding the cows until after milking time.

milking time.
On the whole, however, the dairymen seemed to think that there was a chance for them to induce the farmers to take more care with their milk. They were sure that there was a market for ten-cents-a-quart milk in the city, and milk that sold for 10 cents a quart, they all agreed, afforded a margin of profit for the most careful and cleanly of farmers. Almost all the representatives of dairies present left their names with the commission as cooperators in the movement. The commission hopes that any consumer of men seemed to think that there wa operators in the movement. The commission hopes that any consumer of milk who thinks that his milk is dirty will call the attention of the commission to his dairyman. It was shown at last night's meeting that a great many different kinds of milk-embalming fluids, based on formaldehyde compounds, are being sold by dairy supply stores here. The commission is very anxious to put those who use these preservatives in jail, but it was said last might that some of the fluids used defy detection by quantitative analysis.



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BUCKEYE BELL FOUNDRY THE E. W. VANDUZEN C.J., Cincinnstic

Bernard O'K dusty road, sha the vellow sun. rapidly retiring that of a man jungle.-O'Keefe and ponderous

ranted, for he v dle age, turned scowl darkened "That fellow "That fellow dyed in the wortouble all the mill-owner. The ominous. "When sulky and quarr—and the wag Heaven knows! zer is at the be is like a good, worm-hole in it Schneitzer."

He drew an this pocket—his

his pocket—his
—and began rea
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christmas gifts a and her pretty could give up hi trip to the Adirs saw that he mus "There will be here," he sadly me right on deck am sorry, though a vacation—a br a glimpse of the heaved a long sing sharp sacrific need it!" he mu not to be!"

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ed to him a pitit could he bother could he bother fusses and missic good little priest sink within him, costed O'Keefe want greeting. Son him that the hou Yet he felt tha an unwelcome to indebtedness is worry. And so, Philip's flock we his church from ments and there ments, and there

ments, and there bernian grumbling the spalpeen, "Sorra a dollar vone old woman it tent wrath. "Ye" out o' the likes yer Riverence! No ies!" ies!"
The stern look man had seen wi settled again on the priest presente Church. The answelick of a rifle.
"I have no tim money to spare, a literally true. Betwas clear; but ho lip to know this, that the sharpene ishoner held intenble?

that the sharpene ishoner held intendible?

"I am sure share," answered fixing on him a pa joy to do some Lord!"

But O'Keefe wal et For the first refused to do dut had often slipped tunity and bough but to-day, mo spare and he hard Going home to second demand memptied her well-fibegred its re-fitt sharp answer to hout, though the tag on her cyclast to fall, she had sown persistence.

Schneitzer."
He drew an unopened letter from

That is disaster!"
How great the blow was none knew better than he. Now, his own mill would be in hard sledding. He

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CHAMBERS,

BELLS.

A PAUL

RCH, tect. P.Q.A.A.

out o' the likes of that rapscalion, yer Riverence! Not this crop o' praties!"

The stern look which the old woman had seen with her mind's eye, settled again on Bernard's face, as the priest presented the claims of the Church. The answer came like the click of a rifle.

"I have no time to waste and no money to spare, at present." It was literally true. Bernard's conscience was clear; but how was Father Philip to know this, or to comprehend that the sharpened voice of his parishoner held intensities of real trouble?

"I am sure you will do your share," answered the priest softly, fixing on him a pained gaze. "It is a loy to do something for our dear Lord!"

But O'Keefe walked away, unmelter For the first time, he had flatly refused to do duty. To be sure, he had often slipped away from importunity and bought off with money; but to-day, money was not to spare and he hardened his heart.

Going home to his pet, Alice, a second demand met him. She had emptied her well-filled purse and now begged its re-fitting. He gave a sharp answer to her poor little plea; but, though the tears came glittering on her eyelnahes and threatened to fall, she had some of Bernard's own persistence.

"There are so many poor people,

BY CAROLINE D SWAN ***********

CHANGE OF HEART.

Bernard O'Keefe was standing, still as a statue, in the middle of a dusty road, shading his eyes from the yellow sun. He was watching a curious and somewhat seedy figure rapidly retiring into the distance, that of a man who had the air of some wild beast slinking off into its jungle. —O'Keefe, himself a prosperous mill-owner, a trifle more portly and ponderous than his years warranted, for he was not beyond middle age, turned away slowly, and a sowl darkened his fine features.

