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The Catholic Register.

"Truly is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

VOL. VIII.—NO. 46.

TORONTO, THURSDAY, NOVEMBER 15, 1900.

PRICE FIVE CENTS.

CALENDAR FOR THE WEEK.

Thursday—St. Gertrude, Virgin.
Friday—St. Joseph, Bishop, Martyr.
Saturday—St. Gregory, Wonder-worker;
Bishop, Confessor.
Sunday—XXIV. after Pentecost—Dedi-
cation of the Basilicas of Saints Peter and
Paul.

Monday—St. Pontian, Pope, Martyr.
Tuesday—St. Felicitas, Valens, Confessor.
Wednesday—Presentation of the Blessed
Virgin.

SACRED HEART CALENDAR.

Thursday—Heeling Inspirations—781,
661, Work, Means.
Friday—Devotion to Mary—310, 439,
Glory.
Saturday—Spirit of Faith—433, 963, Re-
ligious.
Sunday—Divine Praise—70, 248, Sacra-
ments, Novice.
Monday—Kindness—603, 792, Vocations.
Tuesday—Sacrificing Spiritual Consola-
tions—35, 033, Parishes.
Wednesday—Consecration to God—245,
998, Schools.

PRAYER FOR NOVEMBER.

My God, I offer Thee my prayers, work
and sufferings this day, in union with the
Sacred heart of Jesus, for the intentions for
which He pleads and offers Himself in the
Mass, for the petitions of our associates;
especially for this month for the Propaga-
tion of the Faith.

Current Topics.

The transport, Hawar-
Canadians don Castle, with 400 men
for Home, of the Household Cav-
alry, 250 of the Royal
Horse Artillery, and 280 Canadians on
Board, sailed for England this after-
noon. The Mayor made an address, in
which he bade the soldiers God-speed,
and particularly eulogized the services
of the Canadians.

The preliminary offi-
Russian cial report of the Russian
Crops. crops, received here, ma-
terially conflicts with the
rumours of the alleged failure of
the Russian cereals which have been
circulating for some weeks. According
to the report referred to, the wheat
crop is 45,150,000 quarters, rye 97,250,
000 quarters, oats 82,000,000 quarters,
and barley 26,750,000 quarters. This is
the best wheat crop since 1896.

The London Daily Mail
Wireless makes the announce-
Telegraphy. ment:—"The Postal De-
partment Commission, which has been enquiring into the sub-
ject, will shortly report, after some
months of deliberation, in favor of the
earliest possible addition to Marconi's
system of wireless telegraphy by the
postal authorities. "The commission
is also arranging as to terms for the
acquisition of the Marconi patent and
negotiating with France and Germany
regarding their attitude toward Mar-
coni's inventions. This evidently means
a complete revolution in the telegraphic
system."

It is officially an-
English nounced that the follow-
Government. ing English Government
appointments have been
made:—Mr. Walter Long, President of
the Local Government Board, vice Mr.
Henry Chaplin; Mr. Gerald Balfour,
President of the Board of Trade, vice
T. C. Ricketts; Mr. George Wyndham,
Chief Secretary for Ireland, vice Gerald
Balfour; Viscount Cranborne, Under-
Secretary for Ireland, vice Sir David
Harcoll; Mr. J. Austen Chamberlain,
Financial Secretary of the Treasury,
vice R. W. Hanbury; Lord Edward
Stanley, Financial Secretary of the War
Office, vice J. Powell Williams; and Mr.
Arnold Forster, Parliamentary Secretary
of the Admiralty, vice William G.
Macartney.

Following a meeting
Capital for of New York, Philadel-
Cuba. phia and Canadian capi-
talists in Philadelphia
last week, Sir Wm. C. Van Horne, chair-
man of the Board of Directors of the
Canadian Pacific Railroad, and his son,
R. B. Van Horne, of Montreal, sailed on
the steamer Admiral Sampson for
Santiago, where they will make an
effort to secure options on all horses and
trolley lines in Cuba, and also on all
sugar plantations in the island. The
doumentation of the two men was the re-
sult of the permanent organization at a
meeting of the Cuba Company, with a
capital of \$20,000,000.

A notable conference
Metal is being held in Wash-
Workers. ington at the head-
quarters of the Federa-
tion of Labor by representatives of

500,000 metal workers in the United
States and Canada. The conference is
held with a view to the formation of an
International Metal Trades Association,
composed of the metal trades organiza-
tions. The plans outlined at the con-
ference will be presented to the meet-
ing of the representatives of the various
organizations during the conference of
the American Federation of Labor at
Louisville, Ky., when the organization
will be completed.

