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Montreal Witness

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?"

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.

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 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 rank and file of infidelity.

"Some years ago there was an attempt in Belgium to teach school children what was called 'la morale independante, i.e.,' morality without religion. In an independent State, Oct. 4, 1890, broader independence ethics is inculcated. That publication reports without condemnation certain methods adopted by 'various Protestant provincial synods, to meet the emergency that, confronted with the thousands of French priests who are said to be 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 'Christian Franciscans,' 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 appalled 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 are hence 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 Protestantism and independent ethics, 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 emoluments 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 sacrifice of the Body and Blood of Jesus Christ, while their false friends outside are hustling around to find them an 'honorable' job. What else is this but advising the officer of a garrison who is in communication

OUR CURBSTONE OBSERVER ON MARRIAGE BANNS.

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 refer said 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 they 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' from the pulpit that, as a rule, precede 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, consequently I have not much fear of erring, even though 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' to express to 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 if the practice were abolished 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 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 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 the privilege unless 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 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 see 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.

WHAT A PEERAGE COST.

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 a quarter, 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, 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 reckless budget of 'Townshend, induced George III. to listen to reason, introduced representatives

OUR CURBSTONE OBSERVER ON MARRIAGE BANNS.

every hundred, or even every thousand, do we find any person coming forward to declare the existence of impediments. In the 'call' the priest calls upon the members of the congregation to make known, at once, any impediments that exist to the proposed marriage. It is rare that any person ever does declare the existence to his or her knowledge, of any such obstacle. The reason is that, as a rule, between Catholics, no real impediments exist; and if any does exist, it is of such a nature that few, if any, know of it. But the practice of the 'calls' still has its effect. It is a strong preventative of wrong and error; and the Church, in her discipline, has ever been more prone to prevent than to furnish sin. The very fact of such a rule being in force, causes many an intended wrong to be left undone, many an intended sin to be left uncommitted. In this connection the Liverpool Catholic "Times" in a recent issue, remarks: "Rochester has just been celebrating its Diocesan Conference, and one of the subjects discussed was the Marriage Law. During the conversation the Rev. C. S. Wallace complained of the laxity which the clergy often showed in neglecting to make inquiries about unknown people 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 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 registrar's office 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 to whom 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 miserable lives, more cruel tragedies. Were it not for the 'calls' there would be a multitude of marriages that could not be said to have been 'made in heaven,' but which, being the mere outcome of passion, would, of necessity, end in discord, mutual recrimination, and possibly worse. If it were not necessary either to obtain a regular dispensation or else to have the intended marriage announced in the most public manner, I can safely say that thousands would allow themselves to be carried away by sentiments of envy, jealousy, hatred, and the like, and be thus suddenly swept into the vortex of matrimony, without for a moment calculating the inevitable result of such a step. In a word, there would be more of the 'many in haste and repent at leisure' style of matrimony—even amongst Catholics—than can ever possibly exist under the vigilant eye of the Church under the strict rule of her discipline.

A MILLIONAIRE IRISHMAN DEAD.

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

he always rallied in a way that surprised the doctors, and gave his family hope.

He revived in the night and asked that Father Lavelle, of the Cathedral, be summoned. When he arrived the dying millionaire at once recognized him. Father Lavelle administered the last Sacraments.

"Only a little while more, a little bit more," he said to Secretary Lator, when asked if he was better. Death came so peacefully that the physicians alone knew when all was over. They said Mr. Daly was conscious and realized that death was near until a few minutes before he passed away.

CONTINUED ON PAGE FIVE.

CAPITAL AND LABOR.

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 adorns 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 charity, in an insatiable greed for riches and for the enjoyment of the 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 workmen guided by anti-Christian or socialistic principles, dictated to by ascetic agitators, religious and revolutionary demagogues—these are the chief causes of the present unrestful state of society and of the abnormal conditions existing between the workingman and the employer.

"It cannot be denied, my brethren, that the working classes are as our Holy Father says, in many lands 'in a state of unmerited misery and suffering.' It cannot be denied that the inordinate greed for gain and the monopoly of labor on the part of the rich leads to the oppression of the workmen. Oftentimes they are looked upon as so many pieces of machinery, instruments of gain, rather than as human beings, children of God, the common Father of all men. Oftentimes are their employers so greedy and rapacious of wealth that they take advantage 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 drag out a miserable existence. This, 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 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 workmen, another means of bettering their condition he has also counselled and advocated. Let the workmen, 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 conciliation 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 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 oftentimes calamitous to the community at large, to the employers and especially to the workmen themselves.

A NEW LIFE OF O'CONNELL.

A biography of him who is still 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 achievements 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 are 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 the contemporaries to stand with him out and above a period of English history remarkable only for its coarseness, banality, mediocrity and shabby insincerity.

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

"Is a strike, then, ever lawful or are there any unlawful features in a strike? This, my brethren, is a question that intimately concerns many of you. Any individual who believes that he is insufficiently paid for 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 fellow-laborers to imitate him, if he can do so by the ordinary ways of legitimate persuasion. This is an extreme measure, though sometimes perhaps the only means the workman has of making his rights be recognized and respected. Strikes, within these limits, are therefore lawful, but they ever so lawful they are dangerous and disastrous to the interests of the workmen themselves. Some years ago a strike of 30,000 miners in France resulted in a loss of \$3,000,000 to the employers and employed, and it lasted only two weeks. Statistics show that the number of strikes for eight years, in the United States, ending with the year 1888, was 5,459, and the loss to those who had been employed was \$77,538,324. Strikes, however, are not only dangerous, but sometimes even unlawful. They are unlawful when the strikers resort to the injuring of life or property, when they injure or destroy the property of their employers or when they use violence to prevent any of their fellowmen from continuing or resuming their work. If some are satisfied with the condition of affairs they have a right to 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 workmen. 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 poor, for the alleviation of the sufferings of his fellowmen. The poor should remember that there must ever be inequalities in the condition of men here on earth, that labor and toil is a law of Providence, that poverty is no disgrace, that manual work is honorable, that a life of honest toil is happier and healthier than one of idleness and idleness. He should remember how our Divine Saviour showed His predilection for a life of labor, how He chose for His foster father St. Joseph, who was a poor carpenter, and how, at St. Joseph's trade, He Himself worked with His own hands, thus sanctifying an unskilled and unlearned calling and condition of the laborer. He should remember that suffering is the heritage of our fallen nature, and that whatever system or doctrine would set about changing this ordinance of Divine Providence, promising a life of uninterrupted satisfaction, is in itself theatrical and blasphemous. Finally, the poor man should remember that he has higher interests to look to than those of an earthly and transitory nature, that the goods of this world 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."

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 pettiness, 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 fact, given us a work that every Irishman can read with enjoyment and

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.