"That fellow is a scamp, doubledyed in the wool. He is making trouble all the time," muttered the mill-owner. Then the scowl grew owninous "Whenever the hands are buy passed and the storm blay commons." Whenever the hands are buy passed and the storm blay commons. "Whenever the hands and the storm blay commons." Whenever the hands are buy passed and the storm blay commons. "Whenever the hands are buy passed and the storm blay commons." ranted, for he was not beyond middle age, turned away slowly, and a scowl darkened his fine features.

"That fellow is a scamp, doubledyed in the wool. He is making trouble all the time," muttered the mill-owner. Then the scowl grew ominous. "Whenever the hands get sulky and quarrel with their wages—and the wages are fair enough, Hoaven knows! that Mark Schneitzer is at the bottom of it. My mill is like a good, rosy apple with a worm-hole in it—and the worm is Schneitzer."

bays passed and the storm blew over as such storms do, yet he remained morose and unhappy. He felt himself growing harsh in his dealings with himself, harsh to his men, harsh even to Alice. The men resented it, grumbled more and more over the cut wages and ill-feeling scemed to have gotten the upper hand. Alice began to avoid him—at least, so he fancied,—while conscience whispered over and over in his unwilling ear the Divine word—"If thine enemy hunger, feed him, if he thirst, give him drink!" Did that mean the Schneitzers?

The weeks of October went swiftly. A chill lay on the soft meadows, between the orange and the dull reds of the near leafage and the purple haze far beyond. His irritability increased with his anxieties until his burden seemed greater than he could bear. He was actually suffering, and his avoidance of Eather, Philip only made things worg. No prayer to God came from its heart, but a groan escaped him, a groan of utter weariness.

"O Marguerite! Marguerite!" he cried within himself clarekier, his tears.

Days passed and the storm blew

He drew an unopened letter from his pocket—his mail had just come—and began reading it. Slowly the angry look left his face, giving place to a gray pallor. The hand which held the letter actually quivered. "God help us!" he cried, within himself. "Haines dead—and a bankrupt! Is it possible? And the Southern Industrial Co. gone to the wall! That is disaster!" would have to economize himself, and cut wages. He fairly shuddered at the last thought; if Schneitzer had a grievance before, how much more now!

weariness.

"O Marguerite! Marguerite!" he cried within himself, clenching his hands. "If thou hadst not died!— has hands. "If the was not imaginate time." yet a vision came to him. He seemed to see drifting on before him a silvery throng of winged to see drifting on before him a silvery throng of crowns or palmi inquiry as to earthly duties.—

"You can do better than that, Bernard," she continued, in the same sweet voice, "You can be do ing something unselfish—something for the dear Christ, who loved us we might live the life of God, in Him above al "O Marguerite! Marguerite!" he trip to the Adirondacks; indeed, he saw that he must.

"There will be trouble enough, here," he sadly reflected, "to keep me right on deck for the present. I am sorry, though! I did so long for a vacation—a breath of wild air and a glimpse of the mountains." He heaved a long sigh, as of one making sharp sacrifice. "God knows I need it!" he murmured, "but—it is not to be!"

The hard expression was still on

The hard expression was still on

sick child were well again. He strolled on still further at a brisker pace, in the cool November evening; but, as he passed the cottage on his return, out of the starlit dusk, out of the deepening shadow stole a blackrobed figure. "Marguerite," he cried, clasping his hands, half in fear, yet rushing eagerly to greet her.

She drew back softly. He felt the pure face looking down on him with kindness; but there was no surprise in it, and not a trace of agitation. "They told me you were dead, my Marguerite! Have you come in the flesh—or as one of the saints we remember to-night? I was praying for one glimpse of Paradise, one glimpse of you!—pleading for just one word, a word from you, sent from the Unseen Land! Then I beheld you at last. It was like a cup of cold water to one dying of thirst! Speak to me, Marguerite, that I may believe!"

The reply was calm and simple. "I do not wonder they thought me dead. Death did indeed, stand beside me for a long, long time,—and after my illness, I stood as one dead after my illness, I stood as one dead

side me for a long, long time,—and after my illness, I stood as one dead to the world. I entered into religion, charity became my life-work and our Lord's Divine Presence, my reward. I am, now, Sister Evangelist."

I reward. I am, now, Sister Evangelist."

