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Opinion and Witness

Vol. LI, No. 19 MONTREAL, SATURDAY, NOVEMBER 16, 1901. PRICE FIVE CENTS

NOTES AND REMARKS ON VARIOUS MATTERS.

FROM AN OCCASIONAL CONTRIBUTOR.

"NEARER MY GOD TO THEM."

This well-known hymn was written by Mrs. Sarah Flowers Adams, a Protestant lady, who was once a member of the Unitarian body, but who subsequently joined some denomination of a more Christian character. However, the fact of the writer being a Protestant does not absolutely necessitate that the hymn written be anti-Catholic. In the present case I learn that the original has been somewhat altered to make it more in accord with Catholic doctrine. Some difficulty recently arose regarding the singing of this hymn in Catholic churches, especially at Mass. "Intermountain Catholic" is credited with justifying the use thereof at a Requiem Mass celebrated in St. Mary's Cathedral, Salt Lake City. The writer of "The Review" of St. Louis, referring to the article, says: "We clipped the report of the celebration and the attempted justification, filed it away and said nothing, as we do in a dozen such cases, every week, because we do not want to fill our review with recording abuses and censuring scandals."

The "Review" took down this clipping from its file when the "Nord-Amerika" proceeded to support the "Intermountain Catholic" in the matter. We are then treated to a number of quotations from various papers, all marked in such a manner as to draw attention to the grammatical and other errors in the different items mentioned. In closing Mr. Drouss says:—

"To the allegation that 'Nearer My God, to Thee' contains nothing directly objectionable, our contemporary rightly replies that even if this were conceded, it would not be sufficient to render the hymn fit to be sung in a Catholic Church. It is a law that, not only during the liturgical services, but even at private devotions in the house of God, no music may be performed or sung that has not been approved by the Church. 'Nearer My God, to Thee' has not been approved, because it is too much identified with sectarianism (in the real sense) and does not fulfil the dogmatic requirements of the Church."

It seems to me that had the editor of the "Review" allowed the report in question to remain upon the file, he would have been doing a service to the cause he has so much at heart. Or, if he found it necessary to take up the matter, it would have been much better to have simply published the paragraph which I quote above, and which, to my mind, covers the whole ground most satisfactorily. The criticism of the expressions and the exposition of the faults of style found in other publications indicate a spirit of petty fault-finding.

The principle contained in the first passage, above quoted from his review, is a safe one, and should not be deviated from even by the one who has enunciated it. I can see no good to be derived from small criticism of Catholic journals.

"MOURNING OVERDONE."

The editor of the "Guidon" condemns that which he considers as exaggeration in mourning for the dead. While he has no desire to belittle the sentiment which prompts us to mourn for our dead, still he condemns expensive wakes and funerals, as well as the complete cessation of all entertainment for the mourners. He says: "The piano in the home is closed, and the family is expected to make itself as miserable as possible." Does the learned editor wish that the members of the family should keep up all the gay and entertaining practices which marked their customs during the life-time of the deceased? Common decency dictates due respect for the dead. It is not necessary to put on sack-cloth and ashes, nor to awaken the echoes with loud-voiced lamentations; on the other hand, it would be not only disrespectful to the memory of the departed, as well as of an absence of true Christian sentiment, to continue uninterrupted the enjoyments of life, when

AN ARCHIEPISCOPAL CONVENTION.

The annual convention of the archbishops of the United States will be held this month at Washington. It is always expected that the questions of most immediate and highest national as well as religious importance for Catholic Americans are to be taken up, sifted, and decided

the life—with all its enjoyments—of a relative has been interrupted by the Hand of Death.

SENSATIONAL REPORTS.—

Now that a term of the Criminal Court is at hand we may expect elaborate reports of all the most sensational cases. There are certain crimes and certain criminals that should be ignored in all accounts given of the proceedings in this court; there are others that should be touched upon as slightly as is consistent with the real requirements of the public. But in all cases I see no benefit to be derived from the sensational details that are generally given. Such reports do not aid in the cause of justice, nor do they confer any benefit upon the reading public. What use is it to tell how each witness was dressed, especially in the case of ladies, how he, or she, walked, hesitated, stammered, grew pale or red, as the case may be, and acted in the box? We all know pretty well what it is to be a witness in a public trial. We may have our fixed ideas, our settled opinions, our well-arranged array of facts; but the moment we come under the searching light of a court of justice, we cannot fail to be more or less troubled. To become mixed up in one's statements, to flush up at a question, to correct one's own words, to withdraw that which has been uttered, are all so many evidences of an excitement due to the circumstances, but not necessarily evidence of unwillingness, or of prevarication. It may be of great utility for a judge, or for the members of a jury to see and to hear how a person gives evidence; but these details cannot affect the great public, much less the case that is under consideration. It is my firm conviction that the less said upon such topics the easier minded. We know that the public is interested in the results of such cases as have awakened general interest in the past, but I fail to see that interest (beyond a morbid one) the public can have in all these details.

CONTROLLING THE CHURCH.—

I learn that John D. Rockefeller, sr., and John D. Rockefeller, jr., have established a Baptist Bible Class Club in New York. John D., senior, furnishes the money, and John D., junior, selects the Bibles. The money must be used according to John D., senior's desires; the Bibles must be read and interpreted according to John D., junior's opinions. No liquor, no cards, and no non-Baptists are admitted. In a venture the Rockefeller purpose establishing a Baptist propaganda by means of money. No wonder that Rev. J. Clayton Youker, of the Euclid Avenue M. E. Church should have objected to men of wealth seeking to arrogate to themselves too much influence in the church. Referring to the dominant influence of wealth in Church matters Mr. Youker is reported to have said:— "It has in its midst some sporadic cases of genuine piety, but, as a rule, it is far removed from being the embodiment of faith and hope and love. It insists upon being the dominating power in the individual church organization. It has even been heard to assert that no one who is dependent upon a small income should have a seat on the governing board of any church!" This clergyman sees a danger that actually menaces more than one Protestant church in America. It has been claimed that the Catholic priests are just as anxious as the Protestant ministers to secure money for Church purposes. One of our contemporaries answers this objection in a very concise manner by saying:— "No amount of money can buy for a Catholic layman the right to prescribe the doctrine that shall be preached in the Church which he attends, or to pass upon the qualifications of the pastor and his assistants. Money is necessary, of course; and the pastor, Catholic or Protestant, who tries to get money by every lawful way, in order to pay for and meet the running expenses of his church and school, is not working for himself, but for his people. He is doing what is to be entirely commended, so long as he does not bow down before the money power in the matter of the doctrine he preaches, and in the doctrine of his personal independence."

THE DAYS OF THE CRUSADES.

From time to time our modern publications contain articles, more or less reliable on the subject of the Crusades. The "International Monthly," in a recent contribution to its pages, gives some interesting particulars concerning the Holy Land at the time of these struggles between the Christians of the West and the Infidels of the East. However, like all who are not conversant with the history and teachings of the Catholic Church, the author falls into a few errors. We all know what the Crusades were. It was at the time when the Turk held possession of the Holy Places, consecrated by the events in the life of Our Saviour, that Peter the Hermit, at Placentia and Clairmont, awakened the echoes of Europe with an appeal to Christendom to rescue the most sacred portions of earth from the grasp of the infidel "red walls." It was the cry that went up over the continent, and penetrated the very palaces of Catholic England. It was then that prince and peasant united under the standard of the cross; that Stephen of Blois, Bohemund of Torontum, Godfrey de Bouillon, Richard Coeur de Lion, and scores of others, with over a hundred thousand followers, left their homes, crossed their international struggles, combined their forces, sailed away from the shores of Europe, trod the wilds of Taurus, fainted under the suns of the Orient, and, at last, beheld, set in the emerald meadows of the Holy Land, the brown towers and the great battlements of the Syrian Antioch. The story of their achievements, both collective and individual, has furnished matter not only for the exact historian, but for the weaver of the most wonderful and bewitching romance. It is natural that the success and failures that marked the different crusades need not here be repeated. We simply refer to the subject in the general manner, in order to come to the state of the Holy Land and especially the characteristics of the mixed population found in that country, as depicted by the writer in the "International Monthly."

While the bulk of what is set forth as historical information in the article in question, is exact, the comments of the writer whenever he ventures a personal opinion are tinged with error. We will take the paragraphs as they appear. He says: "The inhabitants whom they found in the Holy Land were of various races and creeds. The largest element in the population was composed of the Syrians—Christians who spoke Arabic and used the Greek liturgy, but who were nominally subject to the Roman Church. They were for the most part agricultural laborers or artisans."

It is natural that the writer of the foregoing should make use of the word "nominally" as it might have its application were he dealing with the connection between two sects, or denominations of Protestantism; one of them might be nominally subject to the other, while in reality being separated entirely. Not so with Oriental rites Catholics. They were Catholics and of the Church, acknowledging the supremacy of the Roman Pontiff. They could not be nominally subject to Rome, with the Catholic Church that term has no raison d'être. Either a Church is Catholic, or it is not; it is either subject to the Sovereign Pontiff, or it is outside the pale of Catholicity. We are then treated to the following interesting facts:— "Closely connected with the Syrians were the Maronites, who were renowned for their skill as archers, and who formed one of the most important portions of the Frankish Infantry. The Jacobites and Nestorians appear to have been the most civilized of the native Christians.

come of the deliberations upon any particular question. Still, some of the American Catholic papers seem to have opinions regarding the probable scope of this year's convention.

It appears that, amongst other laymen, it is believed that the Federation of Catholic societies will be taken up and settled for all time to come. One organ treating this matter editorially, while pretending to throw some light on the situation, keeps very carefully within limits and delivers an opinion after the style of the Delphic oracle.

The following paragraph is certainly most uncompromising:— "Is the Federation of Catholic Societies a desideratum? Two bishops, a host of priests, and legions of laymen maintain that it is. The writer knows of two archbishops, a host of priests, and legions of laymen who maintain that it is not. The reasons urged against the wisdom of the movement seem fully as cogent as those urged in its favor. What is to be done? How is the man in doubt to cast his suffrage? It seems to him that light should come to him from the archbishops, such a high embodiment of Catholic policy in the Church of the United States."

Very naturally, should the archbishops of America decide the question in one sense or the other, the Catholic community will accept

their views and act in accordance. This the same editorial conveys in these words:—

"It may therefore be affirmed with all confidence that if the coming archiepiscopal convention assures the Catholics of the country that the movement to federate the societies is a step in the right direction, it will have the enthusiastic support of Catholics everywhere. If, on the contrary, they deem the undertaking unwise or infeasible or inopportune, it will die a speedy and unannounced death."

Nothing could be more safe than this attitude. No matter what happens, whether the archbishops decide favorably or unfavorably to such a federation, or whether they take up the question or entirely ignore it, our contemporary will be on the safe side. Yet, it is no easy matter for us, who are at a distance, and, in a sense, outside the ranks, to base any opinion upon such like data. All we can conclude is that there is much to be said both for and against the proposed federation, and that should the archbishops deem the matter one of immediate importance, they will decide the "for" or the "against" in such a manner as to leave no future possibility of any doubt on the subject. Awaiting, then, the official reports of that convention, we cannot well give expression to any opinion regarding that great movement.

THE DAYS OF THE CRUSADES.

They had excellent schools and were well versed in the knowledge then common in the Orient. The Armenians were especially numerous in the north and were renowned for their bravery. They had come the crusaders, who, as Matthew of Edessa wrote, "came to break the chains of the Christians, to free from the yoke of the infidels the holy city of Jerusalem, and to tear from the hands of the Muslims the consecrated tomb which received a God." They joined eagerly in fighting the Muslims and were the most important allies of the Franks. The Greeks or Georgians formed a considerable part of the population, especially in the north. Finally there were a few Georgians or Iberians."

Turning to the non-Christian natives we are told that of them the Arabs and the Turks were the most prominent. The civilization of the former was far superior to that of the Franks." The author must here be under some misconception, or else he is wrongly reported. He tells us that "the Europeans in the Holy Land were styled collectively Franks, but under this designation were included Frenchmen, Normans, Italians, Lothringians and other nations, who were less numerously represented."

It will be admitted, in view of this last mentioned fact, that it is a pretty sweeping assertion to declare the Arabs of the Holy Land more civilized than the Franks—meaning the Europeans of all nationalities. He then tells us that "the Turks were not very numerous. They had but recently obtained the most part of the land and were for the most part soldiers; but were of little or no importance for cultivating land, or in commerce. He tells us that "the Jews and Samaritans, Benjamin of Tudela, 1165, enumerated 2,500. He did well, however, to express the belief that these were the heads of families and not the individuals composing them. It would be a still more wonderful thing if the Holy Land contained more than two thousand five hundred Jews."

However, all this indicates two things: that the Orient contained a very mixed population in the time of the Crusades, and that the person who has undertaken to furnish details regarding that population would have done better to omit any expression of opinion regarding the status of the Eastern Christians in regard to the centre of all Christendom—that is to Rome and the Roman Pontiff.

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HIS PATRONAGE.—

The new Mayor of New York will be at the head of a government employing an army of 40,000 officials of various degrees, from heads of departments down to common day laborers. The direct patronage of the Mayor, that is, the officials whom he himself appoints, is very large. In fact, no other executive in the United States, with the exception of the President, has so extensive an appointing power. There will be twenty-nine places to be filled by the new Mayor whose aggregate salaries are \$190,000, or an average of over \$6,500 a year each.

CATHOLICITY IN SCOTLAND.

CATHOLIC TRUTH SOCIETY.—

On Tuesday, the 22nd ult., a great demonstration was held by the Catholic Truth Society of Scotland in the Music Hall, Aberdeen. The chair was occupied by His Grace Archbishop Smith, Metropolitan, and amongst those on the platform were Bishop Chisholm (Aberdeen), Bishop MacFarlane (Dunkeld), Bishop Turner (Galloway), the Right Rev. Leo Linse (Abbot of Fort Augustus) and Monsignor Fraser (Scots College, Rome), Major-General Ralph Kerr (Dalkeith), and clergymen from every diocese in Scotland. Apologies were sent from His Grace Archbishop Eyre and Bishop Maguire (Glasgow), Bishop Smith (Argyll and Isles), the Right Rev. Monsignor Clapperton (Dundee), and others.

His Grace Archbishop Smith, on taking the chair, said he had had an intense interest in the Catholic Truth Society of Scotland since its inception. He started it in Dundee, where he was sure his successor would improve it, and, with one exception, he had been at every general demonstration the society had had. If they would excuse him he would wish to learn more about their faith and doctrine, and, secondly, to break down, if possible, any bigotry which might exist against their holy religion (cheers). Bishop Chisholm expressed regret at the absence of Bishop Maguire, with whom all sympathized in his illness. Acting under medical advice, the Bishop thought it would be most prudent not to face the austerities of their northern climate, although they would have given him such a warm reception as would have put any cold out of his head (laughter and applause). He had great pleasure in calling upon Major-General Lord Ralph Kerr to address them.