To realize fully the enormous task which O'Connell undertook and accomplished, the political, social and religious condition of Ireland in the opening years of this century must be understood. Ireland after the Union was a nation in paralysis. The country was held in the throes of a greedy, unscrupulous faction of intolerant bigots, who despised their country and hated their countrymen. Education was still banned. The Church of the majority was "tolerated" with a tolerance that to-day makes men's blood boil to read of the land, the professions, trade and commerce were in the hands of the intolerant ascendancy party; patriotism was dead; the spirit of the nation was in the dust; the natural leaders of the vast majority of Ireland's seven millions—the Catholic nobility—were abject and spiritless, and the mass of the Irish people bore the mark of the beast—the scars and stains of the cruelties and oppressions, the persecutions and sequestrations of the centuries. This was the material from which O'Connell was to make a nation; into this moribund mass he was to breathe the spirit of freedom; this shrinking, covering multitude of slaves he was to make stand erect, with its eyes on the sun, its hopes fastened on the goal of nationhood; and this miracle he accomplished.

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 remarkable man, 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 breathed the breath of a new life.

While the visible and tangible work of O'Connell's life was Catholic emancipation, the greater and more enduring work was his transformation of the nation from clootrod 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,

TECHNICAL EDUCATION.

A couple of weeks ago, His Lordship the Bishop of Limerick delivered the inaugural 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 His Lordship's wise remarks, might prove beneficial even to Catholics in Canada.

As an introduction to his subject the most important social questions of the day—that is the combining of labor and education. On this point he said:—"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 movement—not much more than an excitation in some places—a true movement towards giving all our people down to the humblest workers 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 went forlorn. 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 explanation of how that gentleman is at once an anti-House Ruler, and a 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 training"; 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:—

"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 platitudinous 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

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 twin—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 freedom—not that odious humbug religious "tolerance"—for all men.

The Catholic Association was split into two factions, the less patriotic and infinitely more puerile faction being the ignoble and noble and gentry. The Government was taking a languid interest occasionally in the agitation, 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 bishop.

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. Every form of Irish national life had been killed or degraded by England, and her insatiable greed was now reaching for that last vestige of Irish nationality, her holy of holies, the Church of the people. If that were fished from them, it meant the death of the nation; and O'Connell, as intensely Catholic as he was intensely Irish, cried out, "No!" The Irish Catholic land-owners, ignoble always, sordid ever, were willing to barter this jewel of the 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 the processes of their blood, and refused any emancipation that carried with it the dominance of any government in its affairs. It had lived despite England's hate and hand; it was not now to be strangled by her silken cords. The Irish people, in their several parts, their splendid action saved the Irish people.

The British intrigue to accomplish this object through the Papacy, and its failure, through the dignity and courage of the Irish hierarchy, is best learned and understood by reading Mr. Dunlop's succinct and interesting chapter on that incident.

hand, or the eye, or other bodily power, and gives it skill; the other facilitates the mind, and develops its faculties in connection with a hold of knowledge and principle. The simple illustration will make this distinction plain. You may bind a lad to an electrician, and may teach him how to set up an electrical service. He may do it to perfection—he may dynamo and wire the machinery. Yet not have an idea in his head of electricity as a force of galvanism, or of induction. He is a mechanic, no more and no less. That is technical training. If you take him and teach him something of the nature of electricity, how it is generated, make him understand the processes of 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 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 permanent by vigorous and active, and so if you are teaching physical science, your 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 sciences, 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 skillful mechanic, 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, needlework, and kindred subjects; all that the Bishop has so well said, as applying in Ireland, we have read daily, but in more or less attractive form, concerning these subjects in Canada. But what does come home to us is the opinion of the Bishop regarding smattering of instruction. He said, on this point:—

"If you only want to get a smattering 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 run into one another, but which in essence are totally distinct. They are technical training and technical education. One has to do with the

country it is smattering and superficiality, and if there is any part of human knowledge, which of its own nature repels and repudiates these habits it is science. In England they are far ahead of us in scientific studies, and they have almost unlimited means of educating teachers of them, yet no later than the year 1897, Sir Michael Foster, 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 the 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 the most able professor are self-evident, 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 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 paramount importance of technical training over university education, we are not surprised that the Bishop should have undertaken to crush 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 extra judicial 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 his hearers:—

"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 colleges for teaching technical subjects in various directions, and carrying their educational worth into every corner of England. One fact which the Commission on Secondary Education mentioned in its report is very striking, and has been seen by 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 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 education in every direction 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 questions lies on the very surface of it. It is then with something akin to stupefaction that one reads a speech in which so able and so straightforward a man as Mr. Davitt says:—'For his part, he believed more in providing the best possible kind of education, mental and technical, for the children of the people than he did in building universities for those who were quite capable out of their own means of educating themselves.' He might as well say that for the purpose of war he believed much more in training the private soldier than in educating his officers; that for navigation he believed in training the sailors rather than the captains; in house building in educating the masons rather than the builders and architect. 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 only some, weight. 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 maturing of their whole technical education was in the university itself."

KEEP your blood pure and your stomach and digestive organs in a healthy condition by taking Hood's Sarsaparilla and you will be WELL.

Various Notes....

MORE ROYALTY.—It is now rumored 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 educated in Catholic institutions. In future no one will get public office in France unless he or she graduate from a State school. This bars out all persons who will be educated in Catholic institutions.

IMPORTED SNAKES.—The "Catholic Union and Times" says:—

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 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 threatened prosecutions of three London vicars for ritualistic practices. Even low churchmen, such as the Archdeacons 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, such 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 New York "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. Ludians 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. The negro was there that fearful torments must be 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 had been made for a public execution 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 advised to be ready for "snap shots" of the dying struggles. The prisoner was taken from the Sheriff, with every sign of prearrangement, if not collusion, and the "most respectable" people of the neighborhood 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 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 the death penalty was repealed; and, in any case, the planned and revolting cruelty of this lynching puts it in a class by itself. It will be long before a Northern newspaper or politician could legally approach the South for wrongs to negroes. The North has now surpassed the bloody instructions of the South.

"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.

Hood's Sarsaparilla is the only medicine that will cure the skin diseases, such as eczema, psoriasis, and other eruptions. It is the only medicine that will cure the blood diseases, such as leucemia, and other disorders. It is the only medicine that will cure the general debility, and other ailments. It is the only medicine that will cure the chronic diseases, and other ailments. It is the only medicine that will cure the acute diseases, and other ailments. It is the only medicine that will cure the diseases of the kidneys, liver and bowels, and other ailments. It is the only medicine that will cure the diseases of the stomach and digestive organs, and other ailments. It is the only medicine that will cure the diseases of the heart and lungs, and other ailments. It is the only medicine that will cure the diseases of the brain and nerves, and other ailments. It is the only medicine that will cure the diseases of the eyes, ears, nose and throat, and other ailments. 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TERMS, PAYABLE IN ADVANCE.