A special to The
Democratic Chicago Chronicle from
Loreto Feast, Detroit says:—Don M.
Dickinson is authority for the statement that within three
weeks a meeting will be held in New
York city to outline a plan for reorgan-
ization for the Democratic party. He
says the call for the meeting will have
the signatures of prominent Democrats.
The meeting, Mr. Dickinson says, will
be attended by Democrats of both gold
and silver leavings. The call for the
meeting will be mailed in a few days
throughout the land, appealing to all
Democrats, gold and silver alike.

Lieut. J. H. Elmsley,
Lieut. Elmsley of "A" squadron, Cana-
dal Mount Rifles, who was badly wounded
in the fighting on the 7th inst., is a
popular Toronto boy, and was captain
in the Royal Canadian Dragoons sta-
tioned at Stanley Barracks. He is the
son of Mr. Romeo Elmsley, 18 Elmley
place. The latter has received from
Lord Minto a copy of a cablegram re-
ceived by His excellency, saying that
Lieut. Elmsley was seriously wounded,
but was now out of danger. This will
be heard with great pleasure and relief
by his host of friends in this city.

With the dazzling pros-
A Big Contract.pect of securing an order
worth \$25,000, electrical
contractors and engineers of the United States, England,
Germany and France are engaged in
one of the keenest competitions in the
history of international business. The
London Metropolitan District Under-
ground Railway has invited the electrical
geniuses of the world to submit
plans and estimates for converting its
road from steam to electricity. The
extraordinary size of the contract, which
contemplates laying more than 60 miles
of subterranean railroad, has enlisted
the attention of the largest concerns in
the business. The prize will be award-
ed on December 1.

The War Office has
South African War. received the following
despatch from Lord Roberts, under date of
Johannesburg, November 8: "Colonel
Legalis surprised the Boers on the
night of November 6 three miles from
south of Bothaville, and was heavily
engaged for five hours. The enemy's
strength was 1,000. General Charles
Knox followed with Delisle's mounted
infantry and completely defeated the
enemy. We captured one 12-pounder,
taken at Sanna's post; one Krupp gun, one
pom-pom, and one Maxim, with all the
ammunition and wagons. We took
100 prisoners. Twenty-five dead and
thirty wounded Boers were found on
the field. Steyn and De Wet were with
the force, and left in great haste. We
pursued the enemy for some miles to
the south-east, when they broke up into
small parties. Our casualties were Col.
Legalis, Capt. Englebath, Lieut. Wil-
liams, and eight men killed, and seven
officers and twenty-six men wounded.
The fighting was mostly at close quar-
ters, 'U' Battery, of the Royal Horse
Artillery, being in action at a distance
of 400 yards. The Canadians acted
with great gallantry in this battle, and
are given the highest praise."

WHAT TO READ.

Who has ever heard even say two
people agree on the definition of the
Beautiful? One will say that it is the
combined effect of the harmony, unity
and variety of Nature; another finds it
in the charm of moral and intellectual
beauty; another again will be found
wedded to the higher. All these
will still another—broader view—will see
it in all of these. But whatever concep-
tion each has of beauty, that is the
ideal which will always appeal to his
sentiments and charm his sense; when
all other forms will be meaningless to him.

To know what to read is as puzzling
as to find an all-embracing definition of
the Beautiful. No hard and fast rules
can be laid down and little help can be
bought from outside; everyone must
create his own satisfaction. The fault

is that so many people pass from year
to year relying on a selection of studies
made for them without any effort on
the part to make a selection thereby de-
pending entirely upon the tastes of
others, and grasping the points of
view in the works chosen for them.
All persons blessed with an ordinary
education ought to make their own se-
lection of books, and, if necessary, be
guided by some superior intellect who is
possessed with taste and nice judgment.