Major-General Lord Ralph Kerr, C.B., who was greeted with cheers again and again renewed, addressed himself to the subject of the amount of co-operation the laity could and ought to render the clergy. His Lordship did not share the views of those who would appoint churchwardens having right of control or administration over mission property. Such a system he was convinced would sooner or later lead to friction and place laymen in a false position in regard to their priests. That laymen could do was heartily and carefully wish to be of use in their respective missions, to take interest in its needs. If that course were followed a system would grow up throughout the Scottish parishes, gradually perhaps, which would be to the benefit and advancement of their holy Church. Referring to the retirement of Mr. A. C. Charlier from the secretaryship of the society, Lord Ralph said that Catholics throughout Scotland owed Mr. Charlier a deep debt of gratitude.

The Rev. W. Humphrey, London, gave an address on the objectivity of truth. Truth (he said) did not depend for its truthness on the ledge or belief of the men who held it. The truthness of truth was entirely independent of these men, as the truth did not become true by men holding it, nor did it cease to be true by men denying it. Had we remained visibly among men to this present day His teaching would have been precisely the same as it was nineteen centuries ago, for it would be impossible that He should have contradicted Himself, who is the Incarnate truth and the God who cannot lie. It had been said that the Scots would never be converted, the reason given being that they were too hard-headed. It was just because of this hardheadedness that there was ground for hope. Scots' common sense, Scots' love of logic, the Scottish attraction towards metaphysics and theology, which alone merited the name of science in its strict and proper sense, have gone to form a soil, the best fitted of all mental soils, for the sowing of the seeds of objective truth (cheers). That their countrymen would pray, and when these men of good will had received this grace of the work of the Catholic Truth Society would not be in vain (cheers).

Mr. McGinness (Innescliffe), Mr. J. C. M. O'Neill (Jorbes (Boydell)). The Right Rev. Monsignor Fraser (rector, Scots College, Rome), after a well merited tribute to the society and its work, said that it was a very good pleasure for him to announce to them the good wishes of their Holy Father the Pope for their society, and also to convey his special blessing to all those present that night. Less than a fortnight ago he had the honor of a private interview with His Holiness. Naturally the Holy Father had much to say about Blair's College, of the opening of the new church, and also about the progress of religion in Scotland. He was able to tell him

that the Catholics of Scotland were not a depressed minority in a sleepy hollow, but an organized body ready to assert the claims of the Catholic Church to the attention of their fellow-countrymen. He was able to tell him of the noble churches rising all over the land, taking the places of the sanctuaries lost at the time of the "Reformation." He was able to point to the schools being built for the education of youth, of the noble seminaries erected, and being erected, as nurseries for their future clergy men, and he was also able to say that a steady stream of converts were returning to the Church of their fathers from Protestantism and, what seemed to him a happy augury for the future, he pointed to His Holiness how the doctrines of Catholicism were permeating Protestantism itself, and that from Presbyterian pulpits, we were now hearing of Catholic doctrine, and that hearing of Catholic doctrine would have been pronounced rank Popery. In conclusion, Monsignor Fraser moved: "That the Catholic Truth Society, while rejoicing to see that our Holy Father has been preserved so long for the good of the Church, join with Catholics all over the world in praying that he may be long spared to see the years of Peter." This was carried unanimously.

Bishop Chisholm, having congratulated all on having come to the end of a very successful meeting, the usual votes of thanks were accorded on the motion of Mr. John Craigen, solicitor. The proceedings closed with the singing of "Faith of Our Fathers," the audience standing.

OPENING OF A NEW CHURCH.—

The 24th day of October witnessed at Aberdeen a ceremony which sanctified the hearts of Catholic Scotland, says the "Universe" of London, England. This was the dedication and opening of the new church erected at Blair's College, Aberdeen, at the expense of some \$60,000, defrayed by Mr. Lennon, of Liverpool. High Mass was celebrated by the donor, Mr. Lennon, the Rev. Dr. Mullen (St. Patrick's, Glasgow), being deacon, the Rev. E. Milne (Dunfermline) subdeacon, and Professor Welsh (Blair's College) master of ceremonies. Amongst those in the sanctuary were His Grace Archbishop Smith, of Edinburgh and St. Andrews, the Right Rev. Bishop Turner (Galloway), Bishop Chisholm (Aberdeen), Bishop MacFarlane (Dunkeld), the Right Rev. Mgr. Fraser (Scots College, Rome), Leo Linse (Abbot of Fort Augustus), Prior Milne (Fort Augustus), Very Rev. Canon McGinness (Innescliffe), McCloskey (Glasgow), and representatives of priests from every diocese in Scotland.

Right Rev. Bishop Chisholm preached the sermon. After expressing his gratitude to all benefactors, His Lordship proceeded to give an interesting historical account of the trials which had attended the foundation of Scalton Seminary, in 1712, on the banks of the Crombie, amid the wild hills of upper Banffshire. Twice within sixteen years of its commencement its inmates were dispersed by the soldiery. In 1746, after the defeat of Prince Charlie, the college was completely burned down and the students compelled to flee to the hills for their lives. It was, however, shortly afterwards established, and a more commodious house built, on the opposite bank of the mountain stream, and added to from time to time, notably by Bishop Hay, until its transfer to Aquatories on the banks of the Don. In January, 1797, Bishop Hay obtained 107 years' lease of the farm of Aquatories, the house to be fitted up to accommodate thirty students, besides masters and servants. It was a great advance on the old Highland home. Scalton was a house of two storeys and an attic—about 50 feet in length, and 16 in width. Compared with Scalton, Aquatories was a mansion. It was a building of solid granite three storeys high with an attic 80 ft. in length and 22 in width. At the western extremity was the chapel, 20 ft. by 14 ft., rising to the second floor. The small congregation attached had an entrance from the outside, while the students had theirs through a door leading to a gallery on the sides, one of which was occupied by the Leslie family to whom the Bishop was indebted for the house and the long lease of the farm. The room on the same floor as the boys' entrance had a chapel at the eastern extremity had a small closet to the back, and this was Bishop Hay's room, in which he died in 1811, at the age of 82. Yet, though the change was for the better both as regards amenity and surroundings, they had the good Bishop expressing his sorrow at leaving Scalton, round which a history had grown, and a tradition formed. What gave them a very vivid picture of the times was the fact that the bishops had contemplated building one college for the Highlands and Lowlands, but by the advice of the Government—which was inclined to be friendly to them—the scheme was abandoned on the plea that a large establishment would be certain to rouse the bigotry and enmity of the people against them. The Lord Advocate advised them to begin with a few students, and increase their numbers by degrees.

(CONTINUED ON PAGE EIGHT.)

THE EDUCATION QUESTION.

A REVIEW BY "CRUX"

The burning question of the day, in the British Isles, especially in Ireland, as far as Catholics are concerned, is the educational system of the future. As the same conditions obtain, to a certain extent, at least as far as the principle goes, here in Canada, in the United States, and in the old country, I feel that it would be of interest to many readers to have an idea of the actual state of affairs in the educational domain of these several countries. In glancing over the latest papers and publications I find that a number of prominent educationalists have delivered opinions that are of no small value to the educational and Catholic world. I will not attempt any original comments, as any such that I could make would have to apply directly to our own country, being more conversant with matters here than elsewhere, but I will select such passages, from the eminent clergymen to whom I refer, as will in all probability furnish a full and exact idea of the needs of Catholics in regard to this important issue. In England I find the Rev. W. F. Brown, M.L.S.B., treating the subject in an address at a recent meeting in St. George's Hall, Westminster Bridge Road, London. The Right Rev. Dr. Clancy, the learned Bishop of Elphin, Sligo, Ireland, pronounced a memorable discourse in St. John's Church, Utica, N.Y., in which he laid before his hearers the position of the educational question in Ireland. Finally, under the heading "The Only True American School System," the Rev. Thomas J. Campbell, S.J., deals with the same subject from the American standpoint. "The Messenger" not only reproduces this address on its pages, but has issued it in pamphlet form. It is obvious that any one of these addresses would suffice for an entire review, especially as they all three cover such a vast area comprising the educational situation in three different and important countries. The Catholic principle, however, is the same in all the three cases. Call the schools "Voluntary," or "Separate," or "Parochial," or by any other name, there is no difference in the principle at stake. It is evident that in England, Ireland and the United States, the Catholic Church has to wrestle with the same enemy—the godless school. While the remedies proposed in one country may differ in detail from those suggested in another country, the same fundamental difficulty appears in all of them. In the Catholic Church has to wrestle with the same enemy—the godless school. While the remedies proposed in one country may differ in detail from those suggested in another country, the same fundamental difficulty appears in all of them.

stands to reason that the opportunity for the Catholic body to act will come at the same time. But, while this quiet agitation is going on in England, what is the state of affairs in Ireland?

BISHOP CLANCY SPEAKS. — It will be seen, by what the Bishop of Elphin says, that in Ireland there is little complaint to be made regarding either primary or intermediate schools; but, it is when we come to the matter of higher, or university education, that the Irish Catholic is handicapped. His Lordship truly says, that in Ireland, as in every other country in the world, the great fundamental question is that of education. * * * In Ireland the educational question has always played a most prominent part, and we are still struggling to win our rights against terrible opposition.

THE PRIMARY SCHOOLS.—Still quoting the Bishop:—"There are few countries in which the Catholic Church has the right to be so well satisfied as Ireland. The Government of England allows a large sum for the erection of schools. At least two-thirds of the cost of erection is contributed by the Government, so that the local subsidies amount only to the remaining one-third. Again, the State trains the teachers and pays their salaries."

Of course, it is highly gratifying to know that, at least in primary schools, the situation is so satisfactory; but it has a few effects, and these, while not destroying the condition of contentment, mar it to a limited extent. For example:—"The administrative board of education is the nominee of the Government; its members are appointed by the lord lieutenant directly. Consequently it is not based on the democratic principle which is the most solid foundation of all administrative authority. Outside of that half hour there is no liberty to expose religious emblems, and even the crucifix cannot be hung up in the school room. Neither can the statue of the Blessed Lady nor of any other saint be exposed for veneration."

EXCEPTIONAL BENEFITS.—Despite this subject of complaint, which is very natural, Bishop Clancy points out one advantage which they possess in Ireland, but unfortunately for Catholics in America and Australia, they do not enjoy this advantage:—"In Ireland the priest is very often the patron and always the manager of the school attended by the Catholic children. He has in his own hands the appointment of teachers, and should the teacher prove unworthy of his position it is also competent for him to dismiss him. The priest is at liberty to call in at any time during the hours for secular instruction and to see how the work is being carried out. There is time for religious instruction each day and the priest is required to impart it. The priest may, on every day during the time thus assigned for religious instruction and impart it in person."

When I come to Father Campbell's review of the situation in America I will have to point out the difference existing between this side of the Atlantic and Ireland in regard to Catholic education. Briefly, I may now state it, as a reminder. In Ireland the system of primary education is comparatively satisfactory, while all higher, or university education is lacking in America. Catholic university education is satisfactory, while Catholic elementary education is subjected to a system entirely the opposite. But this, which is the main object of my review, will be for later on.

INTERMEDIATE SYSTEM.—Since 1878 a system of intermediate education has been established in Ireland, the result of which has been very satisfactory. "Many of the prominent places in public professional and commercial life are occupied by ex-pupils of these schools." But this system has also a defect, which is thus explained:—"The salaries of the professors are paid by the students. Their laboratories are fully equipped and their scientific works. Manifestly, therefore, our Catholic colleges in competition with these institutions are under great disadvantages. Notwithstanding the disadvantages, our pupils have won the highest prizes and medals from the introduction of the intermediate system of education. Our girls have won the highest prizes in modern languages, Celtic study, and modern science. It seems therefore, that a benign providence is making up for the deficiency in material advantages by bestowing on our Catholic pupils an endowment of mind rather than an endowment of money."

THE REAL DIFFICULTY.—So far matters seem to assume a very pleasant aspect as far as the instruction of Catholic children in Ireland goes. But, after all, there is a disadvantage in that land which is not in any other country. I must admit that what Bishop Clancy says regarding primary and intermediate schools, is a vast, an incalculable improvement upon the days of the hedge-school, when all learning was forbidden in the land. But, when we reflect, it is obvious that the spirit which engendered the penal laws still lurks in the recesses of Irish legislation. It is true that children can now receive rudimentary instruction, sufficient to preserve them from being marked with the disadvantage of illiteracy; but there the advantages stop short. As long as the Irish youth's ambition soars not beyond the humble sphere of a clerkship, he is in no way checked by the existing system; but the moment he attempts to reach the higher sphere of professional distinction he discovers a Chinese wall, maintained with enactments, that bars his progress. It is on the threshold of higher education that he meets with his first check; and it is when he approaches the gateway of that avenue which leads to preferment that he comes in contact with the difficulties dependent on his conscience. In a word, Catholic higher education is not for him. On this point I will quote the entire paragraph from Bishop Clancy.

Of any party, or of any man, the while the Catholic clergy are morally forced to be silent? Bigotry, did you say? The reply is inadequate and unfair to the Catholic clergy. The reason why Protestant ministers are suffered to say about what they please on political topics, whether in their pulpits or on the platform, is because no one, with the possible exception of a few women unread in political matters, pays any particular attention to what these intermeddling demagogues opine. It is not so with the priest. When he speaks his words are bound to have some weight. He is a dangerous political enemy. No candidate cares to run counter to him in a campaign. That he rarely or never speaks—never indeed unless a moral principle is involved—is creditable to his good sense and to his shrewdness, withal. If he were forever betraying his ignorance of the political world around him, his influence would speedily wane and become practically a negative quantity. Like that of his more loquacious and dissenting brethren of the cloth, when he does speak the world will admit that it is for a just cause. Only the narrow-minded will resent it. If he is right in his position, and he should never venture a word unless he is absolutely sure that both justice and right are on his side, his words will not be suffered to pass by unheeded. The silence of the New York priests during the quasi-religious campaign which ended on Tuesday, did honor to their good sense as well as to their good citizenship. Tammany may number the unassisted among his braves, but are all who denounce it entirely clean?—Catholic Transcript, Hartford, Conn.

UNIVERSITY EDUCATION.—"Having said so much for primary and intermediate schools as they exist in Ireland, I cannot go farther in words of praise. When the pupils have passed through the intermediate studies, they find that the universities are closed against them. We have no means of acquiring a university education with safety to the conscience and faith of the youth. There are three different forms of institutions in which a university course can be followed. The first is Trinity College, Dublin, established in 1593. It has remained practically as it was in tone and spirit as it was when it was founded. Every Sunday in the chapel the service of the Protestant Church is said. The rector of the university is a Protestant who has written the most bigoted works against the Catholic Church. It is a seminary for the training of Protestant ministers. A young Catholic cannot with safety attend that institution and acquire an education. There are in addition three Queen's Colleges, established about 1850 by the late Queen, but they are based on the principle of mixed education. They had not begun their work when they were condemned by the Holy See as dangerous to faith and morals. They were condemned in 1848 and 1849 by special decrees of the Congregation of Propaganda in Rome and by the National Synod in Ireland in 1850, as institutions unsafe for the education of Catholic youth."