He stood still, gazing at her with a kind of awe, as of one who dared not draw near. The distance between them was immeasurable. She had entered into religion, while he was standing far —oh, so far—outside! She understood his reticence and, herself, broke the strange white siglence "You were waiting to-night, tyou say, for a word from me. There is but one thing of moment to us both on this green earth. Your flove for our dear Lord,—tell me of that. Bernard! Is it strengthening every day? Growing deeper and broader, richer and higher? In His Presence is light and fullness of joy."

Bernard drouped his head; a sonse

joy."
Bernard dropped his head; a sense of shame flooded his whole being. What could he say?—Well, only the bare truth

"No, Marguerite, no!—I am a mere every-day Catholic, like so many others. I try to be honest, fair to my men, kind to Alice, and that is all."

"So Father Philip said." A swarthy flush sprang to Bernard's cheek. His selfishness, his slights to the little priest, his meanness in

heaved at long sugh. as or one make the moet in the horizont. The hard expression was still on his face when Father Philip. The was not to be?"

The hard expression was still on his face when Father Philip. The was not overjeyed at the meeting. His religious duties had long since the control of the property of the meeting. His religious duties had long since the control of the property of the meeting. His religious duties had long since the control of the property of the meeting. His religious duties had long since the control of the property of the meeting. His religious duties had long since the control of the property of the property of the meeting. His religious duties had long since the property of the same had to the his fletch the intensities of his being all conditions of the property of the pro

nobody wants to be in it, If in it, the way to the second is Scott's emulsion of cod-liver cil, with proper attention to course of life.

We'll send you a little to try if you like. SOOTT & BOWNE, Chemis.

"Forwarned is forearmed," he muttered. Then another voice joined in the debate. "That is Schneitzer," said O'Keefe within himself. "He is a snake in the grass."

Then the "Snake" spoke out. "I tell you, boys, I'll have nothing to do with that! O'Keefe is fair enough, as men go. You won't do any killing, either."

"Who'll hinder?" asked the other, with a sneer.

"Who'll hinder?" asked the other, with a sneer.
"I will," retorted Schneitzer. "He's been good to us, in our troubles. My girl, that's sick, you know,— Ruy the jellies an' things just came down from his house! And that a Alice—she came herself, too, and Ruy brought the good Sister to nurse her. Why, my girl would never

Alice—she came herself, too, and brought the good Sister to nurse her. Why, my girl would never speak to her father again, if he did that! No, boys! Let O'Keefe alone!"

Tears sprang to the eyes of the listener. Alice and Marguerite! Like two guardian angels, they were protectine him. Truly, the ways of love and charity were best! The saints on high, they "were not overcome of evil" but overcame evil with good. How unjust, how unfair he had been to the man Schneitzer! "O Lord forgive me!" he cried from his heart. "And teach me Thine own thought of charity!"

Yet long before he had well learned his lesson,—his new lesson of humility,—prosperity returned. A big order came to his mill, the old schedule as to work and wages was restored and the strike averted. Two new Sisters with sweet faces appeared in the parish, and Marguerite was recalled to the Mother House of the order.

order. Yet Bernard O'Keefe was still glad —he had found the secret of happi-ness. His preparation for Christmas

ness. His preparation for Christmas was generous and jubilant. Father Philip stood amazed: the parish rejoiced and as for the "hands" at the silk-mill, they fairly shouted!
But only Sister Evangelist hgd knowledge of the finer spiritual threads, which, in the deep of his soul, bound the Feast of Ogni Santi to the higher glories of Christmas.—The Josephite.

YOUR BEST WORK

YOUR BEST WORK
Cannot be done unless you have good health. You cannot have good health without pure blood. You may have pure blood by taking Hood's Sarsaparilla now. You cannot realize the good it will do you until you try it. Begin taking it to-day and see how quickly it will give you an appetite, strength and vigor and cure your rheumatism, catarrh or scrofula.

All liver ills are cured by Hood's

Household Notes.

0

White knitted goods can be cleaned by washing in dry flour. Stonemasons' sawdust is better than soap for cleaning floors. Salt rubbed on the black spots on dishes will remove them.

A sprinkling of coarse salt on the sidewalks and driveways will destroy grass and weeds.

A lump of gum camphor placed in your clothes press will keep steel ornaments from tarnishing.

If one can wear old, loose kid gloves while ironing, they will save many calloused spots on the hands.