In these days, when all kinds of
books are daily published in such num-
bers, the difficulty to discriminate be-
tween what ought to be read and what
should be left unread is hard to realize,
and to advise as to the merits of differ-
ent books is almost impossible. How-
ever, a few suggestions may be offered
that will come in happily now that the
longhanded evenings and the welcome
warmth of the fireside invite to the
luxury and enjoyment of intellectual
pursuits, the increased interest in
which has attained such magnitude
throughout the civilized world. The
measure of such enjoyment and profit
depends on the selection of the means
from the vast store of books, old and
new, good, bad and indifferent, which are
within reach. Each must make his
own choice, and that should be influenced
by his inclinations. But the mind
that cannot distinguish true from
beauty from deformity, confusion from
coherence, is not in a position to choose
his own reading. Let such a one have
a competent guide to correct his faulty

taste. The following account of early Irish
literature to the American colonies is taken
from "Canons O'Hanlon's Irish
American History of the United States,"
advance sheets of which have been
supplied to us, says the New York
World, by Mr. Wm. J. O'Neal;

Previous to and at the commencement
of the Revolutionary war, the
colonists were composed of adventurers,
not only from every district of Great Britain and Ireland, but from
almost every other European govern-
ment, where the principles of liberty
and of commercial law operated with
more or less success. In the British
colonies he was afterwards a member
of congress from Vermont and also
from Kentucky. Among the early
Irish settlers found by Daniel Boone
in Kentucky were Major Hugo Mc-
Cready and Richard Hogan, with others
who lived in Powell's valley. He plied
himself at the head of this interesting
little colony and led them through
the Cumberland gap, into the wilder-
ness beyond, where it was des-
igned to be the general of great
size in the latter part of the year
1775 to 1776 visited by Boone's brother
the brothers, James and Robert Mc-
Clellan, and by several other men.
These subsequently rendered very im-
portant services in the settlement of the
west. Also, McLellan, McBride and
Bonjamin Logan, an Irish Penneyman,
were residents of Kentucky in 1775. In the year 1775 the famous
pioneer Simon Kenton, alias Butler,
erected a cabin within the present
Mason county, and he grew the first
corn over planted at any point on the
north side of Licking river. This was
a simple incident in the life of an ad-
venturous woodsmen, but, regarded in
the light of subsequent events, it has
inspired a legend which is well known
in history. It marks the beginning
of a new epoch, and it symbolizes
the characteristic movement of the
period—the silent retreat of the
hunter tribes before the pioneers of
a civilized race. Though for years af-
terwards that exposed border was
swept by tides of savage invasions,
the pioneer seemed to feel that his po-
sition was now comparatively secure
and that he might at last venture to
lay aside the rifle to build, to plant,
and to reap.

REDEMPTIONERS.

Among the other Irish Redemp-
tioners was Matthew Lyon, who ar-
rived in America in 1769. On land-
ing in New York, he was assigned to
Lieutenant John Wood, who
brought him to his home after serving
for some time. Lyon was retained
for the remainder term of his service
to Hugh, Earl of Litchfield, and
for a pair of steers valued at £12. An
abstinent, of native talent and under
the most disheartening circumstances,
he fought his way to fame and
eminence. He was afterwards a mem-
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from Kentucky. Among the early
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NO COMPLETE ACCOUNT.

No complete memorial has been
transmitted regarding the oulrigations
that took place from Europe to America
at this period; but, from the few
illustrative facts that are avail-
able, it appears that the colonists
had been remarkably successful in
overcoming the difficulties of the
period. The following account is
of grants to America from Belfast
in 1771, 1772 and 1773, the number of
other parts in that neighborhood
in 1771, 1772 and 1773, the number of
Twenty....
In 1771 and over 25,000. There were
only two white women in Wilkesbarre,
Pa., in May, 1772. A Mrs. McClure, wife
of James McClure, an Irishman, was
mother of the second white child
born in Wilkesbarrie. Within the fort
night preceding April 20, 1773, 6,500
passengers arrived from Ireland in
Maryland. Nearly all of these emigrated
to their own country. A great majority
had been employed in the linen
industry, and the women, who possessed
some property, had converted it into
money, which they carried with them
for collecting curiosities. The colonists
had been considered as a means available
for increasing the revenue. Even
this idea was favored by several of
the government officials and dependents
in America, who were ready to lend it support. Accordingly it was
proposed in 1774, by the prime minister,
Grenville, who first brought
this scheme into form, that the parlia-
ment should be induced to levy taxes,
and to impose them in a heavy pro-
portion, based on very exaggerated
accounts of North American colonial
population. These latter were particularly dis-
credited with the treatment of Eng-
land towards their nation, which had
been deprived of its own independent
parliament. This tax was directed to the
colonial population—as might reasonably
be supposed—and had no tendency to
diminish or exterminate the hostile senti-
ments of the English, which were daily
gathered around the walls of the
last sensational staff by "Oldis."

NOT ONLY LOYAL.