Although most liberally equipped and lavishly endowed by the State and enjoying the advantages of a most eminent staff of professors, whose salaries are paid from public funds, it is impossible for Catholic youth to go to them for higher education. They are institutions where the young men have many advantages, but subsequent events prove that it was at the hazard or loss of their faith. Hence it is impossible for us to avail ourselves of the use of Queen's colleges. The only institutions that remain in which Catholic youth can follow a university course are the poor, unendowed, struggling Catholic colleges, without libraries, without laboratories and without funds for the payment of professors' salaries. In consequence we are laboring strenuously to win from our government a system of higher education, a university which Catholics may frequent with safety to their conscience. I want that in the near future something may be done to fill this great want, a want which so detrimentally affects the interests of the people of the country. If this course of university education can be won for us, our young men and our young women will occupy positions in the social and commercial world that will reflect credit to their country and on themselves."

A SUMMARIZING.—Thus we see that, while in England the Catholics are looking forward to the coming session for some amelioration in their condition in regard to their voluntary school system in Ireland they are anticipating an improvement in their situation as far as concerns university education. It has been seen later on, that in America a great need exists, and the struggle on this side of the Atlantic, while being for the same principle, that of Catholic education for Catholics—the conditions are very different and the ameliorations needed are of another class. I had no idea, when I commenced, that I would occupy the quarter of this space with the subjects of England and Ireland. The main purpose of my review was to reach Father Campbell's address and to analyze it. But that would be an absolute impossibility at present, as the treatment of his masterly exposition would necessitate a volume on the subject. Consequently I will have to crave the reader's indulgence and ask that the matter in this article be retained in mind for a week, until I have an opportunity of doing justice to the subject. So I will have to say, in the language of journalism, "continued in our next issue."

Among the works that help the cause of religion at Fremantle (Western Australia) should be reckoned the work of the Oblate Fathers and known as the Fremantle Catholic Institute. Previously to the opening of St. Patrick's new Church, the Society had its meeting-room in the presbytery. The large room which had been successively used for the parochial school and for the printing works of the Catholic paper, served for all the purposes of the Society. When what is still called the "old church" became the parochial hall, it was divided as to provide three rooms for these same purposes. The Society therefore has now its reading room, billiard room, and general room for various games and for meetings and entertainments. The piano belonging to the parochial hall has its place in this general room. The usual local and other Australian Catholic newspapers and periodicals are subscribed to by the Institute. The rooms are open on Sundays and week days at hours suitable to the members, and there is a general weekly meeting on Thursday evenings. The rules require the members to approach the sacraments every quarter. The chaplain, who may truly be described as very "popular" with the members, is Father Ryan. On the Thursday evenings various attractions are provided beyond those which may be enjoyed at another time. Sometimes there is a musical programme, at other times a lecture, and at others again a sitting of the Institute "Parliament." The musical and vocal programme is executed in good style by the members, and is highly appreciated by all. The members also contribute the lectures, but the worthy chaplain has delivered many of them. Father Ryan selects historical, scientific and other useful subjects; for instance there have been lectures on electricity, on Irish schools and scholars, on Rome, and on Switzerland. A powerful magic-lantern has furnished descriptions to make the lectures more interesting, when possible. The "Parliament" is thoroughly organized and well appointed, having its government and opposition, its speaker and other officials, and it is evidently helping to develop the debating powers of the members of the Institute.—Missionary Record.

HOME FOR WORKING GIRLS.—In the archdiocese of New York the doors of a new Catholic institution for the accommodation of working girls were opened recently. The project has received the approval of Archbishop Corrigan. Judging from the following outline of the work to be performed by the institution it is destined to fill a long felt want in the great American city. For three months the Sisters of the Divine Compassion have been fitting the house at 87 Mark's place, now known as the House of Our Lady of the Wayside. For the welfare of young working girls, this dwelling place and club combined has been opened. Girls coming to the city may remain in this house three days free of charge, and if clothing is necessary it will be supplied. If, after obtaining employment, the girls desire to board at this house, they can do so at a moderate cost, the highest rate charged being \$6 a week. There are seven dormitories, where accommodations for four persons in each room can be arranged. A square iron framework is placed around each bed, enabling the occupant to turn her section of the room into a separate compartment, including sufficient space for dressing room. Every comfort of a private home is provided in every room. Working girls residing in this house may join the club there on the payment of 50 cents a month, and find the house open to them from 8 a.m. to 3 p.m. At a cost of five cents an hour they can take classes or private instruction in dress-making, general typing, stenography, bookkeeping, telegraphy, or any desired profession. The employment department will endeavor to obtain employment for girls entering the house.

PULPIT POLITICS.—The New York pulpits—Protestant and Jewish—resounded on Sunday with denunciations of Tammany. Had the Catholic pulpits of Philadelphia resounded with denunciations of the Quay-Ashbridge machine what a howl would have filled the air! Tammany may, or may not, be lower in the moral scale than its opponents. Opinions differ. There is no question, however, as to the corruption of the Quay-Ashbridge machine. But were the Catholic clergy of Philadelphia to combine against it, they would soon learn that they had transgressed the limits of tolerance, and would be called to order in language which would probably remind our sisters of Know-Nothing times. Whence the immunity of the non-Catholic pulpits? How come it that they may speak out in favor

of any party, or of any man, the while the Catholic clergy are morally forced to be silent? Bigotry, did you say? The reply is inadequate and unfair to the Catholic clergy. The reason why Protestant ministers are suffered to say about what they please on political topics, whether in their pulpits or on the platform, is because no one, with the possible exception of a few women unread in political matters, pays any particular attention to what these intermeddling demagogues opine. It is not so with the priest. When he speaks his words are bound to have some weight. He is a dangerous political enemy. No candidate cares to run counter to him in a campaign. That he rarely or never speaks—never indeed unless a moral principle is involved—is creditable to his good sense and to his shrewdness, withal. If he were forever betraying his ignorance of the political world around him, his influence would speedily wane and become practically a negative quantity. Like that of his more loquacious and dissenting brethren of the cloth, when he does speak the world will admit that it is for a just cause. Only the narrow-minded will resent it. If he is right in his position, and he should never venture a word unless he is absolutely sure that both justice and right are on his side, his words will not be suffered to pass by unheeded. The silence of the New York priests during the quasi-religious campaign which ended on Tuesday, did honor to their good sense as well as to their good citizenship. Tammany may number the unassisted among his braves, but are all who denounce it entirely clean?—Catholic Transcript, Hartford, Conn.

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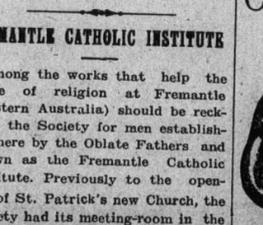
STRATFORD'S CATHOLIC HALL.

A correspondent of the "Michigan Catholic" contributes an interesting account of the inauguration of a new hall in Stratford, Ont. He writes:—"We Catholics on this side of the river have but a faint idea of the enormous work accomplished in behalf of religion by our brethren in Canada. A trip through King Edward's domain would enlighten us in many respects, as the shining spires to be seen from every hilltop remind us that the sturdy pioneers who hewed the forests of 'The Land of Snows' did not forget the teachings imbibed in the Old World and side by side with their homes built in Canadian woods were erected chapels to the further honor and glory of God. These latter have long since been replaced by most substantial edifices until now we can find even in the growing hamlet substantial churches and schools, a credit alike to the people and community. While sojourning a few days in the pretty town of Stratford, most appropriately termed the 'Classic City,' your correspondent had a most excellent opportunity of learning something of the work being accomplished by the Canadian Catholics. The parish of St. Joseph has been under the pastorate of Very Rev. Dean Kilroy, as well known on this side the line as in Canada, for 27 years, and during that time he has labored faithfully for the spiritual welfare of the people. Dean Kilroy is the oldest living alumnus of Notre Dame University, Notre Dame, Ind. Now in his seventieth year, we find him robust, honored and loved by people of all denominations for his unswerving fidelity to duty, his broad mindedness and for his many sterling qualities of head and heart. The parish of St. Joseph is doing a splendid work and numbers many charitable organizations, chief of which is Branch 13, C.M.B.A. Though Windsor claims to have the banner branch of Canada it has a close rival in Branch 13, whose officers are most energetic workers. Through the courtesy of Mr. E. J. Kneil, the worthy secretary, I was enabled to be present at the opening of St. Joseph's Institute, a new hall for the Catholic young men of Stratford, on Tuesday evening, the 29th ult. The hall is a most substantial building situated on one of the principal streets, and is owned by the subscribed members of Branch 13. Over \$700 has been expended in furnishings alone and the decorations and tinting of the walls are most artistic. The opening of this hall was a most auspicious affair and it brought together a large gathering of Stratford's most representative people.

HOME FOR WORKING GIRLS

At the moment of death. When we come to die, all the world falls away from us—we have to face the darkness alone. Our friends are of no use to us; even our relatives stand by helpless while we draw nearer and nearer to the last

CHRONIC CONSTIPATION (CATARRH OF THE LIVER) PERMANENTLY CURED BY DR. SPROULE



Have you ever thought that your chronic constipation caused all your other wretched feelings? Perhaps your hands and feet are cold. Or, you feel dull and heavy during the day. You can hardly keep awake after a hearty meal. Your skin is either a muddy yellow, or covered with unsightly pimples. Perhaps you feel blue, without energy, and generally miserable; or your food doesn't taste good. Yet, perhaps, you feel sometimes hungry, at other times no appetite at all. This is because the waste matter, which should be promptly thrown out, is kept in; it poisons and disorganizes the whole system. Chronic constipation is particularly bad at this time of year. The body should now be getting rid of the accumulated poisons and refuse of the winter. If it does not succeed it means a low state of health all summer. It cannot succeed unless the bowels are open and regular. Chronic constipation comes from a liver which is diseased, and so cannot produce the necessary Bile. The Bile is Nature's Purgative. Artificial purgatives can never cure. The more you use them the more you have to. They usually do much harm. Notice how weak they make you feel. You can't keep on draining your system like that without suffering for it. To help Nature you must strengthen. The only way to cure Chronic Constipation permanently is to cure the Liver. In America the most common liver trouble is Catarrh. Dr. Sproule was the first to discover this. As a result he has cured where all others had failed. Under his treatment the liver is thoroughly cleansed and toned up. The wretched feelings disappear, the "blues" depart, the eyes brighten, the complexion grows clear and healthy. The cure is gentle and painless BUT IT IS PERMANENT.

CHRONIC CONSTIPATION (CATARRH OF THE LIVER) PERMANENTLY CURED BY DR. SPROULE

breath, and the stream of life flows on, as if it had no further concern for us, now that we are departing from its current. In at our windows comes the noise of the streets, the rattle of vehicles, the cry of children; and we lie quite still and crushed, seeing of how little consequence we are and how little we are missed.

Oh, if in that hour of gloom, when the shadows are deepening, about our weary eyes, we have the company of the angels come to show us the way to their celestial home, and the society of happy souls whose salvation we have helped to procure, we shall not be utterly despondent, as the earth fades away from our vision and we stand trembling and awe-struck, in the presence of the Deity.

It is for us now to make friends with those who may befriend us when human sympathy can be noticed by dulled ear and deadening brain, and who, even at the judgment, may give us proofs of love and reasons for hope of mercy. —Home Journal and News.

BABY'S HEALTH. The Most Precious Thing in the World to a Mother is How to Care For Little Ones.

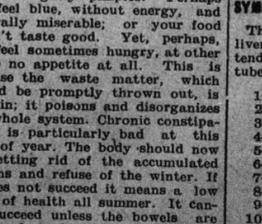
No price would be too great to pay for the preservation of a perfect, rosy, sturdy health of a baby. No price would be too great; but, as a matter of fact, the price is very small—simply precaution and the exercise of good judgment. It is not good judgment to give the tender, little infant, containing opiate, and the so-called "soothing" medicines always contain opiate; they do not cure, they only drug and stupefy the little ones. Baby's Own Tablets are guaranteed to contain no opiate and no harmful drugs. It is the best medicine for little ones, because it is promptly effective and absolutely harmless. For nervousness, sleeplessness, constipation, cold, stomach troubles, the irritation accompanying the coming of teeth and other infantile troubles, Baby's Own Tablets is beyond question the best medicine in the world. The Tablets are sweet and pleasant to take, and dissolved in water can be given with absolute safety to the youngest infant. Mothers who have used this medicine for their little ones, speak of it in the most enthusiastic terms—that it is the best proof of its efficacy. Mrs. Alonzo Felton, Whitehead, N.S., says:—"In my opinion Baby's Own Tablets are unequalled for children. They take it readily, and it regulates the bowels, cures them of peevishness, and is a great helper in teething. I would not think of being without the Tablets." Sold by druggists or sent postpaid on receipt of price, 25 cents a box, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

FURS, MADAM? The best purchases of our mercantile career, in furs, were made for this season. Best in style and beauty of the garments. Most remarkable in the concessions in price obtained. It is so easy to give figures, and so impossible to show qualities in print, that it must suffice to say to say find values to repay a journey of many miles. The perfect finish of our garments has become our trade mark. Chas. Desjardins & Co., 1533 to 1541 St. Catherine St.

AT THE MOMENT OF DEATH.

When we come to die, all the world falls away from us—we have to face the darkness alone. Our friends are of no use to us; even our relatives stand by helpless while we draw nearer and nearer to the last

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Our Curbstone Observer On Whale-Hunting.

Now that the whale, the real whale that monopolized the city's attention for some ten days, is actually dead, I might as well dot down a few of my own observations regarding whales and whale-hunting. Ever since the remote days when Jonas occupied the interior of a whale, that sea-monster has been an object of absorbing interest. In the first place, the fact of the whale being at once a fish and mammal has caused scientists to speculate very much concerning the species. Then so many exciting sea-stories have been built up on whales that his whaleness has played a conspicuous part in the annals of modern romance. Then, again, the great industry of whale-hunting—for it cannot properly be called whale fishing—has given material for many a most absorbing page. In a word, a whale is sure to awaken great interest, and often considerable excitement, every time that it looms up—especially in the track of an ocean vessel, or in the waters of a river.