The yoke of an egg well beaten is a very good substitute for cream in

a very good substitute for cream in coffee and will answer for three

while maple sugar is new, it will be found that grated it serves as a most delicious hard sauce for hot with the sugar is new, it will be found that grated it serves as a most delicious hard sauce for hot will be sugar is new, it will be found that grated it serves as a most delicious hard sauce for hot will be sugar is new, it will be found that grated it serves as a most delicious hard sauce for hot will be sugar is new, it will be found that grated it serves as a most delicious hard sauce for hot will be sugar is new, it will be found that grated it serves as a most delicious hard sauce for hot leaves as a most delicious hard sauce for hot leaves as a most delicious hard sauce for hot leaves as a most delicious hard sauce for hot leaves as a most delicious hard sauce for hot leaves as a most delicious hard sauce for hot leaves as a most delicious hard sauce for hot leaves as a most delicious hard sauce for hot leaves as a most delicious hard sauce for hot leaves as a most delicious hard sauce for hot leaves as a most delicious hard sauce for hot leaves as a most delicious hard sauce for hot leaves as a most delicious hard sauce for hot leaves as a most delicious hard sauce for hot leaves as a most delicious hard sauce for hot leaves as a most delicious hard sauce for hot leaves as a most delicious hard sauce for hot leaves a most del

The best remedy against ants cayenne pepper. Spread it on the shelves of the store closet under the paper that covers them.

If brass or copper after cleaning is rubbed with old soft newspaper, it

clean much longer. It is said that polishing silver-ware by rubbing it with oatmeal is a good plan. It is worth trying, for it can not harm and may do good.

with soap and water.

To keep away roaches take green cucumber pairings and strew them around the kitchen tables and cupboards and see how quickly the roaches will disappear.

Refrigerators should be thoroughly cleansed once a week, everything removed, shelves and racks washed in warm soda water, wiped dry and then sunned if possible.

A solution of soda and water applied with a whiskbroom kept for the purpose will remove the brown streaks in bathling-room bowls made by sediments in the dripping water. In making a fruit pie make a small opening in the centre of the crust and insert either a straw or a little paper funnel. The steam will escape as through a chimney and all the juice will be retained in the pie.

Bacon is good in dozens of ways for breakfast. Some folks prefer the flavor of bacon to that of onion in making a tomato omelet. Beef hash made from cold steak is much improved when a little orange juice is introduced as a flavor.

A zinc bath tub may be polished very satisfactorily with kerosene. Have the tub perfectly dry before using the oil. Cover one small place at a time with the oil, rubbing it well with a brush and then a cloth. When all parts have been cleaned, wash the tub with boiling water. Kerosene oil added to the water with which mirrors, wiadows or anything of glass is to be washed.

ASSOCIATION OF OUR LADY OF PITY.

Founded to assist and protect the poor Homeless Boys of Cincinnati, Chio. Material aid only 25 cents year. The spiritual benefits are very great. On application, each member receives gratis a Caneon Crozier Beads with 500 days' indulgences, also indulgenced Cross.

尼 genced Cross. 尼 Address, The Boys' Home, 尼 尼 526 Sycamore street, Cincin-尼 nati, O. ग्रामानामानामानामानामानामान

will give a lustre. A pint of water and three tablespoonfuls of it will wash four large windows. First dust the windows carefully, then rub well with kerosene and water, wipe with a cloth and polish with old news-

MUMMIES.—Recently in a London auction room, the mummified remains of a "Daughter of Pharaoh" sold for ten guineas, whereupon a ques-tion has been raised in the public press. "What right have we moderns to outrage ancient civilization from motives of mere curiosity?"

THE REAL MOTIVES .- A school teacher recently gave his pupils a lecture on patriotism. He pointed out the high motives which moved the volunteers to leave their homes and fight for their country. The school teacher noticed that one boy did not pay attention to the instruction, and as a test question he asked him: "What motives took the volunteers to the war?" The boy was puzzled for a moment, then, remembering the public "send-off" to the local reserves and volunteers at the railway station, he replied: "Locomotives, sir." the volunteers to leave their homes Locomotives, sir.'

The first candidate rose and said 'I fought for you, my friends, and to-day the bones of my right arms are bleaching among the hills of Africa!" The second candidate followed with "My left leg, friends, lies listless in the shadows of Spion Kop!" "Both of my legs," said the third candidate, "are in Mafeking!" Then the fourth man rose and said 'I went through the war without a scratch. Here are two strong arms to uphold your rights, and two live legs to kick till you git 'em!"

The best protection against fevers, pneumonia, diphtheria, etc., is in building up the system with Hood's Sarsaparilla.