EPISCOPAL APPROBATION.

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.

PAUL, Archbishop of Montreal.

SATURDAY..... NOVEMBER 24, 1900.

NOTES OF THE WEEK.

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 classic colleges in the diocese of Montreal.

"MONKISH LATIN"

We frequently meet with this expression in secular exchanges, and to the par, when read, it sounds unpleasant and savors of that sneering spirit which animates those who persist in using the word "Romish" to designate anything Catholic.

PROTESTANT INFLUENCES.

We are fully aware that the members of Protestant churches display a very remarkable degree of zeal in their efforts to turn Catholic youth into the by-ways of their conflicting beliefs; but we never had a better illustration of these one-sided methods than the one furnished cured in London.

A PROTESTANT REPUBLIC.

There may be some ground for certain 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 inhabitants.

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.

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.

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.

CATHOLIC FEDERATION

A REVIEW BY "CRUX."

In reviewing the half dozen subjects that I have, from time to time, touched upon in these columns, I have sought to keep constantly before me the special interests of the Catholics in Canada.

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 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.

The better to grasp the situation, I take the following extract from Father Malone's recent letter:

"Regarding the proposed federation of Catholic societies for the purpose and on the lines suggested by Right Rev. Bishop McPaul of Trenton, there is much difference of opinion among Catholics. I myself am opposed to such federation, because I do not believe that it will work out for the best welfare of either the individual Catholic, or of the Church.

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 letter, addressed by Mgr. McPaul to the "Sacred Heart Review," dated 3rd 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. MCPAUL, 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 argument:

"Yes, Bishop McPaul 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 McPaul 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."

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 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 movement which they have inaugurated will have a development closely affecting English-speaking Catholics throughout the world."

As I understand it, the idea emanates from Leo XIII. originally; it has been taken up in the United States, and in Australasia,—at the two extreme ends of the earth—and is sought to be put into practice. Other countries will follow suit—including Canada, I hope—until the wave rolls back over Europe, and finally returns in ever narrowing circles, to its original starting point, the centre of Christendom, Eternal Rome.

INFLUENCE OF RELIGION.

Archbishop Ireland in a recent sermon 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 pictures in the great exposition that enables him to still within him the fibers of heart wildly beating beneath the storms of passion?

URSULINE NUNS CONVENTION.

A convention of the mothers superior of all the Ursuline convents in the world will shortly be held in Rome in response to a summons from the Pontiff. One of the purposes of the convention is to unite in one organization under one head all the Ursuline convents of the Church throughout the world.

Local

A JUBILEE.

Specialty on the occasion of the centenary of the Sacred Heart celebration the hundredth anniversary of the foundation of the Ursuline order in France, 1800.

MR. DUNCA.

Canada, as a coming better is certain that—in various splendidly creating solves on the Atlantic. One of the affairs is the Duncan McDonald popular superior real Street position in the electric car system. This selection of an important activity, is in its eloquent testimony McDonald's ever Canada's ever abroad. Mr. M' charge of his first of January, to leave for Fisher. Needless wishes of all C of creed or rations, will accompany and the French capture we venture Kennedy, the assistant of Mr. pointed, as he painstaking officer.

THE CATHOLIC.

farewell entertained Saviors' Club day evening last, the income proved a grat ally and finance occupied the ch generous-hearted of the club. The long as well as each number did applause. The boxing Fisher Bros., the Thos. Kent, the Mr. Harney, the singing of Maelstrom and Frank Noone, the piano solos by others who contributed. Koonan Mrs. Tighe and following seaman Ryan, Miss Ort companion in her ner. The seas successful one, flourishing com praise cannot be Mrs. McNamee, f self-sacrificing the sailors, and a great source to them to see with such an abundance.

C.M.B.A. BR.

cial meeting of was held last evening on St. James' station of the representatives appointed progressive social, which will Tuesday evening 7 p.m. sharp, in the 79-81 Drummond. The reports pr to be most enthusiastic man tion by the members. The fact will have another evening to their evening next. All completed, and here insured of pleasant evening. The caterer for this in itself is a will be ready to and that his payment will be in the rest.

As this is the

Branch for the 3 the century, the Prize Committee excellent selection handsome prizes, in the game of and those who claim them as the. The committee all they are wudone to make a huge success, the Church throughout the world.

Local Notes.

up the day holy man's rest; the task before us for existence less to bring etiolo-

of the Austr- well as those of respective monov-

of the working question of being can be of all classes of the should be pro-

of the movement is not confined s, nor is it to be the level of any organization.

of the view than by reprodu- of the "Cath- pool, when deal- the subject, says:

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RELIGION. — a recent ser-

one doth man arth can offer, an make of man- ing? What is enery, in all the fishing pictures on that enables in the fibers of beneath the hat was there would make el temptation, of him to know some duty of to, practice self and towards without some making for right- him to know humanity be- seats, in which place of right, most worthy of and others and is pleasure and

CONVENTION— another sun- convets in by held in to a summons of the pur- to unite under one the

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 euche 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 euche party and social to be held under the auspices of Branch 232 will be held on Feb. 8, 1921, 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 at St. Gabriel's Church, was a magnificent success. In the morning the Hibernian Knights attended St. Mary's Church in fatigue uniform, receding Holy Communion, 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 entered 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 surmised by the majority of the rank and file that the parade would have to be postponed, but few were so quainted 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 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 Orsai and 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 more pressure was brought to bear on the County President to postpone the parade, but to no avail. It is too bad, exclaimed the Rev. Brother 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 cheek of many an old veteran. At 2:40 sharp the procession under command of County Marshal Stanton, started from Chabouillet Square in the following order: Hibernian life and drum band, of 40 pieces, the Hibernian Knights, under command of Captain Keane, 100 strong, the St. Ann's Cadets, 100 strong, the bugle and drum corps of the De Salaberry Guards, the St. Hyacinthe Troop of the De Salaberry Guards, under command of Captains Barriere and Lucie, 50 men, the St. Hyacinthe Troop of the De Salaberry Guards, under command of Captains Bourgeois and Tremblay, Lieuts. Dore and Pare, and Paymaster J. L. Dore, 100 men, Col. Lorge commanded the Battalion of Guards. The line of march was in the nine divisions, about 800 taking part. In the rear of the procession walked Provincial President Turner, County President McMorrow and the members of the Provincial and County Boards. The line of march was via Notre Dame, Murray, Ottawa, McCord, Wellington, Mullins, Richmond and Centre. An immense crowd had assembled at St. Gabriel's and inside of two minutes the sacred edifice was filled to overflowing. An eloquent sermon on the "Fidelity of the Irish" to the Church of God, was preached by the Rev. Father Lague, S.J., of St. Mary's College. He paid a well deserved tribute to the Ancient Order of Hibernians and to the prominent part the members took in the dark days of Ireland's past history in preserving the Catholic faith. After the Benediction of the Most Blessed Sacrament, the military bodies marched back to the Hibernian Hall, where refreshments were served by the Knights. Short congratulatory addresses were delivered by Captain Keane, Colonel Lorge, Lieutenant McCracken, Captain Lucie, Lieut. Doyle, Captain Bourgeois, Mr. James McLarran, Captain Lucie, County President McMorrow, Captain Tremblay, and Secretary Bermingham of the Knights. Songs and recitations followed, and at half-past seven the St. Hyacinthe contingent were escorted to the Bonaventure Station, where the Marcelline and God Save Ireland were sung. As the train pulled out three rousing cheers were given for the St. Hyacinthe boys. Thus ended one of the most eventful days in the history of the A. O. H.