Having read very much about whales, and having seen a goodly number of them very far from the port of Montreal, I naturally felt inclined to take a glimpse at the one that found its way, like a lost beaver, up the St. Lawrence. Consequently I went down to the shore, even as did hundreds of others, while the little fellow was disporting himself in our waters. I did not expect to see very much of the whale, as I knew that he would dodge about, and "bob up serenely" in most unexpected places, like the loons on the northern lakes; but I felt that I would have a rare opportunity of observing some of my fellowmen; and I was not mistaken.

I would have it understood that I did not carry a rifle, nor a revolver, nor any other kind of offensive or deadly weapon. I knew perfectly well that I might just as well have gone down with a pop-gun or a bow and arrow, for all the good I could do—or any one else could do—as far as securing the whale was concerned. But I had the worth of my money, or my time, which means the same thing. I saw others with their firearms and the wonder to me was not that the whale seemed to be oblivious of their attempts, but that a score of fatalities amongst these marksmen were not greater. It reminded me of the gentleman who went hunting in Scotland and was accompanied by a Highland game-keeper. After shooting right and left for a few hours, and scattering every bird of the game, the disciple of Nimrod observed that if he kept shooting he would soon fill his bag. The old game-keeper dryly remarked that he was more likely to be filling the kirk-yard.

But the hunting, as it was called, did not interest me half as much as the hunters. The first thought that flashed upon my mind was one of wonderment. It was actually astonishing at the vast number of people either out of work, or with nothing to do to kill time. I could not help asking myself if it were possible that all these citizens were persons of independent means who had no need of work, or whether they were people who were idle because they could find nothing to do. This thought had scarcely time to turn my reflections into a certain channel, when I observed a fine, neatly dressed, able-bodied, intelligent-looking fellow leaning against a post and gazing wistfully out upon the waters. He was unarmed, so I concluded that he was not a dangerous man, but one like myself, who had some special object in coming down to the river. In a few moments I entered into conversation with him. Thinking he was a French-Canadian I addressed him in French. He spoke the language so perfectly that I supposed I had been right in my conjecture, when a sudden turn in the conversation brought out the fact that English was his language. He soon made me aware that he was

A GLIMPSE OF POSTAL AFFAIRS.

Any person who will stand for half a day at the side entrance to the Montreal post office will be astounded at the cart loads of mail bags that are carried in from the various trains, or carried away to be distributed all over the country, in fact to all parts of the civilized world. If such huge masses of letters and papers pass through the general post office of a city the size of this one, what must it be in New York, in London, in Paris, and in other great centres of the world? When we consider the rarity of errors in the transmission of letters, and the rapidity with which these communications pass from city to city, and from country to country, we must admit that one of the marvels of the nineteenth and twentieth centuries is the postal development of the world.

Shade of Roland Hill! What a change from the day when that hero inaugurated his penny postage! We have the penny postage now all over the British Empire, from the

addressed to Mary Hagan, Bytown, British North America. The British North America indicated Canada, hence it was sent in the Canadian mail. Reaching Montreal, it was forwarded to Ottawa, the former name of which, half a century ago, was Bytown. On arriving there, no such person as Mary Hagan could be found. On inquiry being made at the central parish church, it was found that in 1856 a Mary Hagan, from Bantry, County Cork, Ireland, was married to a John O'Brien. The death so advanced, the frocks having been recorded as having taken place in 1858. On further inquiry being made it was learned that an elderly woman bearing his name had long been house-keeper for a family up the country. Finally, the letter reached its destination, although a delay of a couple of weeks had been necessitated.

But, if the postal affairs of the world have been marked by such wonderful improvements, we can safely say that since the introduction and development of steam transportation almost the total of these changes and advancements have been made. For long centuries the system of communication by letter had been at a standstill. It dates back to a very remote period. In this connection the "Empire Review" has given some very interesting data, from which, for the benefit of those who should happen to be interested in the subject, we take the following:

Cyrus, King of Persia, possessed a regular riding post, stations and men with horses that were always ready for service. The speed of his horses was such according to Herodotus, as nothing mortal surpassed, and varied on the road from Susa to Sardis from 60 to 120 miles a day. The early Greeks and Romans were by no means so deficient in the art of conveying letters, but little private correspondence before 600 B.C., while few attempts were made to organize the postal system of the Roman Empire until the Emperor Augustus instituted courier routes along the roads, at which relays of horses were always ready.

England was even still more backward, for it was not until the reign of Henry I. that permanent messengers were sent on their courses, and the first employed in the delivery of the King's writs to the lords and barons. They only began to wear the royal livery in the time of King Henry III., who employed them for sending from parts beyond the seas and to stop all letters, prejudicial to the interests of the Crown, were being brought into the country, and they were commanded to make diligent scrutiny of all persons passing from parts beyond the seas and to stop all letters concerning which sinister suspicion might arise. Again a royal writ of September 23, 1326, evidently directed against Queen Isabella, the wife of Edward II., states that "the Queen by council and consent of the King's enemies, did write daily divers letters to the archbishops, bishops, prelates, cardinals, barons and others of the King's highest court, and in the name of the King, as of the clergy, and of the various towns, and to individual persons, in order to accomplish their false compassments."

These letters were conveyed by special messengers, wandering minstrels or merchants. It is, however, evident that as time went on private individuals kept horses for hire, so that a messenger might travel post. And since the words "Haste! Haste!" are found written on the backs of private letters at the close of the fifteenth and sixteenth centuries, we may safely assume that this mode of correspondence was not confined to the Government.

TEN YEARS OF PRISON LIFE.

A man released on parole from Massachusetts State prison after having served nearly half of the term of his 25 year sentence said, to a reporter of a Boston newspaper, that the bitterest moment of all the years he occupied a cell in the big stone building at Charlestown was that in which he found out that his mother was dead and that he had been unable to see her in the last days of her sickness.

"She was buried two months ago," he remarked, "but I did not learn of her death until two weeks ago. My brother knew that the news would worry me more than all else, and he decided to postpone telling me, feeling confident that my release was near at hand."

"I have not made any arrangements for the future yet," he said, "but will very likely accept a position offered me in Boston at carpentering, my trade. It is pretty hard to look back and think that one has ruined one's own life, but I have no complaint to make. I will try to live down the past and show people that my reformation is genuine."

"When I first went to prison I worried night and day, but I quickly realized that a continuance of such worry would either drive me insane or to the grave. With that realization well founded, I succeeded in casting off my continual brooding and applied myself to my work."

"Several young, robust-looking fellows who entered the prison while I was there worried themselves sick and died. There is a sad feature to this, too, that you would be likely to overlook. I know it for a fact

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Monday the Management of The Big Store has decided to offer the entire stock of Ladies' and Misses' Short Winter Jackets at a discount of from 25 to 50 per cent discount off regular prices. Original tickets on each garment in order that ladies may see what this discount means, the original tickets marked in plain figures will remain on each garment, another ticket will be placed alongside with the sale price in blue pencil. We are sure of your cooperation under these circumstances.

Winter Dress Goods

New Coat Cloth, very rich, for Fall and Winter Suits, very stylish colors in drab, brown, light and Oxford gray, blue and maroon, navy and green; price per yard 72c.

Pan Suiting, rich value, extra quality, fine finish, latest worn color, the latest in new brown, maroon, crimson and dark brown; price per yard, 89c.

Elegant Striped Zibeline, very newest, best finish, for ladies' suiting—choice combinations of colors in purple, royal, new brown, maroon and navy. Price per yard \$1.20.

Trimmed Millinery...

Our Millinery business has been large for years. Past success has stimulated present efforts. We are producing better hats and bonnets for less money. Deserving your confidence in our ability to trim to order, our many sized facilities touch every dress need.

Fawn color hat, brim of stitched felt, trimmed in front with lawn mirror velvet and shades fawn and green braids, good ornament; \$6.50

Black and White Hat, brim of black silk velvet folds, facing of white satin folds, crown of velvet, trimmed at side with black and white feather pompons; \$7.75.

Household Linens...

There is nothing in the whole list of textile fabrics which so combines the elements of richness, delicacy, purity and beauty as these high class linens. Old and honored brands in linens are plentiful at Carsley's, the stout and sturdy Flemish weaves, besides the delicate richness of Brussels and Barnsley.

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LINEN TABLE CLOTHS—Full Bleached Linen Table Cloths, in newest designs, satin finish; size 2 by 2 yards, special \$1.55; size 2 by 2 1/2 yards, special \$2.00; size 2 by 3 yards, special \$2.70; size 2 by 4 yards, special \$3.70. Napkins to match above, special \$1.65 dozen.

LINEN TRAY CLOTHS—Fine full Bleached Linen Tray Cloths, pretty patterns, with fringe; size 17 by 25 inches, special 22c; size 20 by 27 inches, special 25c; size 20 by 28 inches, special 30c. **HUCKABACK TOWELS**, bleached, with fringe, very serviceable; size 14 by 24 inches, 8c each; 20 by 30, 10c each; 21 by 41, 23c each; 23 by 46, 30c each; 23 by 44, 45c each; 25 by 45, 49c each. **HEMSTITCHED TOWELS**, made of Pure Bleached Linen Flax; size 17 by 24 inches, 14c each; 20 by 42, 18c each; 22 by 42, 26c each; 22 by 46, 40c each.

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that several men are serving sentence in Charlestown under false names, and it does seem hard to think that a man would come in there, under an assumed name, take sick and die, and then be sent to the State burial ground at Concord. I often used to think that perhaps they had relatives who would never learn of their fate. Mothers, perhaps, who would pray for their wandering sons, little knowing that they were buried in a potter's field.

"A man's life in prison depends entirely upon his disposition, his temperament. I enjoyed considerable liberty during my incarceration. I had a little room at the institution where I worked at times, and to which I always had admittance. I spent the greater part of my time there, and enjoyed the confidence of the officers to an extent that rendered my life there as pleasant as prison life could very well be."

"What do you consider the most lonesome time in prison?" queried the reporter.

"Well, the majority of the men seem to dread a Sunday and a holiday coming together. Sunday is a pretty lonesome day, but when Saturday or Monday is a holiday it seems more than some prisoners' nerves can bear. I have heard men holed in the very dim of nervousness. It is all up with a man who allows his thoughts to dwell continually upon his confinement."

Punishment came swiftly and surely. The "organization" notified him that he could not return to Congress, the only reason being that the people would not submit. The young congressman was not even mentioned for re-nomination. When Congress adjourned last Monday the young man wound up his career in a way that has now landed him in the hospital, dying, neglected by his friends, and deserted by the companions whose temptations led to his ruin."



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PUBLIC NOTICE.

We, the undersigned, owners of immovable property situated in the County of Hochelaga, call a meeting of owners of immovable property situated in the counties of Hochelaga, Jacques-Cartier, L'Assomption, Laval, and Terrebonne, for Wednesday, the 20th of November next at 8 o'clock, p.m., in the Post Office Building, No. 556 Boulevard St. Denis, Montreal, to consider the organization of a Mutual Insurance Company against fire, as provided by the laws of the Province of Quebec:

Louis Boire, J. T. Ledoux, G. Bernard, J. D. Vesina, Damien Lalonde, C. T. Jette, Alfred Dubord, Eugene Martel, Adolphe Paquette, Maxime Fortier, Gustave Major, Norbert Marcotte, V. Carmel, Paul G. Martineau, Joseph Ledue, L. P. Dupre, J. O. Garsau, A. A. Masse, S. D. Valliere, Louis Pillion, F. X. Malouin, Sr., Auguste Vesina, Onestime Marinon, F. X. Malouin, Jr., Chas. B. Lacasse, T. B. Chartrand, Joseph Dandurand, A. Larive.

Montreal, October 16th, 1901.

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All Communications should be addressed to the Managing Director, "True Witness" P. & P. Co., Limited, P. O. Box 1128.

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. I heartily bless those who encourage this excellent work." — PAUL, Archbishop of Montreal.

SATURDAY NOVEMBER 16, 1901.

Notes of the Week.

OUR MEN GOING.—We have long been accustomed to hear aspirants to office, either as representatives of the people in Parliament, in Legislature, or in Civic Council, declare that they came forward with reluctance and against their own interests. Invariably have such declarations been taken as so much soft-soap, or mere declamation. This lack of belief in the sincerity of such protestations has ever been tantamount to a feeling that there are no disinterested men in public life, that each of them "has an axe to grind," and that no man is self-sacrificing enough to undertake a political contest if it be manifestly against his individual interests. This is not only a mistaken, but frequently an ungenerous way of considering the situation. The fact is that not a few of our representative men occupy their positions at a great inconvenience to themselves, and at a considerable loss as far as their individual affairs and comforts are concerned.

We have been led to these considerations by reading in an Ontario exchange that Hon. William Hart, who for some years was Minister of Public Works in the Ontario Government, and who represented the city of Kingston in that Legislature, has been asked to stand again for election, but has firmly refused to do so, giving as a reason that his business affairs and health would not permit him. We know how extensive Mr. Hart's business affairs must be, considering the important institutions under his directions, and it must have been greatly to his disadvantage to have remained so long in public life. Again we are aware that ill-health forced the honorable gentleman to retire from the Public Works Department, and that his failing health was greatly due to over-work, over-anxiety, and over-worry. Yet it is too bad that such a distinguished Irish Catholic representative should be obliged, for any cause whatsoever, to pass from the arena of active public life. So few are the men that our element has in the ranks of legislators that each one that retires is a positive loss.

We have been informed, and on very reliable authority, that a couple of our own most prominent representatives in this city purpose giving up their positions and leaving the public field in which they have done so much good, performed such efficient services, and helped so materially in elevating the standard of representation. This is unfortunate; but it cannot be helped. It only shows that public life has not the attractions that are generally supposed for all men, that it necessitates sacrifices that are not always credited to those who accept them, and that it contains an element of ingratitude that is calculated to dishearten even the most determined and the most willing.

OUR YOUNG MEN.—In presence of these facts we come back to our contention that it is deplorable to find so very few of the younger generations prepared, or inclined to step into the places that the retirement of such men must leave vacant. We do not pretend for a moment that there is not ability in the young men, nor that the older generation was endowed with all the aptitudes and talents to the exclusion of those to come after them. But what we lament is the blank prospect that apparently opens out before us. If our best and most competent men step down and out when we have so much need of every possible help in the public domain, what is to become of our element in a few years hence? We frankly admit that we do not like to contemplate the possibilities of such a future. Something must be done to repair the breaches in the rampart, or the whole fabric will tumble down upon our heads. There are few subjects upon which we feel more keenly.

BE UP AND DOING.—The situation for Irish Catholics is serious.

It is high time some movement would be inaugurated with a view to training and encouraging the more competent members of the younger generations in the direction of active public life. There are so many means of attaining this end, if we could only bring the people to realize the imperative necessity of such a crusade.

