





# 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 whale-ship 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 scoring away at 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 over.

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 remotest shanty in Canada's most northern limits to the most distant outpost of India, of Australia, or of South Africa. What a transformation from the days when Bianconi's stage-coaches were the astonishment of all Ireland and the envy of almost every nation in Europe. Yet, the swiftness of the engine careering over vast stretches of territory, or of ocean grey-hounds ploughing the ocean at twenty knots an hour, is as nothing compared to the automatic exactness with which the millions of daily letters are handled by the unnumbered postal employees in every land. A most amusing book could be written on the countless difficulties with which these postal clerks have to contend, and the problems which they are obliged to solve. In some large centres experts are engaged to decipher the addresses on badly written, or indelible envelopes, and, as a rule, they succeed. Not long since we knew of a case, in which a letter bearing the post-mark of Cork, Ireland, reached this city; it was

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, and 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 when required. 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 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 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 the Continent all parts of the royal household accounts, and all persons passing from parts to which the system prevailed, as well as on the private and confidential business of the Crown. Their payment was an important item in the royal household accounts, and all persons passing from parts to which the system prevailed, as well as on the private and confidential business of the Crown. Their payment was an important item in the royal household accounts, and all persons passing from parts to which the system prevailed, as well as on the private and confidential business of the Crown.

Now, this is an actual, a present, a real case, right here in Montreal. Here is a man who would make a model employee in any establishment yet to whom no person seems willing to give a day's work. In one case I found that a far less competent and far less willing man was taken on at \$1.25 per day, while this man, who was the first applicant, could do the work much more efficiently and would gladly accept one dollar. In there such a thing as a tramp, without being able to get a meal, nor work to buy one? When such is the actual case with one man, what must it not be with the hundreds who neither possess his qualifications, nor enjoy his reputation? Is it to be wondered at that so many become guilty of crimes in our midst?

If it had not been for the whale I never would have met this man, nor would I have had an opportunity of observing his peculiar case. The very thought of such a situation, makes one shudder. The winter coming on, clothing needed, fuel required, food imperative, work sought for, and none of all these to be had. In very truth it needs a strong faith to resist such temptations.

## 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 tale to tell, too, that you would be likely to overlook. I know it for a fact

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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 dregs of nervousness. It is all up with a man who allows his thoughts to dwell continually upon his confinement."

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**THE LIQUOR HABIT AND REIN.**

A Washington correspondent of an American daily journal tells the following sad story of the downfall of a young man who was traveling along the highway of prosperity. In a temperance way he was a member of the local hospital, a young man, until a few days ago a member of Congress, whose history is an impressive lesson of the curse of intemperance upon the power of the public sentiment against drunkenness among public men. He was a member from one of the greatest cities in this country. Young, of attractive personality, and of fine talents, he was welcomed in the House as a man of brilliant future. Unhappily, he became too fond of social enjoyments, gradually becoming unpleasantly prominent because of his convivial habits. Stories of the unpleasant impression he was creating were reported by his party colleagues to him. The local "boss" sent for him. He promised to reform, and for a time he kept his promise. But he fell again. A second warning was given him, with the significant threat that no party could afford to send a man to Congress who defied public sentiment by his drinking habits. There was again a brief gleam of reform, then another lapse.

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Louis Boire, J. T. Ledoux, G. Bernard, J. D. Vesina, Damien Lalonde, C. T. Jetté, Alfred Dubord, Eugene Martel, Adolphe Paquette, Maxime Fortier, Gustave Major, Norbert Marcotte, V. Carmel, Paul G. Martineau, Joseph Ledue, L. F. 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.

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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 bear 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-solder, 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.—Rumors have 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 aspirants, 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 been 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...

On Wednesday men of this city...

On Wednesday men of this city...

On Wednesday men of this city...

On Wednesday men of this city...