It appears that during the year
1773, vessels were arriving every
month and bringing contingents to
the population from Holland and Ger-
many; as also especially from Ireland
and from the highlands of Scotland. These latter were particularly dis-
credited with the treatment of Eng-
land towards their nation, which had
been deprived of its own independent
parliament. This tax was directed to the
colonial population—as might reasonably
be supposed—and had no tendency to
diminish or exterminate the hostile senti-
ments of the English, which were daily
gathered around the walls of the
last sensational staff by "Oldis."

LEGAL EVIDENCE.

The following account of the
early English Catholics in America
is from the "Latin Nation" in the coun-
cil of the Church, and have lamented
that the voice of the "Anglo-Saxon nations"
was not more influential with the
Curia. This laudum has always been
discredited not only to Ireland, France
and Spain, but to the whole of the
British Isles, and John Comely, who
had written in defense of the
Anglo-Saxons, has been discredited
as being ignorant of the Latin language.

EARLY ECCLIESASTICS.

One of the early clergymen who influenced
American progress was Rev. James McSparran of the church of
Nurragusset. At what time the Eldor family came from Ireland to New
York is not known, but it was previous to the revolution. An Irish de-
scended family of Eldor were early
settlers in Kentucky, and they were
most probably brought there in a hurry,
and in the worst of cases to be in
haste to leave all things. What is read,
is it little or much must be thoroughly
studied. St. John the Baptist, who
lived in the Jordan, was a saint, and
so was St. John the Evangelist, who
lived in Asia Minor. St. John the
Baptist, who was born in Nazareth,
was a saint, and so was St. John the
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so was St. John the Evangelist, who
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Our Weekly Sermon.**Passing by Charity's Call.**

When of those three in thy opinion was neighbor to him that fell among the robbers? But he said He that showed mercy to him. And Jesus said to him too, and do thou in like manner—*espechial*.

One of the most difficult lessons to learn in the school of Christian virtue is the lesson of love. It is difficult because of its application. It is easier for us to love one who is infinitely above us. It is natural to love those who are amiable and winsome—who are thoroughly respectable, who are congenital spirits, giving in return enough of mutual love to satisfy us. Even at times we may find it difficult to love our personal friends in that they are rich, constant, and unswayed by the command of us, and hard even in the tenderest relations to be ever kind, tender, patient, thoughtful, gentle, free from envy, and jealousy, more difficult and harder in the larger application of loving our neighbor as ourselves. We would like to determine for ourselves who our neighbor is; we would like to fix upon the manner of showing our love to him. But we have no liberty of selection. We may not choose whom we shall love, or how we shall love, if we claim to be Christians.

Other people may not be beautiful in their character, nor congenial in their habits, manners, or modes of life. The depositions, the may be unkind to us, unjust, unkind, unloving, inflict injury, or even injure us; yet we owe them the love that thinketh no evil and receleth not its own, that beareth all things, endureth all things, and never faileth.

It is not hard to refrain from doing our neighbor an injury if it is to reach out our hand to help him. With a strong effort at self-control we may resist the impulse to return blow for blow, to demand a tooth for a tooth, to repay unkindness with unkindness, but to love them, to give a kiss for a blow, to return kindness for unkindness, to repay wrong and injury with mercy and meekness, that is, indeed, a sore test. Our part is pictured for us in the example of the good Samaritan, who is the true ideal of loving by doing good and serving kindred obligation; it we have an example of loving by not doing harm. Neither the priest nor the Levite did the wounded man any harm. It was the robbers who hurt him almost to death. They who passed by were good men; they felt sorry for his plight; they would have done him no injury for the world; but the story reads as if they had done something not right, as if they had injured and wounded the man in some way. Pondering over the matter we feel our Lord means to teach us that we may do wrong to others by not doing love's duty to them.

We hardly ever think of such things as sinful. When we examine our conscience we remember the hasty word we spoke, our selfish acts, our envyings and jealousies, our impatience and anger, as if for not doing these we ought to be blamed and failed. Injustice we neglect to confess, those among the day's sins. Love then is not doing others no harm; it is doing them all the good we can, or is in our power to do. We are love's debtors to our neighbors, but too often most of our days leave unpaid debts of love; of kindness and services due to others, but not paid, certainly not paid in full. The priest and the Levite did not hurt the wounded man, they failed to pay him the debt they owed him, which was the difference between their passing by in harmless neglect of love's call, and the noble service rendered by the good Samaritan.