Take, for example, our various young men's societies, literary, national, benevolent and otherwise, their meetings and their amusements could easily be made a school of preparation; debating associations, mock parliament, literary circles, and all such, wherein the young men acquire a taste for and a facility in public expression. This practice necessitates some degree of study, some attention to the current topics, some knowledge of the great issues of the hour. It is an easy transition from one of these normal schools, of politics, to the active and serious arena, and the one passing from the preparatory sphere into the public domain, must necessarily bring with him a goodly coat-of-mail and a fair assortment of weapons, for either the defense of his principles or the assertion of his rights.

What could we not write on a subject such as this? It is evidently unbounded in its extensiveness. Apart from the honors and advantages that may compensate for the sacrifices and worries, there is always behind the situation a spirit of patriotic interest, which should not be overlooked. Even were we to live to the ages of the patriarchs we have no right to expect that the same men should go on, in perpetuity, bearing the whole load of representation and fighting the whole battle of their fellow-countrymen and co-religionists. Let our ideal be once take root in the mind of the younger generation, and we need have no longer any apprehension concerning the future.

SECTIONALISM.—The "Globe" of Nov. 6, contains a leader under the heading "Some Famous Pamphlets," in which it quotes from two political brochures issued during two different local contests in Ontario. From the both the idea is gleaned that whether it be the Liberal or the Conservative party that is criticized, invariably the Irish element is dissatisfied and the Irish Catholics preach a species of sectionalism. We have no intention of entering into the discussion regarding the rights of Irish Catholics in Ontario, our fellow-countrymen in that province are amply competent to take care of their own interests in that regard. But we would like to briefly indicate a certain tendency regarding our people which prevails amongst those who belong to other races or creeds, and who follow either one or the other of the political standards in Canada.

It is argued, and rightly so, that this is a cosmopolitan country, in which it is necessary to build up a national Canadian sentiment; that the divisions, animosities, and conflicting interests of the old world should be buried in the Atlantic, and never be imported in our Dominion. Every time the Irish Catholic makes his voice be heard, whether in the assertion of a right or in the defense of a privilege, he is told that he should fight his battle on the common ground of Canadian citizenship and should not introduce any sectionalism. If all things were equal we would have no objection to this standard; in fact, we believe it to be the only just and equitable one commensurate with the future prospects of the whole Canadian nation. But invariably the people who preach this general Canadianism are the first to violate their own principles the moment that it suits their own purposes, and that they consider their own interests to be in play. They perpetually harp upon their own individual, racial and religious rights, but they urge non-sectionalism as an argument against others claiming like privileges. This sectionalism is deplorable, but has been rendered a necessity by the very fact that every other section—national or re-

ligious—works upon those same lines and bases its action upon this very same principle. To disregard this potent fact would be to commit political suicide. We have had long years of experience to this direction, and we fail to see that the advancing years have brought any change. The arguments of our Ontario friend are tantamount to saying to the Irish Catholics: "Gentlemen, you must remember that this is a free country, that different elements go to make up its population, and that you have no right to inquire whether a man is a Catholic or a Protestant, an Irishman, a Scotchman, an Englishman, or a Frenchman; we are all Canadians. You must remember that we have all our respective rights and that we intend to demand and to enforce the same. It is quite right that Englishmen should combine, that Scotchmen should unite, that Frenchmen should mutually support each other, that each denomination should assert itself; but don't you dare to intrude your Irishism, or your Catholicity, as a claim to preferment, or equal rights. The moment you do so you violate an unwritten law of this Dominion—a law that applies to you, but to none other."

This is about the exact situation. The moment that the other elements accept their own precepts and act upon them, we are ready to do the same. Meanwhile we will not agree to ostracize ourselves even to please the patriotic gentlemen whose lofty ideals are the reverse of their principles in practice.

FATHER CROWLEY'S CASE.—The secular and religious press of the Western States, especially, have been filled of late with a variety of opinions regarding the case of a Father Crowley, who recently incurred a sentence of excommunication. It appears that this sentence was passed by the Apostolic Delegate to the United States. Possibly little noise would have been created had not an incident occurred a couple of Sundays ago, when Father Crowley attended Mass at the Cathedral, and the service was discontinued on account of his presence in the Church. As to the incidents that led to the excommunication we are not sufficiently familiar with them to hazard any statement. The question appears to have been one of ecclesiastical discipline, consequently belonging to the jurisdiction of the ordinary, and then to that of the immediate representative of the Holy Father. Be the cause what it may, it was deemed of sufficient importance by the Apostolic Delegate to suspend and excommunicate the offending clergyman. Such cases, happily very few, are exceedingly regrettable and we do not see how the situation can be improved by newspaper comment. For our part we prefer to leave such unhappy cases to those in authority to speak regarding them.

GOVERNORS-GENERAL.—Rumor has had it for some time that a new departure might be taken in regard to the appointment of the next Canadian Governor-General. The Ottawa correspondent of the Chicago "Inter-Ocean" has strongly suggested that Lord Strathcona might be the next Governor-General of Canada. Lord Strathcona, two days before his departure for London, most emphatically stated that he would never be a party to any such arrangement, as he would deem it most unwise.

CARDINAL SVAMPA.—During the course of the week the Catholic world was stirred to deep interest by a despatch from Rome announcing that Cardinal Svampa, Archbishop of Bologna, was dying. It has long been considered as a question beyond speculation that the learned and diplomatic Cardinal occupied one of the foremost places in the ranks of the Catholic hierarchy, and that it would not be a matter of surprise if he were one day to wear the triple crown. But, all these speculations, all the calculations of the worldly, all the predictions of a more or less sensational press, and all the guess work of the would-be wise ones, come to naught in the presence of that Eternal Providence that holds the destinies of the world and of the Church in its hand, that shapes the future despite the pigny efforts of man to alter the Divine plans, and that raises up, at will and most unexpectedly, those upon whom the eye of the age has not deigned to rest. It is quite possible that the youthful and exalted Archbishop of Bologna may predecease Leo XIII. by several years in the tomb; it is equally possible that the august Sovereign Pontiff may witness, yet, the departure of many whose years and physical strength would naturally be considered as guarantees of longevity. In fact, there is no use for man to calculate upon the present when gazing the

future of the undying Church. Cardinals and Popes will come and go, but the Church will live on till the fulfillment of Time.

"SUNDAY BEER."—In the "Evening Post" of New-York appeared a number of opinions upon the subject of saloon-opening on Sunday. We find that the majority of the writers, amongst them some very Puritanical gentlemen, would not pronounce against the sale of liquors and the opening of saloons on Sunday. It was contended by Mr. Low, in his recent campaign, that the "cosmopolitan character of our population" should be considered, and that what was "malum prohibitum" on Saturday could not become "malum in se" on Sunday. The press admits that "any candidate who would declare himself against any and all sales of beer on Sunday, which was lawful on Saturday and on Monday, was thereby doomed to defeat." At least this is the opinion of the New York "Times." We are unhesitatingly opposed to this sophistical system of reasoning, Mr. Low is wrong. The old saying that "circumstances alter cases" is here applicable. There is many an act that is innocent under certain conditions and criminal under others. Not to go beyond the well known precepts of our own Church, it is a mortal sin to miss Mass on Sunday, it is neither a mortal nor even a venial sin to miss Mass on other days. This does not prevent the fact that we are enjoined to attend Mass every day if possible, but there is no objection under pain of sin; on the other hand there are circumstances under which the missing of Mass on Sunday is excusable. We thus see that, in virtue of the precept and the law of obedience, that which is wrong one day is not equally wrong on another day. The selling of liquor, the opening of saloons, the affording opportunities to men of intemperate habits to do wrong, are all equally undesirable on Sunday or on Monday; but the circumstances of Sunday being a day consecrated to God, and being a day when men are at liberty and not bound to their work, the temptations and abuses are a hundredfold greater than during the course of the week. That which is a restricted or comparative or relative evil on week days becomes a positive and unmitigated evil on Sunday.

NEGLECTING GOD.—That was a very striking sermon preached a few weeks ago by the Right Rev. Dr. Brindle, D.S.O., on the text "Render therefore to Caesar the things that are God's." In the course of his eloquent discourse the Bishop wished to insist on the necessity of rendering to God the things that are God's. He said that "There was no need for him to ask them to render to Caesar the things that are Caesar's, for the world did that willingly enough. Let them take up the daily newspapers, and from the first line to the last they would hardly find any mention of God. They would find items of interest of a thousand different kinds, but they would find nothing concerning Almighty God. They might tell him they did not expect to find in the daily newspapers anything about God or what belonged to Him, but he would ask them did they find it anywhere else? Did they find it in the lives of men and women? No; there were hundreds of thousands who never gave to Almighty God from one week's end to another one thought except to curse Him. Against that spirit of the neglect of God He wished to warn them. He reminded his hearers that they owed everything, both in the spiritual and temporal order, to Almighty God, and urged upon them the duty of showing their gratitude to Him by loyal and faithful service."

LOCAL NOTES AND REMARKS.

PASTOR AND FASHIONERS.—Every since the return of the pastor of St. Patrick's parish to his post of duty, after a long vacation ordered by his medical adviser, there have been many earnest expressions of thankfulness heard in all circles of the parishioners of St. Patrick's that their zealous spiritual guide had been sufficiently restored in health to resume the direction of the parish. It did not surprise us, therefore, when we were informed that on Tuesday evening Irish Catholics had assembled in the palatial quarters of the Knights of Columbus with a view of making arrangements to present Father Quinlivan with an address of congratulation on his return to his parish.

A.O.H. TO PARADE.—The various divisions and Hibernian Knights of the Ancient Order of Hibernians will assemble at their hall 2042 Notre Dame street, on Sunday, 17th inst., at 2 p.m., for their annual parade, and proceed to St. Patrick's Church, where religious services will be held in memory of the Manchester martyrs.

THE COMMITTEE working for the success of the Dominion Convention to be held in our city within the next few days, were rejoiced when word was flashed across the wires from headquarters that Mrs. Lenora M. Lake, vice-president of the United States of America Catholic Total Abstinence Society, was to visit Montreal, says a correspondent. Mrs. Lake is a woman of strong personality, whole-souled and broad-minded. She rouses great enthusiasm wherever she speaks. Mrs. Lake will be the guest of Mrs. (Hon.) James McShane during her stay in Montreal.

EX-ALD. WM. FARRELL.—Some few days ago Mr. William Farrell, former alderman for the Centre Ward, and now member of the Harbour Commission, one of this city's leading merchants, was stricken with a most serious illness. For some time his condition was a cause of grave anxiety, and even his re-

THE MAYORALTY.

Mayor Prefontaine is positively out for a third term of two years. So far we have been calculating on the possibility of such an event; now we have his own assertion—"Yes, you can state definitely that I shall be a candidate again in February for the mayoralty." Not a very enviable position for a chief magistrate to occupy. He wants to break the record—no break the unwritten compact. As far as his candidature is concerned we can now talk with certainty; and we trust that before another issue of our paper, we will be in a position to talk just as certainly about his opponent. "Now's the day and now's the hour." The Irish Catholic element cannot afford to let any time pass; we must not allow "the grass to grow under our feet." We feel that the decisive moment is at hand. If we hesitate or delay we merely court defeat, and defeat, in this case, means the setting up of a kind of municipal imperialism.

There are various interests at stake on this occasion, but we will merely indicate two points that cannot be overlooked. It has been the privilege of the three important sections of the citizens of Montreal, all through the past to select their candidates for civic representation, and they have always resented any attempt, on the part of the aspiring, to shove themselves forward unsolicited. In the present instance Mr. Prefontaine takes upon himself to declare his own candidature for an extraordinary term of the mayoralty. If such a course is to be allowed to be taken with the silent concurrence of the public, we need not expect, in future, to find the electors of this city in full possession of their prerogatives.

In the second place, we concede to the French-Canadians the power, in virtue of their great majority, of electing whomsoever they please. But we also know how jealously they have guarded the rights of the minorities and extended fair representation to those who have deep-seated interests in the community while not possessing the numerical strength of the majority. We fully appreciate the fact that the French-Canadian element can sway the civic destinies of Montreal at will. Consequently, we are confident that they will be the first to insist on the two minorities having, at least, a fair degree of representation. It is our firm belief that the great bulk of the French-Canadian people will not hazard the antagonism of their friends, neighbors and fellow-citizens, even to gratify Mr. Prefontaine's over-weening ambition. They have it in their hands to establish that harmony and mutual respect so much desired in a mixed country like this and so loudly preached by all who have the interests of our city at heart.

covery was despaired of. As we go to press we learn, with pleasure, that an improvement has taken place, and that there are still hopes of his recovery. Needless to say that all who know Mr. Farrell, and his friends are legion, will feel greatly relieved by this news. It is to be hoped that the improvement will be rapid and complete.

ST. MARY'S WARD.—A correspondent writes—Mr. James Morley, of Delorimier Avenue, has been wanted on by a number of the electors of St. Mary's Ward, amongst whom were French-Canadians, asking him to come forward in opposition to Alderman Chénais. It is thought, if Mr. Morley decides to come forward he will have a very good chance of being elected.

ST. LOUIS WARD.—It is said that some electors of St. Louis Ward are circulating a requisition in favor of Mr. Daniel Furlong, well known in business circles in the upper section of the ward.

THE NEW ORGAN AT THE GESU.

On Thursday evening next, eve of St. Cecilia's Day, the grand new organ in the Church of the Gesu will be inaugurated by Mr. Gaston M. Dethier, organist of St. Francis Xavier Church, New York. That Mr. Dethier is an artist of acknowledged rank may be easily seen by a glance at the following comments of the American press.

"Buffalo Herald": "Three of the finest recitals heard in the Temple of Music during the entire series, thus far, were given last week by Gaston M. Dethier, organist of St. Francis Xavier's Church, New York. Mr. Dethier ranks among the very best organists in the country, and his reputation is by no means over-rated. His technique is all sufficient, but the listener scarcely thinks of it, for it is but the means to the end. His beautiful coloring, his satisfying phrase, his poetic interpretations, these are what especially characterize his playing, and raise him to the high level of the master of the organ."

"The Pittsburg Post," Sept. 28: "With a voice ranging from the mellow tones of the distant dripping of a crystal fountain, at one moment filling every nook and corner of the great edifice and reaching up into the great vaulted ceiling, the next moment dying away into the dim and mysterious recesses beyond the confines of the great building, this magnificent new \$20,000 organ donated by Andrew Carnegie to St. Paul's Cathedral was formally inaugurated into its service last evening. The great cathedral was crowded. The assembly was brilliant, as music lovers and especially lovers of organ music were present in large numbers, while the members of the large congregation came full of expectant pleasure."

"The selections were from the greatest masters. They were rendered by Gaston M. Dethier, the organist of St. Xavier's Church of West Sixteenth street, New York, a comparatively young man, who now occupies a prominent position in the musical world, and by many is considered one of the greatest living organists. His perfect command of so great an instrument as the one now installed in the cathedral demonstrated his ability better than all other testimonials. The programme was arranged for the purpose of bringing out the various distinctive features of the organ. Mr. Dethier's own organ compositions were conspicuous in the numbers, and among them were some notably beautiful ones."