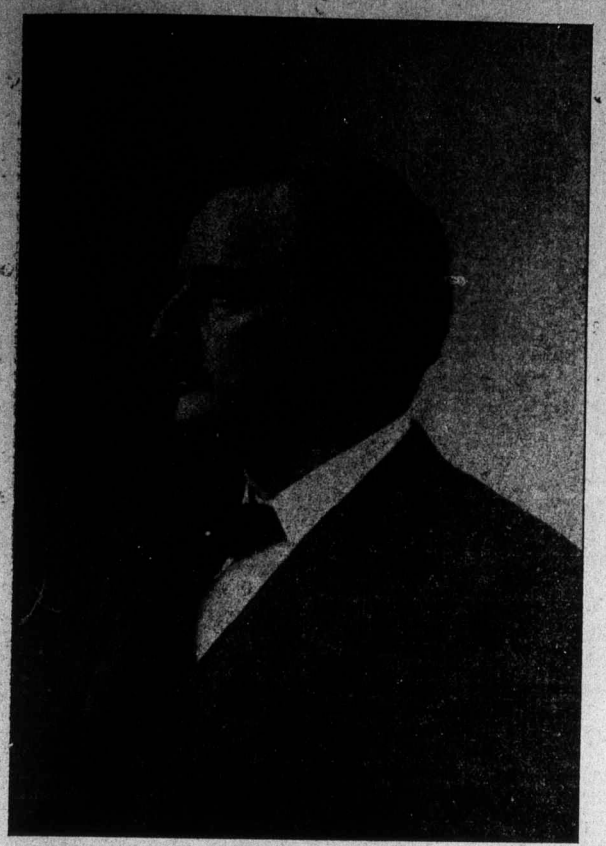
On Wednesday men of this city...

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On Wednesday men of this city...

# RECEPTION TO IRELAND'S CHAMPION.



MR. JOHN E. REDMOND, M.P.

On Wednesday evening next Irishmen of this city will have an opportunity of showing their appreciation of the patriotic work which Mr. John E. Redmond, M.P., Chairman of the Irish Parliamentary Party, has accomplished since his accession to the office, for the cause of unity in the ranks of Ireland's representatives in the British Parliament. Mr. Redmond will be accompanied by two colleagues—Messrs. McHugh and O'Donnell—whose names are now familiar to our readers, because they have been prominent in many ways in the battle for justice to Ireland. The reception, which will be held under the auspices of St. Patrick's Society, will take place in the Windsor Hall.

The following interesting sketch of the career of Ireland's great champion, which we take from a pamphlet, and which was published in the Boston "Globe" in 1896, will be read, we are sure, with much interest by our readers. The writer says: When Charles Stewart Parnell inaugurated his exciting and dramatic attacks upon the traditions and usages of the British Parliament, among the young chivalry of his nation who rushed to his standard was John E. Redmond, who to-day ranks as the foremost orator in the House of Commons. Redmond was at that time only twenty-three. He had gone through the historic Jesuit College of Clongowes Wood, Kildare, being the prize orator of his class, entered Trinity, and graduated from that famous Dublin university.

His intellectual attainments have in later years drawn from the University of Cambridge a distinction highly prized by that exclusive English institution, the honor of being invited to lecture before the historical classes of the university. Intellectual circles in Great Britain know no prouder distinction than that, Mr. Redmond in 1893 discussed the question of Irish self-government before the Debating Union of Cambridge University, and, although he faced a hostile audience, his arguments were so powerful and convincing that at the close of his address the Union by a large majority voted in favor of Home Rule for Ireland. The incident was not without its effect on the fortunes of the Home Rule Bill in the House of Commons.

When Redmond took his seat at St. Stephen's in 1891 he was regarded as one of the handsomest young men who ever appeared in the House; he was welcomed with open arms by all sections. The charms of English social attentions were at once spread in his path. But, fashioning himself after the grim and stern leader, Parnell, he held aloof from the magnanimity of English social blandishments, and soon became a favorite disciple of that most resolute, implacable, and exasperating Irish leader with whom England ever had to deal.