The Hibernian Knights are to be congratulated, and the good work accomplished by Captain Keane and his men should meet with hearty appreciation. The members of the St. Patrick's T. A. and B. Society met in their hall Tuesday evening, Nov. 23th, for 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 C. McCullough; secretary, Master C. Shea; assistant secretary, Master O. Callery; financial secretary, Master H. Fitzgerald; treasurer, Master L. Conroy; marshal, Master G. Larkin; assistant marshal, 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 installed in their respective offices. The first meeting of the new branch was then held, and the manner in which the different orders were gone through 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. 4th. The members of the branch will assist with the senior society at the temperance celebration, to be held in St. Patrick's Church Sunday evening, Dec. 2nd. After the meeting adjourned, the committee in 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 Tombola are very good, and all who have not purchased tickets for the drawing, should do so at once.

MR. DENIS MURNEY TO RETIRE.

The drawing in connection with the gold watch and chain presented 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 patriotic 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 Janet streets, on Friday evening, Nov. 26th, at 8 o'clock sharp. It is to be hoped all ticket holders will be present and that those who have not already subscribed will do so at once, as Mr. Murney, who has now passed his 82nd birthday and is retiring from the active life of the world, is deserving of the warm support of every patriotic Irishman 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.

OBITUARY.

MASTER SIMON MURRAY. — We take no note of the dread harvest of the year, but we do note the loss of some one whose death is a loss to the world. To his former associates and classmates by whom he was affectionately cherished, the death of Master Simon Murray, who died on Sunday, Nov. 23rd, 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 regained, the world is glad to receive the will of the Sovereign Good, the Arbitrer of life and death. Master Murray was a pupil of 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 contracted typhoid fever. Loving hands and loving hearts carefully tended him in his sickness, and great hopes were entertained for his recovery. But a relapse set in 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 eternal 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 morning 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 catafalque 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, attended a body. Rev. Father McDermott officiated, assisted by Rev. Fathers Shea and O'Reilly, as deacon and sub-deacon respectively. A special choir rendered the beautiful Gregorian music. "He is gone but not forgotten, Never shall his memory fade; Fondest thoughts for him shall linger, Around the grave where he is laid." — R.I.P.

AN IRISH PIONEER DIED.

Mr. John Leahy, of St. Annet, 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 old age of ninety-five, Mr. Leahy retained his bodily health till a few months ago, and possessed his mental faculties till the last, his hearing being very acute, his sight strong, and his memory remarkable. He delighted in interesting his many visitors with tales of the early settlers here, or of his boyhood in Ireland. He possessed many traits of character which made him dear to all, while his love of peace and great integrity made him a trusted friend. He was truly an exemplary citizen and a fervent Christian, deeply pious and conscientious, and his liberality and aims-giving were proverbial. Deceased leaves four children, Mr. T. J. Leahy, of Montreal; Mr. J. E. Leahy, Mrs. P. W. Leahy, and Mrs. M. W. Leahy, of St. Annet. To them and their families, as well as to his many friends we extend our sincere sympathy. — R.I.P.

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A MILLIONAIRE IRISHMAN DEAD.

CONTINUED FROM PAGE ONE.

Marcus Daly was born in Ballyjamesduff, 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. Haggis, Lloyd Tevis and George Hearst of California, having only a working interest in the combination and little or no interest of his own. He took hold of or 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. This, 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 employer of labor in the State, 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 United 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 other of the many accidents that make work underground always perilous, 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 circuits of the East. He was a resolute antagonist in business struggles, and he had more than once broken the combinations of the copper syndicates of Paris. Marcus Daly leaves no successor. There are many other millionaires in New York, but 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, a man of many talents, in the temple of fame not built with hands. The architect of his own fortunes, he was an example to the poor young men of this country—an example not only of what a young man can do who faces the world fearlessly and knows no such word as fail, but also an example of a man who can make millions and spend them wisely, becoming neither sordid nor mean, neither a spendthrift nor a miser.

THE MONEY CRAZE AND ITS RISKS.

INSURANCE FRAUDS. — The craze for money which seems to have seized 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 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. Bottomo, counsel for the New York Life Insurance Company, appeared before Magistrate Zeller in the Tombs Police Court yesterday 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 study 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 through his recovery that the alleged fraud was discovered. The two deaths of interest, 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 three-year-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 their complaint of the insurance company it is alleged that on March 23 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 children— one, 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 passed 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 suddenly, and Shaw wrote to McDermott 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. 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 for insurance, 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 being treated for 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. Detectives Funston and Grogan are looking 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 very ably and very practically 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 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 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 they are of no avail. This writer says: — After all is said and done, after every plan has been put in operation, the final safety is common honesty. At least, that is the most important and enterprising 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 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 another who said that there is no good policy but honesty. Grimsby, Thomas Carlyle said, "Make yourself an honest man and then you may be sure that there is no rascal less in the world." Washington declared, "I hope I shall always possess firmness and virtue enough to maintain what I consider the most valuable 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 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.

ETERNAL VIGILANCE.

"ETERNAL 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 materialized religion, of an insolent racial bearing. Universities everywhere, fashioned on the models of Oxford and Cambridge are breeders of class dis-

factions, of an educational caste, 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 in front 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 political work, as they have in preceding 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 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 as apostles, and in which they actually 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 endering in China.

LONG COURTSHIPS.

The New York "Freeman Journal" remarks: — Some one recently preached a sermon condemning long courtships. He might have illustrated his point by citing the courtship of Daniel 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 desisted that I should. She gave me thirty-four years of the purest happiness that man ever enjoyed."

KARN PIANOS.

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) GUIDO DE YAULUS, Manager of Orchestras, Imperial Russian Court and Vienna Ladies' Court Orchestras, Russian National Band.

A CHOICE STOCK OF CHICKERING AND KARN PIANOS.