"The Bridgeport Standard," October 18: "A most remarkable exhibition of organ playing was given last evening at the opening recital, at St. Mary's Church, by Gaston M. Dethier, organist of St. Francis Xavier's Church, New York city. 'It is difficult to attempt a description of the work of this modest appearing young man without using language that many persons would regard as highly extravagant if not hyperbolic. Yet, superlatives are all that seem fitting as memory recalls the never-before-heard rapidity of finger movement, combined with as pure and perfect a legato. The kaleidoscopic changes in registration producing a marvelous variety of colored-tone pictures without pause or apparent effort; the smooth, expressive pedal-work; the ease with which this master toyed and played with the greatest of all instruments, even as an artistic violinist would toy and play with his violin; and actually like him, playing with a pathos and expression touching and sweeping every emotion of the human heart. 'Those who were present may congratulate themselves in having had the privilege of listening to one of the greatest masters of the organ of the modern world has produced.'"

REV. CURE PRIMEAU.

One of the best and most widely known members of our clergy is the Rev. Cure Primeau, the venerable pastor of Boucherville. It was with deep regret that we learned, to-day, of his serious illness. While saying Mass on last Thursday, Father Primeau was stricken with partial paralysis. He, however, succeeded, in completing the Mass, after which he had to be removed to his bed, where he has since remained in a critical condition. He is, in his seventy-first year, and has been in charge of Boucherville parish since 1877. Recently he was created an honorary canon of the archdiocese in recognition of his eminent services to the Church. We sincerely hope that no fatal results will follow this unexpected attack, and that he may be spared for years to come to continue all his good work.

On Wednesday men of this city... The following in the career of Ireland... When Charles S. augmented his attacks upon the usages of the British among the young... When John E. Rodri ranks as the foren House of Common at that time only had gone through suit College of Kildare, being the his class, entered quated from that university.

His intellectual in later years dra verty of Cambric highly prized by lish institutions, th invited to lecture rical classes of the lectual circles in know no prouder that Mr. Redmond ed the question of ment before the De Cambridge Unive though he faced a his arguments were convincing that ad address the Union jority voted in fav for Ireland. The in without its effect of the Home Rule Bill Commons.

When Redmond to St. Stephen's in 18 garded as one of young men who ever House; he was welc arms by all sections of English social at once spread in his foning himself after starn leader, Farrell from the magnetism cal blandishments, came a favorite most resolute, impl asperating Irish lead England ever had to

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Directory.

WOMEN'S AUXILIARY. Di- Organized Oct. 10th. Meetings held on 1st day of each month, at 4 p.m. Sunday, at 5 p.m. Miss...

S COURT. C. O. P. Second and Fourth P. Meetings held on 1st day of each month...

SOCIETY.—Estab- 6th, 1856, incorporated 1864. Meets in hall, 92 St. Alexan- der street, Monday of the week...

WOMEN'S SOCIETY. Meets on Wednesday at 8:30 North Dame St. Officers: Alex- ander, M.P., Presi- dent...

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Our Boys and Girls

"MOTHER WILL WORRY." — A good test of a boy's manliness is the way he treats his mother. As a rule, this best of earthly friends will cheerfully endure any sacrifice for sake of her boy, and the only reward she seeks is her boy's happiness. A little thoughtfulness and attention on his part will fill her heart with delight. The lad who is mentioned here ought to have many imitators. Don't worry mother, boys!

There were many glances at his mother's nerves, and whims, and the old-midishness, but the boy was firm; he would not give anxiety to his mother. She was making great exertions to give them all an education at a college near by, and the noble fellows appreciated her efforts. Their greatest pleasure in any success was the joy of "telling mother;" their best recreation after hard study was a walk with mother. Whenever she was obliged to go to the store or market one of the boys, usually the youngest, was by her side, carrying her bundles, waiting upon her into the cars and finding his pleasure in watching her happy face. The college boys dubbed the three sons, "The Mother's Knights." It was a title to be proud of, and it would not be a bad idea to start an order among boys with some such name. The lad who was afraid of making his mother worry was the leading scholar in his class, fond of sport, and a live boy generally, and bids fair to recompense all his mother's care by his successes. He is too manly to come to grief at a moment's pain. Happy the mother of such a boy.

REGULARITY.—Many a girl is only regular in her irregularity; she dawdles systematically; comes too late to meals, arrives at Church, when Mass is nearly over, is still asleep when she ought to have been at work long ago, is at work when it is time to be in bed. In this way all her occupations get into confusion, and everyone who has to do with her is put out. Girls who never keep time seldom succeed in life, the world leaves them on one side. Do not put off till evening what you can and ought to do in the morning; if you want a walk, but it is not necessary for you to go out, wait for a more convenient time. Do not delay to the last what ought to come first. Have a proper time for eating and drinking, sleeping and rising, going out and coming home, praying and working;—by this means a great deal of time is saved.

TOLD THE TRUTH.—"I don't know that you will be able to do much with him," said a father to the principal of a school, to whom he had brought his son as a pupil, "he is so full of mischief." "Does he tell the truth?" asked the principal. "Can I always depend upon his word?" "Oh, yes," said the father, "he is honest. He will tell the truth even when it is against himself. You may depend upon that." "Then you can manage him," said the principal. "He will make a manly man." And he did.

GABRIEL'S FRIEND.—Many years ago—so many that all those of whom I am going to tell you, have long since fallen asleep—there lived, in a country on the other side of the world, a boy whose name was Gabriel. And this boy with this beautiful name, which seemed to those who knew him a sort of mockery—was ugly and stupid and shy. His light blue eyes looked out from under a thatch of brilliant red hair. His large mouth—his nose, his ears, his hands, his feet, were all ugly, and he knew it; and was sorry for it somewhere deep down in his honest heart, just as he was sorry for being blundering and awkward and slow. He had upon all this wide earth not a single friend. All his life he had been laughed at or ignored; he knew of no different existence, and he accepted his destiny without complaint. But, had he only known it, he possessed a friend who gave no thought to his ugliness, but looked into his soul and found it beautiful. And this friend saw that his heart was ever gentle and loving, as well as very lonely; and he had compassion on him, sending him in His own mysterious way another friend. It is the story of this poor boy that I am going to tell you; perhaps it is only a legend; but it is true.

Gabriel had never known his mother. From babyhood he stood apart from other happier children, who had mothers who believed in them, and cared for them, and loved them. Poor, forlorn Gabriel, who had never been any one who loved him or believed in him; no one to notice the tears in his wistful eyes, or to comfort the ache in his lonely heart. Of his father he remembered very little, except that he had been absent and stern; for when his ship was lost at sea, Gabriel was only five years old. The people with whom he lived sent him to school, where he toiled and labored with such sweet, unfeeling patience that he was the parish old master's heart. When he

was thirteen, and old enough to work in one of the many vineyards that covered the sunny hillsides, he left school; and it was then he received the first words of praise that had ever been bestowed upon him. As the boys bade the master good bye, he laid his hand on Gabriel's shoulder, and said: "You've all been good, but Gabriel is the best of you all." And Gabriel laid his hand down on the old battered desk and sobbed. Of his life in the vineyards there is not much to tell. He worked faithfully and well, but slowly. He was silent, because no one spoke to him except to jest; and he was lonely. The boys who worked around him, quicker and brighter than he, never asked him to join in their games; and while the air rang with their shouts and laughter, he quietly wandered off to the woods and watched the tiny squirrels and listened to the birds singing in the trees. One Sunday, as he came into the little churchyard from the woods, he heard the voice of the priest through the open windows of the church, and stood still for a moment to listen. "I beg of you, pray for the souls in Purgatory. Pray for some one soul—for the soul nearest Heaven; for the soul sunk deepest in sin; for the soul that has no friend." Gabriel started, and a light sprang into his eyes. The rich, full voice went on: "The soul for whom there are none to pray." That was all. The boy turned and softly entered the church. He sank upon his knees in the quiet gathering dusk. "For the soul that has no friend." He had found another soul as lonely as himself, and neither should ever be lonely again. From that day he was changed. The world seemed a beautiful, happy place, because now at least, he could say in his heart: "I have a friend!" Every night and morning, and many, many times during the day, remembering this with a start of joy he would say: "O God, have mercy on the soul for whom there are none to pray!" And as time went on this friend became part of his life, and Gabriel was happy.—Young Messenger.

A LESSON IN COURTESY.—We hear on all sides the complaint that the young people of to-day are not taught to be courteous and respectful to their elders, but are inclined to feel themselves of quite as much importance. I saw to-day a pretty contradiction to this assertion. On a crowded car I noticed a young girl holding in her lap a big bundle. Her face, though youthful, bore the stamp of those who toil, and her mouth had a little tired drop at the corners. Two smart-looking young women entered the car, and were offered seats by men who rose with alacrity to serve youth and beauty. An old woman, pinched and poor looking, entered next. She was not very sure-footed, and clung uncertainly to a strap. Every mother's son on that car became engrossed in a paper or his thoughts, and only gave the woman a furtive glance as she lurched with the swaying car. Just then the sweet-faced girl with the big bundle caught sight of the old woman, gave her a sympathetic look and, taking her by the arm, helped her carefully into her seat. The men looked, I thought, a bit uncomfortable, and ducked a little more out of sight behind their papers. When we see little acts of courtesy like this we need not wall too loudly that the feeling of respect for age is in danger of extinction.

Household Notes

NERVOUS WOMEN.—A practical hint or two may be useful to those who have no appetite or desire for food and yet ought to take it. Have nothing to do with the choice, preparation or service of your meals. If you have a fancy for something tell the household purveyor, but let it come to you unexpected. The woman who orders a dinner has eaten it twice. Is it any wonder she has no appetite for a third course of it? A radical change in the hours of meals will sometimes help to provoke appetite, such as taking the chief meal of the day an hour earlier or later or transferring it from midday to evening or vice versa.

To rest before meals so as to come fresh and untired to table is a great help to weak digestion. In cases where it is almost impossible for the patient to take food for herself she will often take enough without trouble if she is actually fed by another person.

HOUSEWORK.—Don't discourage the girls when they are learning housework by confining them too closely to the proscribed methods, says a writer in the Philadelphia "Times." Let them introduce new systems in the kitchen if they like. Let them do as they will, so long as they do it thoroughly. Don't think that because you were taught to iron pillow slips on one wrong side they must necessarily do so, too.

Often the girls go out more than the mothers do, and in visiting the

various homes among their girl friends they have an opportunity of learning how other people work. Many of our daughters leave home and seek employment in mills and stores—in fact, any work that is offered at small compensation rather than stay at home when they must go through the dull routine of housework.

If the home work were managed so as to give each member of the family time for the development of dormant taste and talents, fewer girls would leave the comfortable homes and the privileges which they might enjoy under the parental roof for the monotonous life in store or factory.

The girls should be taught very early in their lives that housework is not so unpleasant as it is often pictured, and if they are allowed to experiment and use their own judgment to a certain extent, even when they are quite young, they will soon learn to take satisfaction in the results of their experiments that will make them see that pleasant work of their work. They will discover later that our happy home makers are those who know how a home must be run; and even if they need not do the actual work they will know how it should be done and how to superintend it.

ONE CENT CATHOLICS.—According to American Catholic changes there is a well known priest in New York who has his opinion of what he calls "one-cent Catholics." He does not hesitate to express himself on the subject with force and frequency. "People come and congratulate me on the beautiful and inspiring music they hear every Sunday," he remarked in a recent sermon. "Or they speak of the fine paintings, or the atmosphere, or the preaching. A very material point of view? Certainly. But since we have descended to materialities, how much do you suppose they contribute to show their appreciation of the music, to buy the paintings, to keep up the 'atmosphere,' to support the preacher? One cent. They are one-cent Catholics, and you may be quite sure that their hearts will never do any more for God than their hands do for the upbuilding of His visible church." The following statement of facts follows out the same line of thought. It is not from the priest just quoted, but it is so like him that it is worth a moment's attention. It is from a paper published by a parish in Pittsburg.

"You cannot get your shoes shined for one cent. You cannot ride a block on a street car for one cent. You cannot send a letter to your friend for one cent. You cannot buy your dog his dinner for one cent. One cent will not purchase the poorest cigar for one cent. The smallest coin you can give a street beggar is one cent. How long could you sit in a free concert hall if you offered one cent? And if you gave one cent to a child in a hospital, or one who had met with severe accident, would you not feel mean and contemptible?" "Provided that you attend church regularly, dropping one faithful cent every Sunday, it would take you two years to contribute \$1. A cheap seat in a theatre for one evening would cost you one year's church offering.

"And yet, there are people who sail into church as though they own it, occupy a seat they pay no rent for, flop on their knees and ask the Lord to bless them with good health, and to give them anything from a row of flats to a steamship line, and when the plate comes around piously drop in one cent. "When you are ill to death you expect the priest to visit you at any hour, night or day, storm or shine. You want him to baptize and marry your children, offer Mass for your dead, to help you in every need. You come to church and slip a miserable one-cent coin into the plate. "Do not be mean nor teach your children to be mean. If you give them one cent to offer in church when they are young, they will grow up with the notion that one cent is the standard sum to contribute to the support of the church."

A MISCALOUS ESCAPE. A mine worker in Greenburg, Pa., last week, fell 265 feet down a coal shaft and lives to tell his thrilling experience. More remarkable still, the man is only bruised. Not a bone is broken. The miner's name is Joseph Bolinski. He is employed at the Jamison Works. While standing at the top of a shaft he tried to step into the car, missed it, and plunged headlong down the hole. The man bounded from side to side, turning completely over several times, and landed on his back at the bottom.

MONEY ALL OVER HIS HOUSE. A money grubbing bachelor, aged 65 years, died suddenly in New York City, last week. Coroner Smith made an investigation and held an inquest. He surprised the residents by discovering that deceased, instead of being a very poor man, as every one thought, had a comfortable fortune, a large part of which was stored in many parts of the little house in which he lived alone. The money was all over the house. It was found in bureau drawers, in boxes, and stored away in closets and pantries. The total sum found in the house was \$3,854.54. It was mostly in bills, although about \$115 was in gold and silver. In a bank book of the New York Savings Bank was entered the sum of \$3,000. A bank book of the Third Avenue Savings Bank showed

a balance of \$678.75. A bank book of the Greenwich Savings Bank showed a balance of nearly \$3,000. The total sum in cash and in the banks is \$10,033.19. The money in hand bank books have been turned over to the County Treasurer.

An Evening In Chamblay.

(Continued from Page Six.)