"Oh, yes," said young Mr. Black-stone, "I have been admitted to the bar, but I am not practising regu-larly at it."
"Indeed!" murmured Miss Gooph. "I thought you practised very of-ten."

ten,"

And the young man wished that he had not placed so much reliance in those cloves.—Baltimore Ameri-

-----W. G. KENNEDY

...Dentist ...

************* THE DENTIST'S ENEMIES.

When the beautiful Swedish girl

ed her mouth the illusion van Instead of the flashing of pearly teeth, two rows of blackened unsightly stumps. It was these that had brought her to the dentist's of-

for it can not harm and may do good.

Add a little turpentine to the water with which the floor is scrubbed. It will take away the close smell and make the room delightfully fresh.

Marks that have been made on paint with matches can be removed by rubbing first with a slice of lemont then with whiting and washing with soap and water.

To keep away roaches take green cucumber pairings and strew them around the kitchen tables and soap hoards and soap soap with perfect, sound, five years ago with perfect, sound, five years ago with perfect, sound,

Society Directory.

ST. PATRICK'S SOCIETY.-Estab ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1863, revised 1864. Meets me St. Patrick's Hall, 92 St. Alexader street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director. Rev. J. Quinlivan, P.P. President. Wm. E. Doran; 1st Vice. P. G. Shannon; 2nd Vice, T. J. O'Neill; Treasurer. John O'Leary; Corresponding-Secretary, F. J. Curran, B.C.L.; Recording-Secretary, S. Cross, residence 55 Cathcart street.

LADIES' AUXILIARY to the Ancient Order of Hibernians, Division No. 1.— Meets in St. Patrick's Hall, 92 St. Alexander Street, on the first Sunday, at 4 p.m., and third Thursday, at 8 p.m., of each month. President Sarah Allen: Vice-President, Statia Mack: Financial Secretary, Mary McMahan; treasurer, Mary O'Brien: Recording Secretary, Lizzie Howlatt, 383 Wellington street.—Application ferms can be had from members, or at the hall before meetings.

A.O.H.—DIVISION NO. 2.— Meets 1.O.H.—DIVISION NO. 2.— Meets in lower vestry of St. Gabriel New Church corner Centre and Laprairie streets, on the 2nd and 4th Friday of each month, at 8 p.m. President, John Cavanagh, 885 St. Catherine street; Medical Adviser, Dr. Hugh Lennon, 255 Centre street, telephone. Moin country of the control of of each month, at 8 p.m. President, John Cavanagh, 885 St. Catherine street; Medical Adviser, Dr. Hugh Lennon, 255 Centre street, telephone Main 2239, Recording-Secretary, Thomas Donohue, 312 Hibernian street, — to whom all communications should be addressed; Peter Doyle, Financial Secretary; E. J. Colfer, Treasurer. Delegates to St. Patrick's League: —J. J. Cavanagh, D. S. McCarthy -J. J. Cavanagh, D. S. McCarthy and J. Cavanagh.

A. O. H., DIVISION NO. 3.—Meets A. O. H., DIVISION NO. 3.—Meets on the first and third Wednesday of each month, at No. 1863 Notre Dame street, near McGill. Officers 7 Ald. D. Gallery, president; T. Mo-Carthy, vice-president; E. J. Devlin, recording-secretary, 1635 Ontario street; John Hughes, financial-secretary; L. Brophy, treasurer: M. Fennel, chairman of Standing Committee; marsbal, M. Stafford.

A.O.H.—DIVISION NO. 9.—Presi-A.O.H.—DIVISION NO. 9.—President, Wm. J. Clarke, 208 St. Antoine street; Rec.-Secretary, Jno. F. Hogan, 86 St. George street, (towhom all communications should be addressed); Fin.-Secretary, M. J. Doyle, 12 Mount St. Mary Ave.; Treasure, A. J. Hanley, 796 Palace street; Chairman of Starding Committee, R. Diamond; Sentinel, M. Clarke; Marshal, J. Tivnan Division meets on the second and fourth Wednesday of every month, in the York Chambers. 2444a St. Catherine street, at 8 p.m.

T. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p. m.Spiritual Adviser, Rev. E. Strubbe C.SS. R.; President, D. J. O'Neill; Secretary, J. Murray; Delegates to St. Patrick's League; J. Whitty, D. J. O'Neill and M. Casey.