A choice stock of CHICKERING and KARN pianos always on view in our warehouses. THE D. W. KARN CO., LTD., 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 174, 176, 178, 180, 182, 184, 186, 188, 190, 192, 194, 196, 198, 200, 202, 204, 206, 208, 210, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246, 248, 250, 252, 254, 256, 258, 260, 262, 264, 266, 268, 270, 272, 274, 276, 278, 280, 282, 284, 286, 288, 290, 292, 294, 296, 298, 300, 302, 304, 306, 308, 310, 312, 314, 316, 318, 320, 322, 324, 326, 328, 330, 332, 334, 336, 338, 340, 342, 344, 346, 348, 350, 352, 354, 356, 358, 360, 362, 364, 366, 368, 370, 372, 374, 376, 378, 380, 382, 384, 386, 388, 390, 392, 394, 396, 398, 400, 402, 404, 406, 408, 410, 412, 414, 416, 418, 420, 422, 424, 426, 428, 430, 432, 434, 436, 438, 440, 442, 444, 446, 448, 450, 452, 454, 456, 458, 460, 462, 464, 466, 468, 470, 472, 474, 476, 478, 480, 482, 484, 486, 488, 490, 492, 494, 496, 498, 500, 502, 504, 506, 508, 510, 512, 514, 516, 518, 520, 522, 524, 526, 528, 530, 532, 534, 536, 538, 540, 542, 544, 546, 548, 550, 552, 554, 556, 558, 560, 562, 564, 566, 568, 570, 572, 574, 576, 578, 580, 582, 584, 586, 588, 590, 592, 594, 596, 598, 600, 602, 604, 606, 608, 610, 612, 614, 616, 618, 620, 622, 624, 626, 628, 630, 632, 634, 636, 638, 640, 642, 644, 646, 648, 650, 652, 654, 656, 658, 660, 662, 664, 666, 668, 670, 672, 674, 676, 678, 680, 682, 684, 686, 688, 690, 692, 694, 696, 698, 700, 702, 704, 706, 708, 710, 712, 714, 716, 718, 720, 722, 724, 726, 728, 730, 732, 734, 736, 738, 740, 742, 744, 746, 748, 750, 752, 754, 756, 758, 760, 762, 764, 766, 768, 770, 772, 774, 776, 778, 780, 782, 784, 786, 788, 790, 792, 794, 796, 798, 800, 802, 804, 806, 808, 810, 812, 814, 816, 818, 820, 822, 824, 826, 828, 830, 832, 834, 836, 838, 840, 842, 844, 846, 848, 850, 852, 854, 856, 858, 860, 862, 864, 866, 868, 870, 872, 874, 876, 878, 880, 882, 884, 886, 888, 890, 892, 894, 896, 898, 900, 902, 904, 906, 908, 910, 912, 914, 916, 918, 920, 922, 924, 926, 928, 930, 932, 934, 936, 938, 940, 942, 944, 946, 948, 950, 952, 954, 956, 958, 960, 962, 964, 966, 968, 970, 972, 974, 976, 978, 980, 982, 984, 986, 988, 990, 992, 994, 996, 998, 1000.

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FALL AND WINTER APPLES

Remaining in Stock. Here they are: 35 barrels Selected No. 1 Gravensteins 9 barrels Selected No. 1 Blenheims 5 barrels Selected No. 1 Baldwin's 5 barrels Selected No. 1 Golden Russets 103 barrels Selected No. 1 Kings 157 barrels. Lay in your Christmas stocks now. Send in your orders promptly. The lot will all be gone long before Christmas. PRICES PER BASKET. Gravensteins 60 cents each Blenheims 75 cents each Baldwin's 80 cents each Golden Russets 80 cents each Kings 75 cents each PRICES PER BARREL FOR CITY DELIVERY. Gravensteins \$3.50 each Blenheims 4.25 each Baldwin's 4.50 each Golden Russets 4.50 each Kings 4.35 each PRICES PER BARREL FOR COUNTRY DELIVERY. 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 Prepaid to any station in the Province of Ontario and Quebec at the following prices: Gravensteins \$4.25 per barrel Blenheims 5.00 per barrel Baldwin's 5.25 per barrel Golden Russets 5.25 per barrel Kings 5.25 per barrel Free by Express anywhere in Ontario or Quebec. FRANK YIGER & CO. 207, 209, 21, 23, 25, 27, 29, 31, 33, 35, 37, 39, 41, 43, 45, 47, 49, 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75, 77, 79, 81, 83, 85, 87, 89, 91, 93, 95, 97, 99, 101, 103, 105, 107, 109, 111, 113, 115, 117, 119, 121, 123, 125, 127, 129, 131, 133, 135, 137, 139, 141, 143, 145, 147, 149, 151, 153, 155, 157, 159, 161, 163, 165, 167, 169, 171, 173, 175, 177, 179, 181, 183, 185, 187, 189, 191, 193, 195, 197, 199, 201, 203, 205, 207, 209, 211, 213, 215, 217, 219, 221, 223, 225, 227, 229, 231, 233, 235, 237, 239, 241, 243, 245, 247, 249, 251, 253, 255, 257, 259, 261, 263, 265, 267, 269, 271, 273, 275, 277, 279, 281, 283, 285, 287, 289, 291, 293, 295, 297, 299, 301, 303, 305, 307, 309, 311, 313, 315, 317, 319, 321, 323, 325, 327, 329, 331, 333, 335, 337, 339, 341, 343, 345, 347, 349, 351, 353, 355, 357, 359, 361, 363, 365, 367, 369, 371, 373, 375, 377, 379, 381, 383, 385, 387, 389, 391, 393, 395, 397, 399, 401, 403, 405, 407, 409, 411, 413, 415, 417, 419, 421, 423, 425, 427, 429, 431, 433, 435, 437, 439, 441, 443, 445, 447, 449, 451, 453, 455, 457, 459, 461, 463, 465, 467, 469, 471, 473, 475, 477, 479, 481, 483, 485, 487, 489, 491, 493, 495, 497, 499, 501, 503, 505, 507, 509, 511, 513, 515, 517, 519, 521, 523, 525, 527, 529, 531, 533, 535, 537, 539, 541, 543, 545, 547, 549, 551, 553, 555, 557, 559, 561, 563, 565, 567, 569, 571, 573, 575, 577, 579, 581, 583, 585, 587, 589, 591, 593, 595, 597, 599, 601, 603, 605, 607, 609, 611, 613, 615, 617, 619, 621, 623, 625, 627, 629, 631, 633, 635, 637, 639, 641, 643, 645, 647, 649, 651, 653, 655, 657, 659, 661, 663, 665, 667, 669, 671, 673, 675, 677, 679, 681, 683, 685, 687, 689, 691, 693, 695, 697, 699, 701, 703, 705, 707, 709, 711, 713, 715, 717, 719, 721, 723, 725, 727, 729, 731, 733, 735, 737, 739, 741, 743, 745, 747, 749, 751, 753, 755, 757, 759, 761, 763, 765, 767, 769, 771, 773, 775, 777, 779, 781, 783, 785, 787, 789, 791, 793, 795, 797, 799, 801, 803, 805, 807, 809, 811, 813, 815, 817, 819, 821, 823, 82

Our Boys and Girls.