"What does she mean?" he muttered, as she departed. "Does she know? But no, she cannot; it must be some surmise gathered from expressions of my daughter in her delirious state." In accordance with my promise, I had called daily during the attendance of the Indian woman, who found opportunity, from time to time, to explain to me the circumstances attending the rescue of the Lightfoot.

The Indians, by whom he was greatly beloved, supposed, when they saw his vessel go down, that he was lost, as they knew him to have been badly wounded. A solitary Indian from another detachment was a witness of the catastrophe while he was guiding his canoe in a direction opposite to that of the encampment, and on the other side of the scene of action. He dashed at once with his frail bark into the midst of the affray, to render assistance, if possible, to any who might have escaped from the ill-fated vessel. While he was watching, to his great joy he saw the young officer rise to the surface, and was able to seize and draw him into the canoe. As he was passing to the shore, he was noticed by the father of the officer's betrothed, and the nature of his prize discovered. A volley of musketry was immediately directed upon the canoe, and the Indian received a mortal wound. He was so near the shore that he was rescued by his party, but died soon after landing.

I told her that I had heard the remainder of the story from the missionary at the wigwam. She then informed me that, after she came to take charge of the maiden, as soon as her patient became sufficiently conscious to realize her critical condition; she had implored so piously that the priest might be sent for that it was impossible to refuse. What he came—privately, of course, for it was too well known that her father would never consent to such a visit—she entreated permission to profess the Catholic faith without delay. After some hesitation, the priest consented when he found her well instructed in its great and important truths, heard her confession, her solemn profession of faith, and administered conditional baptism, following the rite by the consulting an transcending gift which is at once the life and nourishment of the Catholic soul and the sun of the Catholic firmament.

The squaw dreaded the violence of her father when he should discover what had transpired, and enjoined it upon me to shield the victim, if possible, from the storm of his wrath. Alas! she little dreamed how powerless I should prove in such a conflict.

Before the strength of the invalid was established, that discovery was made. I had known much of the unreasoning bigotry and black animosity which was cherished by the Orange faction against Catholics; but I was still wholly unprepared for his savage outbreak. He heaped curses upon his daughter's head, and poured forth the most bitter and execrable imprecations that she had been permitted to live only to bring such hopeless disgrace upon his gray hairs.

Despite the mother's tears and prayers, he ordered her from the house, and forbade her ever to return or to call him father again. Once more did old Honey Bee come to the rescue of her protégée. Her affectionate fears had made her vigilant, and when the maiden was driven from her father's house, she was received and conducted to a wigwam which had been carefully prepared for her reception. Here she was served with the most tender assiduity until able to be removed to Montreal, whither her kind nurse attended her, and she entered at once upon her novitiate in a convent there.

The day after her departure, I also took my leave of that part of the country, and, proceeding to a distant city, entered the ecclesiastical state. In due time, I was ordained to the new office of ministering to spiritual instead of physical ills, my vocation to which was clearly made known to me by that death-bed in the wilderness.

And now that I have related to you how the Protestant doctor became a Catholic priest, I must ask, in my turn, how it happened that you and your family became Catholics.

"The story is soon told," we replied. "Very probably our attention might never have been called to the subject but for a great affliction which was laid upon us in the suffering of our only and tenderly cherished daughter. She was blessed with rosy health until her tenth year, and a merrier little sprite she never shone upon.

"Suddenly disease in its most painful and hopeless form fastened itself upon her, and while sinking under its oppressive weight, she fell more and more deeply day by day, with a thoughtfulness rapidly mastered by suffering, the necessity for such aid and support as Protestantism failed to furnish. It was, humbly speaking, by a mere accident that she discovered where it might be found.

"During an interval between the paroxysms of the disease, and a little more than a year after the first

attack, a missionary priest visited our place, and her Catholic nurse obtained our permission to take her to the house of a neighbor where Mass was to be celebrated.

"She was deeply impressed with what she saw, and the fervent address of that devoted and saintly priest melted her young heart. She obtained from him a catechism and some books of devotion. From that time her conviction grew and strengthened, that here was the healing balm her wounded spirit so much needed. After long persuasion and many entreaties, we gave our reluctant consent that she might avail herself of its benefits by making profession of the Catholic faith. To the sustaining power of its holy influences we owe it that her life, from which every earthly hope had been stricken, was made thenceforth so happy and cheerful as to shed perpetual sunshine over her home and its neighborhood.

"By degrees she drew us, at first unwillingly, and at length irresistibly, to the consideration of Catholicism. Through the grace of God operating upon these considerations, our whole family, old and young, were soon united within the peaceful enclosure of the 'household of faith.'

"When the work of our dear little missionary was thus happily accomplished, she was removed from the home for which she had been the means of procuring such priceless blessings, to that other and better home, the joys of which may not even be imagined here. With grateful hearts we have proved and realized that for those whom God sorely afflicts his bountiful hand also produces great and abundant consolations."—The Guidon Magazine.

A Modern Scourge.

NO MORE TO BE DREADED THAN AN OUTBREAK OF SMALLPOX. No Epidemic in the Last Quarter of a Century Has Carried Off as Many People as Annually Fall Victims to Consumption.

L'Avenir du Nord, St. Jerome, Que. Throughout Canada much alarm has been felt during the past few months at the outbreak of smallpox that has occurred in various localities and thousands of dollars have been expended—and rightly so—in suppressing it. And yet year in and year out this country suffers from a plague that claims more victims annually than have been carried off by any epidemic during the past quarter of a century. Consumption—the great white plague of the north—is more to be dreaded than any epidemic. Its victims throughout Canada are numbered by the thousands annually, and through its ravages bright young lives in every clime are brought to an untimely end. Why? There are two reasons, the insidious character of the disease, and the all too prevalent belief that those who inherit weak lungs are foredoomed to an early grave, and that the most that can be done is to give the loved ones temporary relief in the journey towards the grave. This is a great mistake. Medical science now knows that consumption, when it has not reached an acute stage, is curable. But better still, it is preventable. Sufferers from weak lungs who will clothe themselves properly, who will keep the blood rich and red, not only need not dread consumption, but will ultimately become healthy, robust people. Among those upon whom consumption had fastened its fangs, and who have proved the disease is curable, is Mr. Ildege St. George, of St. Jerome, Que. His wife, a reporter of "L'Avenir du Nord," will be of interest to our sufferers. Mr. St. George says: "Up to the age of fifteen years I had always enjoyed the best of health, but at that age I became greatly run down, lost color, suffered constantly from headaches and pains in the sides; my appetite left me and I became very weak. For upwards of three years—though I was having medical treatment—the trouble went on. Then I was attacked by a cough, and was told that I was in consumption. Then the doctor who was attending me ordered me to the Laurentian Mountains in the hope that the change of air would benefit me. I remained there for some time, but did not improve, and returned home feeling that I had not much longer to live. It was then that my parents decided that I should use Dr. Williams' Pink Pills, and I began taking them. After using several boxes my appetite began to return, and this seemed to mark the change which brought about my recovery, for with the improved appetite came gradual but surely increasing strength. I continued the use of the pills, and daily felt the weakness that had threatened to end my life disappear, until finally I was again enjoying good health, and now, as those who know me can see, I show no trace of the illness I passed through. I believe Dr. Williams' Pink Pills saved my life, and I hope my statement will induce similar sufferers to try them."

Dr. Williams' Pink Pills make new, rich, red blood. With every dose the blood is strengthened, the quantity increased, and thus the patient is enabled not only to resist the further inroad of disease, but is soon restored to active health and strength. If you are ill, or weak, or suffering from any disease, take Dr. Williams' Pink Pills at once and they will soon make you well. These pills are sold by all dealers in medicine, or will be sent post paid at \$2.50 a box of six boxes for \$12.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

"John," said she, "do you think you can afford a new gown for me?" He looked at her sharply. "Have you ordered it?" he asked. "Yes." "Then," he said with a sigh of resignation, "I can afford it."

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CATHOLICITY IN SCOTLAND.

Continued From Page One.

The Bishop of the Highlands, Bishop John Chisholm, accordingly began to collect funds for a new seminary, and purchased a site in the island of Lismore, with a good substantial house, which cost £4,960. It is closely connected with the names of the two brothers, bishops John and Aeneas Chisholm, but, like Aquhorthies, its existence was not long enough to create a history and a tradition, and the students of both colleges were transferred to Blair, where the combined college for all Scotland was established by the princely munificence of Mr. Menzies, of Pitlochie, who, in 1827, made over in free gift the estate of Blair, with mansion house and gardens. In the first year at Aquhorthies Bishop Hay informed them that there were twenty-one students. In 1829, when Mr. Badenoch conducted the students to their new home on the banks of the Dee, he brought thirty-one boys with him. When he (the right rev. preacher) entered the college as a student, in 1848, there were forty-five students; several of whom had taken refuge in their old Alma Mater from the storm of the French Revolution. The memory of the students of Scanlan has almost passed away, but with Aquhorthies and its inmates they were more familiar. The names of Dr. M'Pherson and Dr. Strain, the latter of whom was the first Archbishop of Edinburgh; Bishop Kyle, upon whose worthy shoulders fell the mantle of Bishop Hay, Fathers Donald Carmichael and James Sharp, the procurators, the Rev. John Sharp, who may be called the first rector of Blair; that grand old priest, the Rev. Charles Gordon, of Aberdeen, Monsignor James Clapperton, whose name was the first in the college books of Blair College, and who but a few short weeks ago looked forward with great interest to the present with them that day, but was not permitted to see the rising walls of the new wing and the college tower, with which he wished his name connected as a generous benefactor—these names, and many more of old Aquhorthies boys, rise before them that day. How they would have rejoiced to see the days that they had seen and rejoiced in the fruits of the seed which they had sown in toil and hardships, in prudence and foresight, in Blair—and Blair—dear old Blair!—so closely connected with the history of the Catholic Church in Scotland since its opening in 1829! Almost every Scottish priest in the country since that time had passed through its portals. What a hallowed tradition had grown round it. How many life-long friendships had commenced within its walls, how the cares and toils of mission life had been softened and melted by the old associations and the old memories. Many names rose before them that day, to you, my fellow-priests (continued the bishop); as you sit in these beautifully-carved stalls perhaps a little feeling of envy might be natural enough that such things were not in your days. But do you not look back upon the old chapel, with its plain row of seats, with feelings akin to those of Bishop Hay when he left the rude surroundings of Scanlan—the old chapel, with its associations of days of innocence, and the many prayers and favors you received there in prayer, in preparation for the life before you as

came a musician under his father, Joseph L. Schmitz, beginning his career as a drummer boy in a theatre where his father was leader. His wife was Miss Carrie Julia A. Driscoll, of Watsonville, Cal., and he has three children.

The Mayor-elect had never before been in politics, but from the beginning of the campaign he showed a knowledge of local conditions and municipal affairs that comes only to those who feel a keen interest in the city's well-being. In National politics he is a Republican. He has been connected with union labor for sixteen years. For four years he was secretary of the Musicians' Union, is now president of that body, and was a delegate to the old Labor Council. He was president of the Musical Fund Society, a charitable organization, founded in 1883, by his father and others.

MILITARY STREET SCANDALS

At the usual weekly meeting of the Inns Quay Ward branch of the United Irish League, Dublin, the following important letter was read from His Grace the Archbishop of Dublin, in reply to a resolution of the branch calling on the civil and military authorities to take steps to put a stop to the scandalous obstructions of the principal thoroughfares of the city on Sundays and other evenings by soldiers and their female companions:

Dear Sir—I am glad to find that some protest is being made against the abuse to which your letter refers. I have but few opportunities of seeing anything of the state of our public thoroughfares in the city, but I have seen enough to satisfy me that, in the matter dealt with in your letter, what is asked to go on, apparently without check or control of any kind, is a disgrace to the authorities, whether civil or military, in whose hands it lies to remedy the daily newspaper press of this city could do a good deal towards making the continuance of the abuse impossible. I have just returned from the Continent, having spent a few weeks there, in the course of which I happened to pass through a number of garrison towns and cities in France, Austria, and Germany. In none of them was there to be witnessed anything in the nature of what is to be seen night after night in the slightest degree with the thoroughfares in Dublin. But in view of the countries I have named the army is maintained for military purposes, and the idea of soldiers being allowed to congregate in any particular thoroughfare, so as to interfere in the slightest degree with the freedom of the streets by the city, would be scouted as preposterous. You are at liberty to make any use you wish of this letter.

HEALTH OF HIS HOLINESS.

Even if the Holy Father were twice as ill and low-spirited as yellow journalists, atheist for sensation, state that he is, he would not doubt recover his health and good spirits by merely glancing at the columns of absurd nonsense which a section of the press publishes daily about the venerable Pontiff. Only the other day the Paris "Eclair" gravely announced that it had been decided at the Vatican, in view of Leo the Thirteenth's precarious condition, to elect a Vice-Pope, the present Pontiff being only allowed to retain a shadow of authority! And this startling piece of news had been communicated to it by an eminent prelate! Of all "canards" about the Pope which in my journalistic career I have ever come across, this is surely the most preposterous and ludicrous. It was my good fortune in Detroit to meet the professor Laponi, the Pope's physician, and I naturally availed myself of the opportunity to obtain some authentic information about the Holy Father's health. "You can say," said the venerable physician, "that the venerable Pontiff is at present as well as a man of his age can possibly be, and, in fact, I have even noticed a decided improvement in his condition since the debilitating heat of the summer has given way to the now enervating weather which we are now enjoying. His Holiness partakes of food with much better appetite, and the slight stomach trouble from which he was suffering during the hot summer months has now completely disappeared. As to the fainting fits and all the other alarming rumors, they are mere inventions. I am convinced," added Professor Laponi, "that Leo XIII. will not only be spared to celebrate his Pontifical Jubilee, but that he will survive many of those imaginative gentlemen of the press who are now so emphatically and delicately discussing the probability of his speedy demise."

If Professor Laponi's words needed confirmation, a glance at the list of eminent persons received in private audience by the Holy Father during the week would suffice to convince the most sceptical reader that a man who gives proofs of such extraordinary activity cannot be so very ill after all. Besides a long list of bishops and prelates, His Holiness received in solemn audience Prince Robert of Bavaria, who was accompanied by the Princess Gabrielle, his wife, and who afterwards called upon the Cardinal Secretary of State. It is stated in diplomatic circles that in the course of the audience Prince Robert announced to the Pontiff the impending resignation of his uncle, Emperor Prince Regent, and his approaching accession to the throne of Bavaria. Another important audience took place on Saturday, when the Holy Father received the Archbishop of Paris, Cardinal Richard, who had arrived on the preceding day from the French capital. It is not customary for prelates to be received by the Pope immediately on their arrival, a few days being always allowed to elapse, so that it

is argued that Cardinal Richard has come to Rome on exceptionally grave and urgent business. Although 82 years of age, Cardinal Richard is still in good health and extremely active. His Eminence intends to head a numerous deputation of French bishops who will come to Rome in March on the occasion of the Pope's Jubilee. A propos, I learn that Cardinal Respighi, Vicar-General and President of the International Committee for the Jubilee festivities, will present the Holy Father with a precious "Trigono," the gift of the whole Catholic world, to be used by the Pontiff during the ceremony of solemn thanksgiving which will take place in St. Peter's on Easter Sunday.—Correspondence, Liverpool Catholic Times.