We may press the application of the lesson more closely to ourselves. All along the dusty way he wounded man met other women. What role are we playing—the priests and Levites or the good Samaritan? Yesterday we learned of a neighbor in trouble. It was in our thought to go to him to offer him help. The day closed, and the good thought found no expression in action; the brotherly kindness was withheld. He might have rejoiced had it not been for our sin of omission. People continually stand before us with their needs, appealing to us for love's services which we may render to them. It may be only ordinary courtesy, the gentle kindness of the home circle, the patient treatment of neighbors or customers. Household, and many other kinds which are the requirements of Christian love. Failure in these duties gives them a greater wrong than a debt withheld.

The last time when he came near the wounded man kept his face turned away so that he could not see him. Allowing ourselves to be ignorant of human needs will not excuse those who follow that example. We are bound to know the misery and sorrow about us, and try to offer relief. Expressions of sympathy do not cover a multitude of sins. To declare interest in those who are suffering, telling how sorry we are, is cheap sympathy, and as valuable as it is cheap. Love costs. To love our neighbor requires self-sacrifice and sacrifice. In this regard to save our life is to lose it. To save our life let us give it out as needed. Hamilton gave it his life. It may seem a waste of a culture, but nothing equalled it in love. It was wasted, for Christ in dying out of love for man gave the world "a gift that will outlast eternity."

Cathedral of Milan.

Leaving Venice in the direction of Milan, the historic city of Padua is reached in about one hour. It has been conspicuous in history from a remote period, but its celebrity in these later times is principally associated with the great miracles performed by, and through, the mediation of the humble Franciscan, St. Anthony, "The Wonder-worker of Padua."

A cathedral and many beautiful churches adorn the city, but none approachs above them all is the great church of St. Antonio, which contains the relics of this holy man. It occupies

a commanding position, and the central tower, surrounded by six smaller ones, is the most prominent object in a large extent of country. The interior is embellished by the works of a long line of famous artists. The subjects depicted in scenes in the life of the saint are quite numerous and attract the notice and excite the admiration of the visitor.

"St. Anthony" is also a celebrated church. It fronts on a beautiful park and is venerated as the sanctuary where repose the remains of the Apostles St. Luke and St. Matthew, and the martyrology contains in the remains of St. Justina.

In the galleries the collection is directed to a remarkable piece of sculpture. It is cut from a circular block of white marble, and is about four feet high and twelve inches in diameter. On this block the artist is said to have labored for more than twelve years, and the result of his patience and skill is a representation of the expulsion of the angels from Paradise. St. Michael, with drawn sword, is at the top of the six figures in miniature, most of which appear to be casting themselves downward to escape his wrath; while others at the bottom are attempting to return at the command of Lucifer, who is doffing the Archange.

Connected with the Palazzo della Ragione in the Great Hall, one of the largest in existence, it may be said, stands the model of a horse of marble, size. It is the work of the celebrated Donatello, which according to its admirable proportions which are said to be taken from the famous bronze horse of Venice.

Padua is supposed to have been founded by Antenor, who came from ancient Troy, and this model of Donatello's may be intended to represent that other great horse on wheels which brought disaster to the Trojans in their struggle with the Greeks in the early dawn of history.

Proceeding on the way eastward a distance of about fifty miles brings the traveler to the very ancient yet exceedingly attractive city of Verona, the scene of Shakespeare's romantic play of Romeo and Juliet.

About one hundred miles farther west is the city of Milan or Milano the Granda, as its people delight to call it. This beautiful and historic city is one of the most populous in Italy, and leads all others in industrial and financial importance. No one loses any time until a first view is had of one of the world's wonders, the celebrated Cathedral, or Duomo, dedicated to the Blessed Virgin under the title of "S. Maria Nascente." The Duke Giovanni Visconti, the originator of this great work, made gifts to the church of extensive quarries of white marble near Lake Maggiore. The building, the pillars tower, pinnacles, statues—everything—over the roof is made of heavy, broad slabs of this fine material. Although many beautiful and costly paintings are to be seen there, it is the statuary that predominates and gives almost immobility to its proportion-statues in rows around the floors and windows; statues forming the capitals of the pillars and around the pillars themselves; and then along the roof and above it a bewildering array of fine statuary, to possess a small part of which would be esteemed a treasure by many appreciative spectators. Looking down upon all this is a beautiful gilded statue of the Holy Mother, which tops the highest pinnacle of this grand temple erected for the worship of her Divine Son.