JOHNNY'S FRIEND.

I've sixteen sisters, more or less— There's Mary and Sue and Nell and Bess— An' I'm the only boy, you see; Now, don't you think it's rough on 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 other day."

"The fishin' lines an' twine you lose Would buy the ribbons that we use," They laugh and call me "sore-top," An' never know when they should stop.

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, 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 way.

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

I'd run away—'twen you an' me— If 'twan for ma, an' go to sea, But I'm her comfort an' her joy— She'd break her heart for "Johnny, boy."

A lot of girls ain't worth their keep, But a "Johnny, boy"—he counts a heap. —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 gray desolation of rocks and mosses, and let that noble, good and sublime, and let 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 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 might—

"Every one," repeated the speaker, insistently, "has these three talents. All have tongues to make good words for the happiness of others; all 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 mere talent is not common, but every physically complete human being has the three talents of which the good Tusitala spoke 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

HOW GOLD IS SHIPPED.

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 sent, 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 silver either in the market or as coin of its 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 for the voyage.

Only very simple garments are re-

have no will to do a thing, then 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 way." 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 loaf, Fill the lower bill, And strike the funder stake pole, Higher up the hill."

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."

THE HISTORY OF A LIE.—First history told it, Then the rooster would 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 hurried, An' troublously and worried, As lies always do.

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 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 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 friends. When he was tired he would jump up from his work and call to her, and they would take long rambles, often through the rain or night. "My mother is the best comrade I have!"

strong was this comradeship between 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 company. He remained but a few years after her, and his belief in her presence strengthened as he drew near his 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 gentleman was walking down one of the 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. "Why?" asked the gentleman. "Why," said Tommy, "I've hollowed the inside out and filled it full of mustard."

SOMETHING TO LEARN.—That many people are better than they seem? That he who accepts many gifts pays nothing 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 nature and reason? A new, important lesson from the books you read, the work you do or people you meet?

quipped, viz., one strong cash bag for every thousand pieces of gold, one English elm box fourteen inches long, seven inches wide and four inches deep, and one partial garment of sheet steel one-sixteenth of an inch thick to protect the ends and sides from the rude shocks occasioned by the incidents du voyage and the rough handling of the careless stevedore or indifferent porter with a soul above money.

Sometimes, of course, the broker is able to pick up this little lot already packed, and the shipment can be completed very rapidly.

The safety of the transfer is ensured by the open simplicity of the operation. First, as each five thousand pounds in its box weighs about four hundred and thirty pounds, it would be beyond the capability of the average man to pick up and run away with even one box. Secondly, the whole gear of the conveyance, accompanying clerk, and the packages themselves announce to the world at large, "Here is gold, yes, fine gold!" Everybody connected in the slightest degree with the shipment, from the bank of England to the dock at Liverpool,

is fully aware of the nature of the contents, and consequently the actual guardians, though possibly not directly intentional, are too numerous to admit of any reasonable prospect of a too premature exchange in the ownership.

The shipment from London is generally timed for a small train, and the consignment delivered over to the ship agents shortly before the departure of the steamer.

The shipper's representative advises the purser of the steamer of the nature and volume of the shipment. This officer, accompanied generally by the captain, then proceeds to a rood set apart for the mails, and out of which is built the specie department.

It is structurally part and parcel of the ship, steel walls, floors, and ceiling, 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.

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 intact. The poor fellow is, as a rule, a prey to constant anxiety until the determined arrival of the steamer, when he is drafted in here this afternoon.

EVICTED TENANTS.—The priests and people of the Archdiocese of Armagh have come to the rescue of the wounded soldiers of the land who are 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. The 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 that of the evicted tenants who sacrificed their entire families—fathers, mothers, brothers, sisters, wives, and children for the common weal.

FADING AWAY.

THE CONDITION OF YOUNG GIRLS WHO ARE ANAEMIC.

This Record is of Especial Value to Parents—it is a Message from a Mother to Mothers of Growing Girls.

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 home, at a lady's invitation, 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 always enjoyed the best of health. There 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 condition was in a very weak state, 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 would faint and palpitate violently. As time passed, she seemed to grow worse and worse, until at last she could scarcely move about, and would lie upon a sofa most of the day. At this juncture she had occasional fainting fits, and my heart, as from a sudden noise, would beat with 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 'Williams' Pink Pills. Then I decided that Hattie should give them a trial, and procured three boxes; when she had used them there was an undoubted improvement in her condition, and we felt hopeful that she would regain her health. She continued using the pills, and from that time 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 ailing 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 indispensable, and their use is a guarantee of future health and strength. Other so-called tonic pills are mere imitations of this medicine and should be avoided. If your dealer does not keep them they will be sent postpaid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

FREE SPEECH.—Commenting upon the renewal of the old methods in Ireland, the New York "World" has this to say:

As an echo of Lord Salisbury's recent offensive 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 W. Balfour, has proclaimed—"which means that he has prohibited—a meeting proposed to be held at Ballinacree, County Wicklow, under the leadership of John Redmond and John Dillon. The right of a people peaceably to assemble and to petition for a re-

dress of their grievances, or to take any other lawful and responsible action, is the fundamental principle of the government alike in Great Britain and in the United States. But it appears that in practice this principle 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 incited 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 Orangemen, 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.

"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." 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 thought as much," observed Dr. Chapin. "A grizzled farmer, without rising, said that he didn't know as whether he had any right saying 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 very good milk, and he had tried to keep the hay dust out of it by not feeding the cows until after milking time."

On the whole, however, the dairy-men 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 co-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 hoped that last night's meeting had 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 their dairies to a test, and might that some of the fluids used defy detection by quantitative analysis.

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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.

PURE MILK.—In all cities on this continent the highest profession and industry 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.

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 scrupulously clean and whitewashed regularly. The second suggestion had to do with the treatment of the cows. They were to be bathed before each milking, and were to be treated with the utmost consideration in every way. The

other suggestions had to do with methods of milking and the care of the milk after milking. It was urged 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.

"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."

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Business Cards.

M. SHARKEY, Fire Insurance Agent. Valuations made, Personal supervision, given to all business. 1340 and 1723 Notre Dame street. Telephone Main 171.

LAWRENCE RILEY, PLASTERER. Successor to John Riley. Established 1860. Plain and Ornamental Plastering, Repairs of all kinds promptly attended to. Estimates furnished. Postal orders attended to. 15 Paris Street, Point St. Charles.