Redmond, like Parnell, came of good stock. His father and grandfather had represented their districts in Parliament. John Redmond was born in Wexford; Parnell, in the neighboring county of Wicklow. Redmond, though perhaps more Celtic

in appearance, soon acquired from a close study of his model the traits of self-repression, equipoise, and calm mastery over his impulses that made him one of the safest debaters and closest reasoners in the House, and one of the most effective speakers on the public platform that this remarkable era of Irish and English politics produced.

## THE QUESTION BOX

### At Non-Catholic Missions.

One of the most important and interesting features of a successful non-Catholic mission is the public answering each evening of the questions of non-Catholics through the medium of the question box. It is manifestly impossible to go over the whole field of Catholic doctrine, or to answer even the chief difficulties of an average non-Catholic audience, in a short course of doctrinal lectures, lasting but one or two weeks, especially as they are often arranged without any attempt at logical nexus. Much that an earnest seeker after truth desires to know will remain untouched. His point of view is not treated, his prejudices are not removed, his difficulties are not met, his questions are not answered; he may find the lecturer kindly, and his lectures entertaining, but he himself has not been helped on his road toward the truth of Christ's Gospel. Frequently, for example, he is an unbeliever who denies the existence of the supernatural, the possibility of miracles, the justice of eternal punishment, the divinity of Christ, etc., and surely such a one is not in a fit frame of mind to be benefited by ever so good a lecture on purgatory or the celibacy of the clergy.

The majority of our audiences is composed of men and women full of bred-in-the-bone prejudices, which completely bandage their eyes to the light of truth. Distorted views of history, false Reformation exegesis of New Testament texts, erroneous ideas of Catholic principles of faith and morality—these stand as a forest of difficulties in the way of the conquering army of truth, and must be cleared away by the pioneer of the question box.

No matter how brilliant or strong each lecture may be, no matter how complete and logical the expositions, our arguments will fall on deaf ears if a man is sullenly nursing his own private difficulties, and wondering why they are not met.

The question box meets this want according to the varying needs of each audience. It enables the lecturer to present many Catholic dogmas with their rational, historical, and scriptural proofs that would not be covered in his lecture course, and by refuting many of the old controverted lies and correcting many false impressions of our teaching he makes honest-minded men and women ashamed of their ignorance and hostility, and thus urges them perforce to further investigation and study.

Many non-Catholics will write letters or come to see you personally to thank you for your kindly treatment of their difficulties. You must pardon us, it is the constant burden of their story, "for our bitter opposition to all things Catholic. How could we think well of your Church when from childhood we had been taught by teachers, ministers, and books to despise her as a corruption of the pure gospel. Thank you so much for showing us the other side of the shield."

I remember once an old man of seventy years—a Congregationalist, some time professor of Greek in an Illinois college, who came to the parish house and contributed twenty dollars "to further," as he said, "our good work," saying: "You remember that illustration of the answering of the to-night during the answering of those questions. A surly, vicious dog will bark at and bite the stranger he does not know, and yet greet kindly the master he knows well. So we non-Catholics in our great ignorance have barked and snarled at you, and you have answered our difficulties with a surly, and soon, I trust, this stranger will become our friend."

We often fail to realize that possibly one question answered of an evening was the starting point of a convert's return to the true fold. An intelligent man is apt to say to himself: "If I have been deceived in this idea of Catholic doctrine, perhaps I am wrong on other points; if I have believed firmly this calumny, perhaps there are other lies that need refutation." Here is the starting point; and with a sincere mind the impulse to study and search for the truth is given, and God's grace will complete the work.

Father Bartlett, of Baltimore—himself a convert from Quakerism—told me that it was the nailing of one lie regarding the immorality of the mass and clergy that led him, a young man of twenty-one, to study the Catholic Church. The question box nails many a lie and answers many a difficulty, thus practically giving many a convert. His first glimpse of the truth and beauty of the Church of God.

Again, besides treating matters not touched by the lectures, and removing prejudices and false ideas that hinder a man's profiting by them, the question box wins for us the sympathy of the intelligent Protestant, who begins to have an insight into the unfairness, prejudice, and ignorance of his Protestant brethren.