The amount of skill, patient labor, and expenditure to produce so great a work cannot be measured and properly appreciated in this age of ours.

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The expenditure is estimated to be the equivalent of about one hundred and five million dollars up to this time, which is more than seven times the cost of our great Capitol building here in Washington. Still the zeal and devotion of the Milanese is so great that they are even this time preparing to begin the work of rebuilding the facade which is now in ruins.

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The Nuns of the Good Shepherd

As seen by a Non Catholic.

One of those wretched women who make an indifferent living by annoying Catholics has lately been visiting Albany, and working with a view to exciting political and religious prejudice—“Why are not converts subject to State inspection?” A writer of fact, there is no difficulty in properly ascertained representatives of the State anywhere obtaining admission to any convent, and in New York those religious institutions which assist in the work of the State, charitable and reformatory are open at all times to the state authorities.

The unfortunate woman lecturer in question made her chief attack on the Nuns of the Good Shepherd, with no effect save to cause the chief daily paper of Albany to reiterate the benevolent work of these religious, and, increase, if it were possible, the love and reverence in which all classes of the community hold them.

From a notable article in the Albany Argus, in which we recognize the able pen of a Roman journalist a few years ago honorably prominent in the Boston press, we quote some particulars about the lost convent of the Good Shepherd.

Under the patronage of the late Bishop McNally, a colony of religious from East Ninetieth street, New York City, came to Albany in the year 1854. The house assigned to them was a small private residence on the Troy Road. Two years later they moved to Broadway. Here they strove, through poverty and privations of all kinds, endeavoring to maintain by their industry the poor wanderers who sought a home at the asylum, until the year 1859. Then they desirous they had long entertained of acquiring a more suitable dwelling became a necessity, and after many trials and difficulties they purchased a piece of land—literally a sandbank—on Central Avenue. Here they commenced to build, but for want of funds very little progress was made, and the interest on the money necessarily borrowed had ever been a heavy drain on the meager resources of the institution. Through the generous, kind-hearted friends of the House, the work went on slowly and unobtrusively up to the present date. Constant, earnest efforts are still required to wipe out their present debt.

LATE GENERAL MARVIN'S TRI-BUTE.

The school and reformatory was approved and incorporated by the State Board of Charities in 1887. General Golden E. Marvin, commissioner, in his report, said: “In the examinations I have made I see to me that those institutions which are under the management of Sisters are more successful in fully meeting all the needs and requirements of these institutions than those otherwise controlled. A sister gives up her life to this kind of work. She is freed from the needs of personal gain; her whole interest is in the work she is assigned to, care for and labor; it makes no difference as to the character of the work, so long as it is done well. Whatever it is, it is done with the simple feeling to fully and freely discharge all its functions. It is no sacrifice to her; it is the work she has consecrated herself to God to discharge. My examination has led me to the belief that in very many instances the efforts of these Sisters have been successful.”

The convent life is a busy one. The bell in the big corridor rings for the religious offices in the chapel at intervals during the day. The nuns in their black veils, white wool habits, girded by blue cords, silver hearts as symbol of their ministry hang above their breast, fit to and fro from class to work room. There is something to do every minute of the day. The portion of work is Mrs. Marvin's Industrial School, where little children are received and cared for and put into good houses to grow up useful women. This is separated, beyond all contact, with the inmates of the House of the Good Shepherd. These children form a big, happy household; they thrive, they are trained in ways of household labor and in the three R's. But the same methods of Motherliness which the good nuns use for the little ones they use for the children of a larger growth.

MOTHER LOVE.

Once a philosopher suggested that there was nothing in the world for an orphan, not even for grown-ups. The House of the Good Shepherd is an orphan asylum for grown folk,” and the principle on which all reform are accomplished in these women is that which is as old as the world—mother love.

At 5.30 a.m., in winter, and at 5 o'clock in summer the day begins with Mass. Then comes breakfast. At 8 o'clock the inmates go to the laundry or to the sewing room to begin their day's work, which ends at 5 o'clock, with a long noon, and there are evening classes in the three R's, illiteracy being the rule with these unfortunate, though there are notable examples of refinement and culture. The most pitiful thing about the faces of the women is their youth. Closely related to the affectionate care of the nuns is the Good Shepherd's children, as they always call them, is the fidelity of the families whose discredited members they have received. The penitent drops her family name at the threshold not to take it up again till she has retrieved her right to it. Her baptismal and family name are never breathed within the convent enclosure. She bears, instead, the name of some saint, under whose protection she is placed, whose virtues she is encouraged to follow even at the humblest distance.