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Office, 148 St. James. Tel. Main 644. Residence, Telephone East 445. JOHN P. O'LEARY, Contractor and Builder. RESIDENCE: 3 Prince Arthur St., MONTREAL. Estimates given and Valuations Made.

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WARRANTY BELL COMPANY. TROY, N.Y. and 377 Broadway, NEW YORK CITY. Manufacture Superior Church Bells.

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ED & CO., 119-96...

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AN, B.A., B.O.L. CHAMBERS...

BELLS, and Peels of Best...

ILLS CHIMES & PEALS...

LL COMPANY, 119-96...

A CHANGE OF HEART.

BY CAROLINE D. SWAN.

Bernard O'Keefe was standing, still as a statue, in the middle of a dusty road...

He drew an unopened letter from his pocket—his mail had just come...

There was a long sigh as of one making sharp sacrifices. "God knows I need it!" he murmured...

The stern look which the old woman had seen with her mind's eye, settled again on Bernard's face...

There are so many poor people, Bery dear! I know a sweet little girl who is sick down on Mill street...

sick child were well again. He strolled on still further at a brisker pace...

He stood still, gazing at her with a kind of awe, as of one who dared not draw near. The distance between him and her was immeasurable...

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

"The Blessed Damozel leaned out From the gold bar of heaven."

ANEMIA Pale, thin, weak, run-down, low spirits, no appetite. Rosy and plump, fair strength, with pleasure in work...

There are ways to either condition. Skip the first, for nobody wants to be in it. If in it, the way to the second is Scott's emulsion of cod-liver oil...

ASSOCIATION OF OUR LADY OF PITY.

Founded to assist and protect the poor Homeless Boys of Cincinnati, Ohio...

MUMMIES—Recently in a London auction room, the mummified remains of a "Daughter of Pharaoh" sold for ten guineas...

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...

YOUR BEST WORK Cannot be done unless you have good health. You cannot have good health without pure blood...

Household Notes.

White knitted goods can be cleaned by washing in dry flour. Stonemasons' sawdust is better than soap for cleaning floors...

THE DENTIST'S ENEMIES. When the beautiful Swedish girl opened her mouth the illusion vanished. Instead of the flashing of pearly teeth, two rows of blackened unsightly stumps...

W. G. KENNEDY, Dentist.

No. 758 PALACE STREET, Two Doors West of Beaver Hall Hill.

THE DENTIST'S ENEMIES. When the beautiful Swedish girl opened her mouth the illusion vanished. Instead of the flashing of pearly teeth, two rows of blackened unsightly stumps...

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885. Meets in its hall, 157 Ottawa street, on the first Sunday of each month...

ST. ANN'S T. A. & B. SOCIETY, established 1868. Rev. Director, Rev. Father Flynn, President, John Killfeather, Secretary, James Brady...

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Society Directory.

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LADIES' AUXILIARY to the Ancient Order of Hibernians, Division No. 1.—Meets in St. Patrick's Hall, 92 St. Alexander Street...

A. O. H.—DIVISION NO. 2.—Meets in lower vestry of St. Gabriel New Church corner Centre and Laprairie streets...

A. O. H., DIVISION NO. 3.—Meets on the first and third Wednesday of each month at No. 1863 Notre Dame street...

A. O. H.—DIVISION NO. 9.—President, Wm. J. Clarke, 208 St. Antoine street; Rec-Secretary, Jno. F. Hogan, 86 St. George street...

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885. Meets in its hall, 157 Ottawa street, on the first Sunday of each month...

ST. PATRICK'S T. A. & B. SOCIETY Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street...

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 13th November, 1883.)—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander Street...

YOUNG IRISHMEN'S L. & B. ASSOCIATION, organized April 1874. Incorporated, Dec. 1875.—Regular monthly meeting held in its hall, 19 Dupre street...

ST. ANN'S T. A. & B. SOCIETY, established 1868. Rev. Director, Rev. Father Flynn, President, John Killfeather, Secretary, James Brady...

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Loans negotiated on Real Estate. Superintendence of Real Estate, such as Renting, Collection of Rents, and Reapers, Fire and Life Insurance. Valuations made of Real Estate. Personal supervision given to all matters.

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THE OXFORD HOTEL.



In the sphere of his activity possibly no man in Montreal has ever earned a higher reputation than Mr. William Kearney.



most unique hotels in Canada or even in America. The Oxford is destined to be a home for men, and especially unmarried men.

SUNDAY TABLE D'HOTE. SOUP. Consomme Jardiniere. Ox Tail. FISH. Fried Fillet of Sole, Anchovy Sauce. Pommes de Terre Parisienne.

ENTREE. Lamb Cutlets, Tomato Sauce. Macaroni au Gratin. Roast Turkey, Cranberry Sauce. Roast Rib of Beef. Horseradish Sauce. GAME. Roast Partridge. Bread Sauce. VEGETABLES. 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 included with the menu at one price.

Possibly a brief description of this new hotel might not be out of place, especially as its advent will mark a new epoch in the history of hotel life in Canada. There are forty rooms in the house, and no two are decorated in the same style.

KEEP YOUR FEET

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.....60c MISSES' RUBBERS.....35c

Finer Qualities of Rubbers at Lowest Prices. E. MANSFIELD, 124 St. Lawrence Street, PHONE MAIN 940. CORNER LAGAUCHETIERE STREET

LEADING PIANOS Of the World.

STEINWAY, Hazleton, - - Nordheimer, Heintzman, - Howard.

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.

LINDSAY-NORDHEIMER CO., 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 hundreds 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 earnestly 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, 573 St. Denis street, Montreal. All communications strictly confidential.

"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 check was my clew. It did not take me long to discover who received the paper. 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." "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.

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 misdeeds 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 his rage or his fear and he draws 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, Philadelphia.

THE S. CARSLY CO. LIMITED.

Notre Dame Street. Montreal's Greatest Store. St. James Street. SATURDAY, November 24

Best Kid Gloves!

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. "Pearl" Ladies' Kid Gloves, in 2 stud or four button style, tans, browns, grays, fawns, and black, fancy points. Special 60c. "Countess" 2 stud Novelty Kid Gloves, in tans, fawns, grays, heliotrope, blue, navy, black and white, new points. Special 97c. "Brabant" Ladies' French Kid Gloves, in all-new winter shades, 2 stud fastener, silk points. Special \$1.25. "Bel-Air" Ladies' Finest Quality French Kid Gloves. They come in all the latest shades; pretty silk points. Special \$1.55.

RICH NEW FURS.

The cold snap has brought about a demand for good Furs, just the very kind that "Carsley" excels in. Ladies' new dark German Otter Ruffs, choice skins, with eight fancy tails; special value, \$4.75. Ladies' fancy round Muffs, seal centre, with blue opossum and two large tails at each end, lined satin; special, \$5.10. Ladies' Electric Seal Capelines, best selected skins, trimmed with black Thibet Lamb, perfect fit; special, \$10.20.