ST. PATRICK'S. T. A. & B. SOCIETY.
Meets on the second Sunday of
every month in St. Patrick's Hall,
92 St. Alexander street, immediately after Vespers. Committee of Management meets in same hall the first
Tuesday of every month, at 8 b.m.
Rev. Father McGrath, Rev. President; James J. Costiran. 1st VicePresident; W. P. Doyle, Secretary,
220 St. Martin street.

C.M.B.A. OF CANADA, BRANCH 26. C.M.B.A. OF CANADA, BRANCH 26,
—(Organized, 13th November, 1883).—Branch 26 meets at St.4. Patrick's Hall, 92 St. Alexandes Street, on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Applicants for membership or any one desirous of information regarding the Branch may communicate with the followhay communicate with the following officers:—Jas. J. Costigan, President; P. J. McDonagh, Recording Secretary; Robt. Warren, Financial Secretary; Jas. H. Maiden, Treasurer.

YOUNG IRISHMEN'S L. & B. ASSOCIATION, organized April 1874.
Incorporated, Dec. 1875.—Regular
monthly meeting held in its hall,
19 Dupre street, first Wednesday of
evesy month, at 8 o'clock, p.m.,
Committee of Management meets
every second and fourth Wednesday
of each month. President, Hugh
O'Connor; Secretary, Jas. O'Loughlin. All communications to be addressed to the Hall. Delegates to
St. Patrick's League, W. J. Hinphy, D. Gallery, Jas. McMahon.

ST. ANN'S T. A. & B. SOCIETY, established 1863. — Rev. Director, Rev. Father Flynn, President, John Killfeather; Secretary, James Brady, No. 97 Rosel Street. Meets on the second Sunday of every menth, in St. Ann's Hall, corner Young and Ottawa streets, at 3.80 p.m. Delegates to St. Patrick's Leagues Messra. J. Killfeather, T. Rogers and Andrew Cullsn

C. A. McDONNELL,

Accountant and Liquidator 180 ST. JAMES STREET,

.. Montreal ..

THE OXFORD HOTEL KEEP YOUR FEET



ENTREE. Lamb Cutlets, Tomato Sauce.

Macaroni au Gratin.

Roast Turkey, Cranberry Sauce.

Roast Rib of Beef,

Horseradish Sauce.

GAME.

Mashed Turnips. Stewed Tomatoes Boiled or Mashed Potatoes.

DESSERT.

Cabinet Pudding. Brandy Sauce.
Apple or Lemon Pie.
Sherry Wine Jelly.

Half-Pint Oxford special Claret in-cluded with the menu at one

Bread Sauce.

Roast Partridge. Br VEGETABLES.

In the sphere of his activity possibly no man in Montreal has earned a higher reputation than Mr. William Kearney. Almost every person in the city has some knowledge and experience of Mr. Kearney's successful career. To-day with an enterprising spirit that deserves all praise, he has opened out one of the



had committed the crime and sent for the manager.
"Well," said he, "you found I was right, didn't you?"
"No," I returned. "It wasn't Smith. It was Brown."
"Brown? You have made a terrible mistake. We haven't a man in the house more to be trusted than Brown. I'd stake my reputation on

Brown. I'd stake my reputation on Brown."

"All right," I added. "You send Brown up to me this afternoon and I'll have a talk with him."

Now it is an impossibility for a man who is indiscreet in his manner of living to hide his indiscretions for any prolonged length of time. Sooner or later, in one way or another, he will show some sign of irregularity. Then, too, when you have learned that a man is living beyond his means; is associating with men who are spending more money than he can afford to, and is indulging in extravagances, you may safely supply many facts of which you are really ignorant. It was so in this case. With the scanty evidence I had gathered I was able within half an hour to secure a complete confession from Brown, wholly exonerating his fellow-clerk. When I sent for the manager again he would hardly credit the evidence.

ROADS TO WRONGDOING. - Th

A POLICE OFFICER RELATES HIS EXPERIENCES.

Dry and warm, by buying a pair of our RUBBER SOLE BOOTS, or RUBBERS. Every pair guaranteed. Rubber Sole Boots in Box Calf, Grain Leather, fine, warm, Felt or Leather-lined, at

\$3.50, \$4.00, \$5.00.

MEN'S RUBBERS 60c LADIES RUBBERS 40c BOYS RUBBERS 50c MISSES RUBBERS 35c Finer Qualities of Rubbers at Lowest Prices.