## GRAND RECEPTION TO THE IRISH ENVOYS

Messrs. J. E. REDMOND, M.P., F. McHUGH, M.P., T. O'DONNELL, M.P. IN WINDSOR HALL, Wednesday Evening, Nov. 20, at 8 o'clock sharp

ADMISSION 25 cents. Reserved Seats, 50 cents. Tickets are on sale at the following places: Mulcair Bros., 1942 Notre Dame street; D. Gallery, corner Colborne and Notre Dame streets; Mrs. J. F. Redmond, 2036 Notre Dame street; Miss Purcell, 1559 Craig street; Brennan Bros., 1907 St. Catherine street; P. Murphy, University st.; Turner Bros., 238 St. Lawrence street; T. O'Connell, corner Ottawa and McCord sts.; J. Tucker, 41 McJord street; Laprairie, opposite St. Gabriel and Inspector streets; W. Tracy, 89 Inspector street; P. Kelly, corner of St. Antoine and Inspector streets; D. & J. Sadlier & Co., 1669 Notre Dame street; M. Sharkey, 1340 Notre Dame street; J. Milloy, 2117 St. Catherine st. and from members of Committee. Doors open at 7.30 [GOD SAVE IRELAND.] W. E. DORAN, President.

mission falls very flat when the Protestant remember that their minister had his chance as well as they to put his objections against Catholicism in a certain evening. The newspapers are as a rule glad to get some of the questions and answers, and we in turn ought always to avail ourselves of this chance to instruct a still larger audience as to their advertisements, for greater attendance. By no means allow the reporters—frequently outsiders, totally ignorant of all things Catholic—to get up their own "story," but write out everything verbatim, for then alone are you sure of accurate accounts. Many a convert in our large cities has told me that the first invitation to come reached him through the questions and answers published in the daily newspaper.

Another way of increasing one's audience is by inviting questions through the mail. Just as many prefer the impersonal method of the question box to oral questioning, so many still more backward, prefer not to be identified at all as questioners, but will gladly send their queries through Uncle Sam.

I have frequently received scores of such letters, as a rule accompanied by a request to answer their questions on a certain evening. If properly conducted, the question box alone ought to secure a full attendance of non-Catholics by at least the third night of the mission, especially if the rule excluding Catholics unaccompanied by their non-Catholic friends has been absolutely enforced.

Some have objected to the question box on the ground that it was impossible to answer adequately the many questions proposed in the short time allotted to that purpose. The objection comes from a total failure to grasp the purpose of the question box. It is not the object of the lecturer to satisfy perfectly every individual questioner, but through him to instruct as many of the audience as possible in Catholic doctrine, and above all to answer so clearly and fairly, although of necessity briefly, that the object will be urged to discuss the subject with the lecturer and be led to make an appointment at the parish house the following day. Indeed, the question box promotes the personal relation, whether an objector feels that his question is answered or not. If you satisfy him, he is as a rule thankful, wishes to manifest his good-will, and ply you with further questioning. If you have not satisfied him, he will be anxious to show you how you misunderstand him, to point out his misundersandings, and to give you a five minutes' chat after the lecture, and often an hour's discussion in the parish house.

There is a great danger of a lecturer wasting the valuable time afforded for a lecture with too many persons; the true missionary will multiply himself indefinitely, and by a little tact spend but a few moments with a great number, and judge of the evening's work by the ten or twenty appointments made for the next day. A mission in which all leave the church immediately after the lecture—although that may happen the first few evenings—or in which comparatively few call at the house for private discussion or instruction, is practically a failure, from the standpoint of conversions, no matter what a sky-rocket force it may have caused for the time.—Rev. B. L. Conway, C.S.P.