In the laundry modern methods make work easy. In the sewing room the girls sing at their work and their voices are sweet. There is sunshine everywhere. There are no bolts and bars in evidence, for here girls come direct from police stations, rebelling, weeping. Stories of their commitments are familiar reading in the Albany papers.

What becomes of them when they go forth? What is the inner life of

this convent, the heart of the work?

OLD LETTERS

The Mother Superior brought out a package of old letters—a great bulky package—from the midst of others, selected it hesitatingly. “These are very sacred and precious,” she said. “I can only let you have extracts, but if you wish, if it would help the work to let the public look into some of these charts and see how hopeful our ministry must be with the compensation of such good results—you can put into your paper what I can give you without violation of the trust my children put in me.”

Mothers in the world with their happy household interests cherish their children's letters when these children go out from the old home, and to write love and good courage to the distant ones. The mother in the cloistered world of the convent has children beyond counting.

“I have children in all quarters of the globe,” she said. “They do not forget me. They write to me in their happiness. They write to me in their temptation. They come back to me and bring their husbands and children and I am grandmother to more than I have ever seen. Some of them are peculiarly near. All of them I carry in my heart. Mine is a very full life and the devotion of my spiritual children is a constant joy to me. There are beautiful compositions in this work. These letters show them over each had its love and its voice to her, but the public must do its own interpreting of these human documents:

“Only one week from to-day and I will be leaving U.S.A. I go, however, I want to try to express just a part of the deep gratitude which will fill my heart as poor return for all I owe you. I came to you three years ago. This morning I knelt in the chapel, after the Holy Sacrifice of the Mass and I remembered the first few months after I came when I refused even human consolation and steeled my heart against all kindly feelings, thinking my false pride had caused me to lose everything. And then like a strain of sweet music came the memory of the day when the first ray of light found its way into my poor heart. The cultivation of my mind and heart during the three years I have spent here has far exceeded all the education of literary and scientific nature which was the result of the five years of my school life. I am on firm ground now, and starting anew.”

FROM OTHER PENITENTS.

“I suppose you think that I have forgotten you, as it is nearly four or five years since I saw you, and your dear face is just as fresh in my mind as when I left your care. I always look back to those days when you would advise me to be careful of myself. I took some of your advice, and now I regard of it, dear mother. I have another little baby. It is a boy, and my little wife is nearly four. Please forgive me dear mother, and will you please send me a medal of Our Blessed Lady to put on my little Rita's neck?”

“You must write to me, mother, for over your letters give me more courage to keep up. Such a feeling of joy when I see the writing. You know you used to say in your instructions, ‘I was your little piece of ground, and you planted the flower of goodness there—all I possess—so you must water it with your words if you want to keep it alive.’”

“I write you these few lines to let you know how I am getting along. I am well, and hope you are the same. O mother, I am so glad to hear from you. I am a good girl, and my dear sister and my dear mother were very glad to see me, and it seems very good to be home again. Dear mother, please accept of the little Christmas card I send you, and, dear mother, this is only a little token. I could not send you anything valuable enough to pay you back for all the kindnesses you have shown to me and I see no privilege by your example and advice and pray God to bless you all, dear mother. I would like the happiness of hearing from you. Wishing you a very happy Christmas. We are going to have a Christmas tree for the children and they are delighted.”

THE WAGES OF SIN.

“This her father returned to me,” said the Mother in protest to this extract from a long letter. “I wonder if, on some nights, all the evil angels of your little girl for the life she was living? Many, many is the time I have come home from a night out and fallen asleep crying, crying for home. Then it would come to me how I had forfeited every right to home—to even think of it. I thought ‘Oh, could he see me now, how he would hate and despise me?’ And with that thought of how I had thrown all good away and had no right to expect it, would come recklessness and despair, and I would plunge deeper, further, into sin, to try to forget—but I never succeeded.”

“They say God brought me here, and in my good moments, I believe, but God the road to right is not easy when we have been going the other way so long. I am trying to make no mistake of myself. I am drawn down, with shame and sin, when I think of how I am today. And to think, as mother said in one of her instructions, we come here. What are we? We have thrown our love away on everyone else. Given the best, the purest part of our lives to some wretched human being, and then we come to the good God with the worthless remains and offer them to him. Offer with the presumptuous boldness that he will surely accept them. Oh, the love of our Saviour, that He will take us as we are.”