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CORNER LAGAUCHETIERE STREET

Of the World. STEINWAY,

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THE LARGEST CHOICE UNDER ONE ROOF IN CANADA. ALL PRICES.

TERMS THE MOST LIBERAL OFFERED ANYWHERE. WE WANT YOUR TRADE.

See us for inducements we will make to get it. WRITE US IF OUT OF TOWN.

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Warerooms 2366 ST. CATHERINE STREET.

Ottawa Branch, 108 Bank Street,

THE GREAT MISSION of the

Dixon Vegetable Cure

For the Drink and Drug Habits.

Do you know that specialists in the treatment of the Drink and Drug habit diseases, such as Dr. Mackay, of Belmont Retreat, Quebec, endorse and prescribe the DIXON VEGETABLE REMEDY as being the only positive and unfailing cure in the world for all forms of the Drink and Drug habits?

Do you know that during the past three years it has completely cured ndreds of habitual and periodical drinkers and morphine users?

Do you know that a perfect cure is guaranteed in every case Where directions are followed, or money refunded?

If you need such a cure you are eafnestly invited to visit our office and satisfy yourself that our statements are strictly true. If you cannot call, write for our pamphlet giving particulars and testimonials. Address the Dixon Cure Co., or the Manager, J. B. LALIME, 572 St. Denis street, Montreal. All communications strictly confidential.

In my experience as an inspector of the detective force I have been consulted frequently, both officially and semsdentially, to save men from temptation—to guard them from temptation—to guard them from evil associations. In many of these cases suspicion has fallen upon innocent men, and I have often been able to set matters right. Here is a case is kand.

The managing partner of a large mercantile establishment. No one in particular was suspected. After a few working and apparently most truetworthy discovered that the culprit was one of the steadlest, hardest working and apparently most truetworthy young men in the house. He was in frugal, sober and ambitious. His salary was less than twenty dollars a week, and he was in love with a girl who required an income offeith to rise thousand dollars a year to maintain her in the style she was accustomed to. He had stolen from the style she that the proprietor of the store he delined to prosecute.

"The partner of the thief, and he had solen from the manager. After a few days of investigation I fixed upon the man who had committed the crime and sent for the manager.

"The partner of the thief, and he was using the proceeds to furnish a suitable home for her. After I had laid the evidence before the proprietor of the store he declined to prosecute.

"Til pay the money out of my ways never "the said "rester than "You pick out the checks that you really signed," I said.
Within a short time I found the check which the forger had used to obtain the fraudulent signature. This obtain the fraudulent signature. This check was my clew. It did not take me long to discover who received the paper first. Indeed, I learned a good deal more about this man and his transactions than he imagined I knew, but I did not know the name of the man who first got the check and questioned him closely. I made him tell his story twice, and I knew, when he had finished, that he had told me the truth.

"Now," said I, "I want to know the name of the man who cashed that check."

"It's none of your business."

"It's none of your business."
"All right," I said. "That check is the basis for sixty-one forgeries, and if you don't tell me the name of the man who cashed it you will have to stand for them yourself."

He told me, and within two days the forger and two accomplices were in the station house.

the proprietor of the store he declined to prosecute.

"I'll pay the money out of my
own pocket," he said, "rather than
send that boy to prison. I'll give
him another chance."

He did so, and I am glad to say
the young man deserved it.
Before I became an inspector it
was generally credited by detectives
that men could be made to convict
themselves through their own voluntary confessions. Nothing is simpler. You send for a man. He comes
to you promptly. He is guilty, and
he fears that you know as much as
the does. He expects an accusation.
You talk to him about other things
—about everything, in fact, save the
one thing that he has in mind. Then
in the course of time his guilty
thoughts will seek some expression,
and his story is yours.

There is one peculiarity about men
that I have learned. No man can
repeat a statement of any considerable length without changing the
language in some way, provided he
is telling the truth. If he is lying,
however, he is letter-perfect in his
part, like an actor. There is another
point which leads me up to a case
I once had charge of. No man ever
signs his name twice precisely alike.
There is always some trifling change
in the signature that the magnifying
glass will show. Of ourse, it will
bear all the evidences of the author's
style, but it will not be an exact He told me, and would have the forger and two accomplices were in the station house.