Men's Winter Underwear

MEN'S UNDERWEAR. Men's Fleece Lined Underwear, soft and comfortable to wear, all sizes. Special 50c each. Men's Heavy Shetland Lamb's Wool Shirts and Pants, Shirts double breasted, very warm. Special 70c each. Men's extra heavy Shetland Underwear, soft wool fleece lined shirts and pants. Special value \$1.00 each. Men's extra quality Shetland Underwear, winter weight, shirts double-breasted, pants trouser finish. Special \$1.25 each.

Write for the Winter Catalogue. THE S. CARSLY CO. LIMITED. 1765 to 1783 Notre Dame Street, 184 to 194 St. James Street, Montreal.

Chickering Pianos.

Among the names submitted by the Senate of the New York University to the judges of the Hall of Fame is the name of Jonas Chickering. The Hall of Fame will contain busts of one hundred famous Americans who have won prominence in their chosen art or profession. It is gratifying to know that the men who have the selection of these busts in charge have complimented music and industrial art in America by selecting such a distinguished name from the roll of honor.—The Music Trade Review.

Whether from an industrial or artistic standpoint, there is none more worthy of a place in the Hall of Fame than the name of Chickering. It stands for all that is best in the highest musical development. It typifies American genius and culture. It represents the earliest efforts towards the perfection of the modern American pianoforte, an instrument that is now imitated in every country in Europe.

The D. W. KARN CO., Limited. SOLE AGENTS FOR CHICKERING PIANOS. Karn Hall Building, - - - - St. Catherine Street.

DEATH OF A DISTINGUISHED REDEMPTORIST. A PRIEST KILLED BY THE TROLLEY.

The Liverpool "Catholic Times" in announcing the death of Very Rev. W. Plunkett, rector of the Redemptorist community in Perth, Western Australia, who died at St. Vincent's Hospital, Sydney, on Sunday, September 9, in his 73rd year, says: Notwithstanding his advanced age and physical feebleness, he intended to be present at the opening of St. Mary's Cathedral and to read a paper at the Catholic Congress, but he became very ill on reaching the city and gradually sank. Two hundred priests attended his funeral, and Cardinal Moran in a short address, said he was an ornament to the clerical body. The deceased, who was born in Ireland, was an uncle of the Earl of Fingal. As a young man he joined the army, and served as an officer in the 23rd Welsh Fusiliers. About 1850 he abandoned the military and became a Redemptorist, and for nearly fifty years was an indefatigable missionary. In 1888 he went to Australia as one of the community brought out by the Right Rev. Dr. Moore, Bishop of Ballarat.

The Venerable Vicar-General BARRY, of Manchester, N.H., and Rector of St. John's Catholic Church, in Concord, who came to New York to attend the Triduum of the Christian Brothers, was killed last week by a Broadway cable car, while crossing the roadway in front of the Astor House. Rev. Geo. Murphy, of Concord, N.H., and Rev. E. N. Callahan, of Portsmouth, N.H., were with the Vicar-General at the time. All three clergymen were crossing together the Vicar-General a little in the rear. A northbound cable car was just passing, and Fathers Murphy and Callahan barely got out of the way by breaking into a run. The Vicar-General attempted to follow them, but was struck by the buffer of the car, when midway between the rails and was knocked down and killed instantly. The body was taken to a nearby undertaker's, and was, later on, removed to Concord for interment. The sad death of the venerable priest is universally deplored by his flock, by whom he was universally beloved and respected.

A POLICE OFFICER RELATES HIS EXPERIENCES.

In my experience as an inspector of the detective force I have been consulted frequently, both officially and essentially, to save men 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 in hand. The managing partner of a large firm came to me one day and said that his house had been robbed of many thousand dollars. He believed that a young man, whom we will call Smith, was the thief, and he asked me to take the matter in charge. After a few days of investigation I fixed upon the man who 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."

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 ering spirit, and adds tone to a faltering nerve. 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

the thief in a large mercantile establishment. No one in particular was suspected. After a few weeks I discovered that the culprit was one of the steadiest, hardest working and apparently most trustworthy young men in the house. He was 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 of eight or ten thousand dollars a year to maintain her in the style she was accustomed to. He had stolen from \$100 to \$200 worth of goods a week and 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. "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 he 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 course, it will bear all the evidences of the author's style, but it will not be an exact duplicate.

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.

BATTENBURG LACE.

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, and our prices are within every one's reach.

- BATTENBURG LACE DOYLIES, 12 1/2c, 15c, 18c, 20c, 22c, 25c, 28c, 30c, 35c, 45c, 50c, 75c, each. BATTENBURG LACE CENTRES, Round, Oval, Square, all Lace and Linen Centres, 80c, \$1.15, \$1.20, \$1.80, \$1.35, \$1.50, \$1.75, \$2.00, \$2.25, \$3.00 each. BATTENBURG LACE TEA CLOTHS \$4.75, \$5.50 and \$6.50 each. BATTENBURG LACE SCARFS, \$2.75 each.

See the collection at OGILVY'S, St. Catherine and Mountain sts.



Vol. L, N

ENCYCLICA

Neces

The real title of the cyclical is "Jesus er." In penning tion, for the cent a few days, the an encouraging v and the general v that while it is n to the future wit the dangers to be light nor few, the private and publi and so inveterat God's goodness, t tury seems to af Hope and Comfort XIII. expresses hi

"Despite all the world and its man ty at single sig Pontiff a great m throughed 'ad limin tolorum.' Who coul by this spectacle devotion towards fervor of so many joining could be n from the rising to sun in acclaiming name and the glor would readily be the noblest days Would that those Catholi on pious w den was bursting fort great fire, and the ample set by man move the rest of what was so nec as the restoration wide, who listens to ancient virtues? T that others—and ous—closed their listen to the a arose from this re gious spirit. If th gift of God, th joining could be n to have left the r world and abando toms and teaching would arise and, course, seek to e

To preserve and e on the part of the Church, and now tunities were offer Year the knowledge, Jesus Christ shoul diffused by teachi exhortation direct who listens to a all those unhappy retaining the Chris their lives without out the love of Ch restored nature, fa preserves it and w ever. "Whist, th made her the depo means of man's s other He solemnly should render obe to Himself and sh low her guidance "He that hearer Me" (Luke x, 36).

"The law of Ch ought absolutely and accordingly, a way for man, so —He of Himself a sbe by the office o

THE CATHOLIC

The following rep delivered by Rt. R mann, at the dedic land College of Ph geons, November 2 the "Catholic Uni land —

"It is a real ple here this evening t tulations to those and my best w Prayer that the Ch Physicians and Su building may "no continue its glori alleviation of the which our poor hu The motto of the amo sad annis."

mean "Not for a y or "Not by the yea Let it mean both.