NOTES FOR FARMERS.

In a trip through the fields of the Central Experimental Farm last week with Mr. J. H. Grisdale, Dominion agriculturalist, a number of interesting observations were made, says the Ottawa "Free Press." The most notable was in regard to methods of soil cultivation. There seems to be nothing so much neglected among farmers as attending to their fields between the crops. Throughout the country after the harvest is taken in the common method is to plow the land once before the next sowing. A quantity of manure is applied once in a number of years. This treatment is far from complete and is below the standard required if the most profitable results from farming is sought after.

One handsome field was noticed at the farm in the first year of a five year rotation. It was ploughed in the first week of August and during the next two months was cultivated regularly keeping down the growth of weeds. In September the soil was deeply ribbed, the furrows being 22 inches wide. While the surface is in this state a coat of manure will be applied. In the spring this will be mixed with the soil running a cultivator in the opposite direction to which the furrows run.

An experiment to learn the effects of fall plowing is under way. In a large field five acres has been ploughed while the rest will remain in sod until spring. Before the land is re-ploughed for some of the latest spring crops, a large crop of clover or grass will sometimes have grown which makes valuable manure when ploughed down. Of course, this is all lost with fall plowing. The five acres which have been already ploughed will show what is lost in this way. This is the only case where spring plowing may prove to be preferable. Mr. Grisdale recommends as much fall plowing as possible. During that season there is more time at a farmer's disposal and when the roots of grasses and weeds are under during the winter they will reach a decomposed state earlier and produce great richness in the soil.

In one field this year the clover crop sowed for fertilizing purposes was remarkably heavy and a herd of cattle were turned out to graze it down. The effect of this on the crop next year will be watched closely.

A very interesting test in clover fertilizing was begun this summer on a six acre plot. The whole field was seeded with clover and produced a luxuriant crop. Two acres were mowed down, and a large quantity of fodder housed, two acres were pastured and two left untouched. On the latter there is at present a heavy crop. The six acres will be mowed down and sown to learn the effect of the different treatments on the crops. In computing the yields allowances will be made for the value of the fodder and pasture of two of the plots.

Fertilizing land by manure and clover crops is found to be profitable at the Central Experimental Farm. It is the object to manure at least 40 acres of the farm each year. The total area is 200 acres so that 40 acres manured each year covers the whole farm in a five year rotation. During the first year of this rotation manure was not available at the farm to do the 40 acres. Lately there has been enough to do more. Every farmer may regulate the rotation as regards manure to suit his supply.

Following is the Experimental Farm five year rotation. First year pasture, ploughed in July or August and ribbed in the fall.

Second year, grain seeded with 10 pounds of clover per acre for a fertilizer.

Third year, roots or corn. This is the year the manure is supplied. The quantity is 15 tons per acre.

Fourth year, oats or barley seeded with clover and timothy, eight pounds and ten pounds respectively per acre.

Fifth year, hay which will bring it back to the pasture for the first year of the next rotation.

The turnips were placed in the root house on Tuesday. There will be about 400 tons of roots.

In raising the turnips experimental work was carried on. Heretofore the plan was to pull with one hand and cutting off the top with a knife was adopted. A plot was this season divided into three pieces.

An old cultivator with two knives attached was used to skim along cutting the roots off in the ground after the top had been taken off with a hoe. Another method was to cut the roots off with a hoe and then hoe out the turnip. The third piece was raised by the old method.

An account of the men's time while working at each piece was kept and the report as to the most profitable method will be made.

Clay carried into a root house is very destructive of the contents causing heating. All the earth should be removed. The plan of doing this at the Central Farm is by the use of a long slide made of slats to convey the turnips from the wagon to the cellars. There is no thought to be much gained by a wagon bottom of slats. It is computed that the field crop of turnips this year will not be much behind last year.

IRISH COLLEGES.—The "Daily News" draws attention to the fact that since the foundation of the Queen's College, Galway, in 1850, only 2,628 students have matriculated, and of these, only 1,104 were Catholics, although the college was established for Catholics, says the Belfast "Irish Weekly." During the fifty-one years of the existence of the college the sum of £53,000 has been expended on it, exclusive of

the marriage rate, a decline in the birth rate, an increase in the death rate, an increase in the emigration rate. While 18,853 births were recorded, 45,288 persons emigrated. The population was estimated at nearly 50,000 less in 1900 than in 1899.



The School Girl!

doesn't want a heavy, clumsy, awkward shoe.

But she should wear a shoe that'll keep her feet comfortable and dry, nevertheless.

We have that shoe.

It's a "LATEST" variety—not awkward—made from a very good quality of calf, water-proof; soles are double thick, with extension edge—a stylish and comfortable shoe—as full of wear as a shoe can be.

If your girl wears "OUR LATEST" her health will be better. They cost \$1.25 a pair.

If she wants something a little finer we can satisfy her wants in that line too; have several different styles of very fine shoes for \$1.50 and \$1.75 pair.

If it's a new style in tootwear, it's here. If it's here, it's here just as cheap as it is anywhere.

MANSFIELD, The Shoelst,
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There are less... of the immense... the Windsor Ha... of the welcome... Redmond, leader... tianentary Party... members, Messrs... O'Donnell.

President, Dor... bers of the execu... Irish National So... who were instrum... the distinguished... to this city, and... Irish national so... operated with the... deserve the hi... the striking... manner in which... programme was... enthusiasm manif... to prove that the... Home Rule is as... as the breasts of... It was a remarka... many senses; the... of a people battl... and legislative a... ing and appealing... the full enjoyment... tional self-govern... sioning the situat... from that which... to-day, was culcu... flood of new light... debated issue, and... patrics that might... remained dormant... The declaration of... to the absolute ur... party, and the un... all over Ireland, w... that applause wh... bounded satisfacti... of these prominent... tives has served t... lightning many a... died mind on the... Home Rule battle... into activity the... endeavor that alw... the Irish citizens... cannot refrain from... admiration for the... by men of various... ities, and in partic... Canadian fellow-cit... phatic and and... of Mr. Madore, M.P... the resolutions mov... Guerin, and second... F. Quinn, Q.C., mu... the visiting Irish... with delight. The... all its features, is... the sympathetic sp... exists between the d... of this great city... Doran, president of... Society, occupied... seated on his right... of the evening.

GLASGOW'S CITY GOVERNMENT.

From time to time one hears Utopian stories with regard to the city of Glasgow. A popular rumor goes abroad, once in a while, to the effect that the municipal enterprises pay the public taxes and thus relieve the public of any such duty. This is, of course, ridiculous. It is contrary to the spirit of this model municipal government, that Glasgow has taken over most of the public services which is usually furnished by corporations. It owns its water works, its street railway system, its gas and electric plants and many other services are furnished which are quite out of the ordinary. When a portion of the city begins to fall into decay through the shifting of business or lack of enterprise on the part of the property holders, the city buys up these places. Then old buildings are torn down and neat tenements with all modern improvements are erected. If the streets are narrow and there appears to be danger of overcrowding a section is torn out and a public park is created. Such tenements are rented to tenants at a very modest charge which will just about pay interest and keep the buildings in perpetual repair.

There are no street railway companies, gas or electric light companies with millions of dollars' worth of bonds and many more millions in watered stock, upon which the patronizing public must pay interest and dividends. Instead of collecting a 5-cent fare and applying the profits of operating the street railway system to payment of city taxes, the city charges half-penny fares and gives the citizens at large the full and immediate benefit. Taxes are charged about in the same proportion as in this country, although the system is somewhat different. A correspondent of "The Outlook" cites an example. He examined the tax certificates of a tenant in Glasgow, who occupied a flat of four rooms. In Glasgow the tax is based upon the rental value and in that case at least "the foreigner pays the tax," if the non-owning tenant may be called a foreigner.

This flat rented for \$160 a year, which represented the payment to the landlord. In addition the tenant had to pay a tax of \$24 a year. Of this amount \$3 was for school tax,

\$3 was for poor tax and \$18 was for the general municipal tax. In addition the city water rate was \$3 a year. It will be seen that the cost of the flat to the tenant averages about \$15.50 a month, exclusive of the very small water tax. Compared with the cost of rentals in Detroit the charge is extraordinarily cheap. In addition, the tenant has a half-penny car fare when he goes about the city. His gas and electric light bills are proportionately low. The municipal government gives him very clean streets, drinking water as ever being brought through a pipe, plenty of light and fresh air, for the city has strict sanitary regulations governing the plans of buildings, and plenty of fresh air. The general result is that while a dozen or more capitalists are deprived of the privilege of fattening their bank accounts off the public, through control of public utilities, the average citizen gets far more for his money and is happier than the average urban resident in consequence.

Residents of Glasgow are enthusiasts over the wonderful development of government in their city, for the good effects are apparent. Ancient rookeries which were once an eyesore are disappearing. The death rate has declined from somewhere about 22 per thousand per annum to 14 per thousand.

In spite of the fact that Glasgow is not favorably situated for salubrity it ranks above any city of open spaces and a world in public health, and it is probable that the citizens get more benefit for the money spent for public purposes than those of any other city in the world.—Detroit News-Tribune.

SAN FRANCISCO'S MAYOR.

One of the surprises during the recent American elections was the victory achieved by the Labor candidate in San Francisco who captured the mayoral chair. His name is Eugene W. Schmitz, and he is only thirty-seven years of age. An American journal gives the following brief sketch of his career:

Mr. Schmitz is thirty-seven years old, a Catholic, a native of San Francisco, and born of a German father and an Irish mother, both from the other side. He had a public school education, and be-

OBITUARY.

BISHOP CRANE.—A telegram just received from Australia conveys the sad news of the death of the Right Rev. Martin Crane, D.D., O.S.A., first Bishop of Sandhurst, and the doyen of the Australian Catholic Episcopate, says the London "Univers."

Bishop Crane, who came of a well-known Wexford family remarkable for the large number of sons and daughters it had given for generations to the service of God, had a long and eventful career, and at the hour of his demise had attained the ripe age of eighty.

At the time he was chosen by the Holy See to take up the duties of the newly-formed see of Sandhurst, which included, even as he includes, the famous gold-bearing district of Bendigo, he was Provincial of the Irish Augustinians. Consecrated by the late Cardinal Cullen, he immediately repaired to the scene of his future labors, and these, since his arrival in the early seventies, he has labored unceasingly in the interests of Holy Church. For upwards of twenty years he had as his Metropolitan another Augustinian, the Most Rev. Fr. Gould, the first Archbishop of Melbourne, a man of the highest culture and equal sanctity, whose work, more especially in connection with the grand cathedral of St. Patrick's, Melbourne, is still fresh in the memory of the Catholics of Australia. These two great Augustinian prelates, Gould and Crane, will be assuredly placed, when the history of the Catholic Church under the Southern Cross comes to be written, on the same plane with the two noble Benedictine Bishops, the Right Rev. Hugh Kelly, who accomplished so vast a work for God in the province of New South Wales.

Twenty years since, when undergoing an operation for cataract, Bishop Crane, to the great grief of his friends, his priests, and people, was rendered completely blind. Nevertheless, he was not daunted, however, by this terrible calamity, he still persisted in performing his work—preaching, administering Confirmation, etc. But in time he sought the help of a co-adjutor. To this post another Augustinian, the Right Rev. Dr. Rev. — was appointed, and now succeeds the deceased prelate.

Bishop Crane was widely known here in London, for at the time, the Augustinian house at Hoxton was established, he labored strenuously on its behalf. His many friends here and in Ireland will learn with deep regret of his demise, and will pray earnestly for his eternal welfare.—R.I.P.

CANON BAGSHAW.—Very Rev. Canon Bagshaw, D. D., died at Brighton a week ago. The deceased who had been in failing health for some time past, had ministered to the spiritual wants of the Catholics at Richmond for the long period of forty-four years, and previous to that he served as chaplain to the troops during the Crimea War. He was the author of several interesting works, notably "Catholic Sermons," "Skeleton Sermons," and "Conversations on the Blessed Sacrament," all of which had an enormous sale. May he rest in peace.

REV. FATHER O'BRIEN.—The Very Rev. Michael C. O'Brien, rector of St. Mary's Church, Bangor, Me., died on Tuesday, Nov. 12. His death was the result of heart disease.

Michael Charles O'Brien was born in County Kerry, near Killarney, Ireland, on Oct. 20, 1842. He received his early education and made his preliminary classical studies there under tutors and in schools. Coming to America in 1860, he landed in New York, and in the spring of 1861 entered St. Charles College, Maryland, where he remained until the following September, when he entered St. Mary's Seminary, Baltimore, to begin his course for the priesthood.

On Sept. 8, 1865, in the Cathedral at Portland, he was ordained by Bishop Bacon, being fourteen months under the canonical age. After his ordination, Father O'Brien remained for over a year at the Cathedral as assistant priest, being there at the time of the great fire of 1866, and performing good service at that time of disaster and general distress in Portland.—R.I.P.

THE LARGEST RETAIL FUR HOUSE IN THE WORLD.

No need to tell in detail what is here, for every garment in every style, every neckpiece of old sorts and new is here. Every rich and real fur is represented; and in such varied and original styles as will enthrall and delight all visitors who see them.

Chas. Desjardins & Co., 1533 to 1541 St. Catherine Street.

SIGNIFICANT FACTS.

The annual report of the Registrar-General for Ireland just issued shows four significant facts—A decline in

the marriage rate, a decline in the birth rate, an increase in the death rate, an increase in the emigration rate. While 18,853 births were recorded, 45,288 persons emigrated. The population was estimated at nearly 50,000 less in 1900 than in 1899.

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ADVERTISE.—Even religion needs advertising. The Paulists lately gave a non-Catholic mission in Milwaukee and one of them afterwards made this remark, says the "Catholic Columbian":

"It has frequently been said that to be successful, a non-Catholic mission ought necessarily to be preceded by a Catholic mission. But our mission in Milwaukee is proof positive to the contrary. What is required, however, is energetic work beforehand by pastor and people. Advertising is an essential. Never was any non-Catholic mission in the United States advertised so well."

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Good going Nov. 14th, 15th and 16th. Return until Nov. 23rd.

\$10.65 For the Round Trip

Further information and Pullman accommodation at CITY TICKET OFFICE, 141 St. James Street (at Main 4156, Windsor Station and Windsor Hotel).

THOMAS LIGGET is showing a new shipment of Carpets, Rugs and Curtains of exceptional merit. See the new effects.

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