In many cases, especially where wrong-doing is the result of and is encouraged by strong temptation, reformation is not impossible. I have never liked to humiliate a man before his fellows by accusing him of misdeds which may not be repeated. It has been my rule to advise his employer to reason with him in privacy, or if he has come to me I have laid before him the results of his folly as strongly as I could paint them. If a man has not gone too far on his downward career this course is productive of good. The man who steals under strong provocation, and for the first time, is like most men who commit murder. Ninety-nine times out of a hundred a murder is not premeditated. A man carries a pistol. It is the most foolish thing in the world to carry a pistol. I never carried one in my life I would rather be whipped than shoot a man. A man carries a pistol. Something happens to arouse the weapon. Instinct leads him to point it at some one, and excitement causes him to press the trigger. An instant later he would give his life to recall that shot.—Saturday Evening Post, Philadelphis.

ROADS TO WRONGDOING. — The three principal causes that lead young men into crime are gambling, infatuation for a woman, and drink Gambling as a rule results more from a desire to retrieve losses caused by indiscretions than from a passion for excitement. There are few things that a man, young or old, will not venture for the woman he loves, and frequently these things bring about his downfall. I have found that drink follows rather than inspires these follies. It numbs the conscience, gives courage to a faltering spirit, and adds tone to shattered nerves. I mean the kind of drinking that lands a man in State prison, not that which sets him adrift, a homeless wanderer—a tattered tramp or a Bowery lodger.

Once I was called in to ferret out FORGERY DETECTED—During a political campaign an amiable and wealthy gentleman found it expedient to give out a number of personal checks for political services. One of these pieces of paper came into the hands of an expert forger, who made more than sixty fraudulent checks for amounts ranging from ten to one hundred dollars and received cash from them all without detection. When settling-up day came the old man found his bank account drawn very close to the limit. He declined to pay the checks he had not signed and the matter came to me.

We have been purchasing Battenburg Lace goods for a year, anticipating a big season's business, and we have not been disappointed, for we are only at the opening and some lines are already sold out.

We have the most magnificent range in the city to select from,

THE S. CARSLEY CO. LIMITED.

Notre Dame Street. Montreal's Greatest Store. St. James Street.

SATURDAY, November 24

Kid Gloves! Best



The best Kid Gloves are made in Grenoble, France. and the best Kid Gloves are sold at "Carsley's," that's why The Big Store does the largest Kid Glove business in Canada. But the making is not all. It is the selection of fine clear Kid skins and the perfect tanning and colouring that is half the battle. The sewing is so well done that we rarely hear of any of them ripping.

FINE KID GLOVES.

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Neces

The real title of cyclical is "Jesus er." In penning tion, for the cent a few days, the and the general s that while it is n to the future wit light nor few, th private and publi God's goodness, t tury seems to affor Hope and Comfor

XIII. expresses hi

"Despite all the world and so mar ty, at a single sig Pontifi a great mu thronged 'ad limit tolorum. Who could by this spectach devotion towards fervor of so many joining with one from the rising to sun in acclaiming name and the glor would readily be the noblest days Would that those Catholic piety while Would that those Catholic piety whi been bursting fort great fire, and the ample set by man move the rest of what was so nece as the restoration wide, of the Chris wide, of the Chris ancient virtues? That others—and ous—closed their listen to the arose from this re gious spirit. If 't gift of God,' if the nothing could be not have left the world and abande toms and teaching would arise and,

toms and teaching would arise and, course, seek to est. To preserve and e of God on earth w Church, and now tunities were offer Year the knowled, Jesus Christ shoul diffused by teachin exhortation direct those who listened all those unhappy retaining the Christ without their lives withou their lives withou out the love of Ch out the love of Chrestored nature, for preserves it and we ver. "He gave Hi for all" (I Tim., ii shall be made allv 'And of His Kingt end' (Luke, i, 33), ing to the eternal entire salvation of society as a w Jesus Christ, and Him, by this fact determine upon determine upon tion, and at the as they can effect society, tossed a storm, to fall backen of evils and which the Redeeme lieved it. Now, H mission confided ther should be per the ministry of the dby Him in the way. Whilst on t made her the depomeans of man's so ther He solemnly should render obet to Himself and sh low her guidance 'He that hearett and he that despime' (Lake x, 16).

"The law of Chr

"The law of Chr sought absolutely and accordingly, a way for man, so —He of Himself a she by the office

THE CATHOLIC

delivered by Rt. R mann, at the dedic

land:—
"It is a real ple here this evening that the control of the sand my best to prayer that the Cl. Physicians and Su building may non continue its gloric alleviation of the which our poor hu The motto of the anno sed annis," mean Not for a y or 'Not by the year.