## Catholic Editors On Many Themes.

**THE CONFESSORIAL.**—The secrecy of the confessional continues to exercise a strange fascination over non-Catholic writers of novels and plays. Mr. Hall Caine drags it into the latest *Loak* which he has inflicted upon the reading public, and when his knowledge of moral theology is criticised, tells an interviewer that the average confessor only knows the general rule, namely, that the seal is inviolable, but does not know that there is an important exception to the rule, namely, that, when necessary to avert a great public calamity, the confessor is not only bound to reveal the dangerous facts which he has learned in the confessional, if the penitent refuses to do it. This, says Mr. Caine, is the teaching of the "leading theologians" of the Church. He does not name them, however. If he did, they would probably be theologians whose works are on the index, and are chiefly read to-day in extracts among the *Condemned Propositions*. No reason whatever, no matter how grave, no matter whether it be the welfare of an individual or a commonwealth, can justify a confessor in breaking the seal of the confessional.—*The Casket*.

**RELIGIOUS TRAINING.**—Nothing more striking could be shown in regard to the superiority of Catholic schools over the secularized schools than the recent statistics in the houses of correction in France, where the schools are in the same condition as in the United States. According to these statistics, there

are annually from 1,000 to 1,300 youthful criminals, who cannot be sentenced to prison on account of their youth, and are, therefore, sent to houses of correction. The tribunal of the Department of the Seine has gathered information as to the delinquents frequented by the schools. The result shows that on the whole only eleven per cent. had frequented Catholic schools, and eighty-nine per cent. were pupils of the State schools. The best record was enjoyed by the Catholic pupils of the city of Paris, of whose schools only two per cent. were criminals, compared with ninety-eight per cent. of the pupils of the State schools. Why, then, do they suppress the Catholic schools? Are the French so anxious to have more correctional houses and penitentiaries? No doubt an investigation on this point in our own country would show a result no less honorable to the Catholic schools.—*Southern Messenger*.

## CHURCH BUILDING.

Church building is progressing actively in many parts of the Catholic dioceses of California. The later structures erected for worship, are of a more ornate and substantial character generally than those built during the past, omitting the era of the early missions. In the preceding decades it was necessary to put up buildings with as little delay as possible to meet the requirements of a population of sudden development. The utmost simplicity of style was a dictate of existing conditions. Times have since changed. The increase of Catholic numbers is now almost entirely a thing of natural growth. It is less rapid but more uniform than the other, and its needs can be more deliberately provided for. Some of the country churches more recently erected are therefore architecturally and otherwise fine specimens of the building art, and far ahead of the older structures, if not in size, at least in those qualities which are fully as desirable in structures set apart for the uses of Catholic worship.—*San Francisco Monitor*.

## CHAIR OF ST. PETER.

Pope Leo XIII. has completed twenty-three years, eight months of his Pontificate. His reign has thus risen very high in the scale of duration, being now the sixth in order, and if he is spared until the octave of the Epiphany, it will be the fifth longest of Papal reigns. The Popes who have reigned longer than Leo XIII. are—St. Peter (33-87), with a reign of thirty-four years, six months; Pius IX. (1848-78), thirty-one years, seven months and twenty-two days; Pius VI. (1775-98), twenty-four years, six months and fourteen days; Adrian I. (1771-95), twenty-three years, ten months and twenty-seven days; and Sylvester I. (314-37), twenty-three years, ten months and twenty-four days.

## THE RICHEST FURS IN AMERICA AT RIGHT PRICES.

There's a great distinction in furs. Here you get the best of that distinction from every point. The entire lines of the largest wholesale stock in the country to select from; a choosing from the richest furs in America; the certainty of correctness in fashion; the assurance of careful workmanship; the surety of right price. If you wish Furs to order, or remodeled, our custom department offers you the same excellence. Positively 30 to 40 per cent. cheaper than any other store on the continent. Come and see our Grand Display of Novelties for 1901 and 1902, Chas. Desjardins & Co., 1538 to 1541 St. Catherine street, Montreal.

## NEW YORK'S MAYORALTY.

It is estimated by American newspapers that the recent mayoralty campaign in New York, which lasted about thirty-two days, cost \$1,500,000.

**A NEW SONG.**—A recently published song entitled "My Heart For Your Heart," that bids fair to become very popular, is the work of Mrs. J. J. McIntyre, daughter of O'Donovan Rossa.