“Thank God, I am here! You won't believe it, but I have hundred times a day I say ‘God be to myself.’ I shudder when I think of the great world outside, and when I look out of the windows on the street, I am glad I am not there.”

The demand for domestic helpers is more than the convent can supply. Neatness, Industry and trained service are hall marks of the House of the Good Shepherd. The term used may not mean that the habitant farmer is re-

turned from a long journey, and it is possible for their past to be forgotten and buried from all possible connection with their present, thus discharged from the Hudson Home of Detention, are sent to the good Shepherd. All who are sent to their new life and position are found for them in houses where there will be help rather than temptation. This is the noble work that goes on behind convent walls.

During the year ninety were discharged from the institution, sixty returned to parents and guardians, and thirty provided with situations. The girls correspond and make monthly visits to the home, etc.

ONTARIO AND QUEBEC

COMPARED AS TO THEIR RELATIVE IMPORTANCE COMMERCIAL AND EDUCATIONAL

Viewed in the light of its great commercial importance, it varied industrial enterprises, its thriving cities and towns, its mineral resources and splendid agricultural lands, Ontario justly claim to be the banner province of the Dominion. Its larger population, and its 92 representatives in the Federal Parliament, confirm it in its superior position in the Confederation. Still, it must not be supposed that Ontario has all the advantages in its favor. The old pioneer province of Quebec is not much inferior in population to its sister province, and what it lacks in agricultural richness, it makes up in the number of its industries. It leads in its manufacturing enterprises, which is a natural result of its unrivaled water powers. Pulp and paper mills are multiplying in the province, and this interest must increase more rapidly in the future according as the supply of spruce timber, and other pulp materials diminish in the United States. The huge mills at Grand Mere, Shawinigan Falls, Chelmsford, and others in not yet prospects are strongly in evidence at this point.

The multitude of manufacturing concerns which move at full blast in Montreal city and the huge cotton factories that centre around it, Hochelaga, Valleyfield, Longueuil, Sherbrooke, Montmorency, etc., go to show the enormous development of its industrial interests in the future. The old city of Quebec itself is renewing its commercial life in various directions. Twenty days ago the Great Northern Railway made its successful trial trip to Parry Sound, where it makes connection with the fleet of ships that ply upon the waters of Georgian Bay and the great lake that lead to the great north west country, which will contribute of its inexhaustible wheat and farm products to revive the shipping of Quebec harbor. In the early days of this month (October), the corner stone of the bridge across the St. Lawrence was laid, and business men know what that means for the future of Quebec province.

Quebec is declared on undisputed authority that the Jones' property on Bonport Estate has been acquired by an American syndicate for the erection of large manufacturing works. Tint indicates supplemental commercial life to Quebec, which is already the chief seat of shoe manufacturing in the Dominion.

If Ontario can justly boast of its great “Queen City,” which is the mercantile heart of the province, and a source of pride to all Torontonians, Quebec can with equal pride glory in its great Canadian metropolis, on the banks of the St. Lawrence, which, with its annexations, counts about 300,000 souls. We willingly admit Ontario's claim in pictoresque Muskoka, its great and varied lakes, as fair and varied as can be found on this continent, but this is more than offset by the unrivaled natural scenery in many parts of Quebec province, notably, the Lake of St. John district, which offers to the athletic eye and sense a variety of lakes, with mountain grandeur, a variety of foliage, attractions to anglers and sportsmen, and a general outline of nature's favors, which has made the region one of the beauty spots of the Dominion, to which tourists love to flock in the summer season.

Ontario has undoubtedly the advantage of her sister province in respect to her possession of larger areas of temperate climate and genial sunlight. The story of a Canadian winter is much, it is felt, throughout the South-western peninsula than in any part of north-eastern Quebec. The season of frost and snow in that favored climate is much shorter, and allows the husbandman more time to cultivate his grounds and gather in his harvest. While this condition of nature favors the efforts of south-western farmer, Providence has it so arranged that the tollers in the fields of Quebec will not be at much of a disadvantage, for the growing and fruiting season is shorter, the growth is more rapid. Still in the order of nature and as an agricultural province, Ontario must always remain at the greatest and richest province of Canada.

In this review we may look into the relative social, economic and educational status of the peoples of the two provinces. In all of the three phases named there are wide differences, quite apparent to any close observer who has dwelt amongst both peoples. In the upper province the English-speaking races form the great bulk of the population, and according to some conceived nations are wont to ascribe to them a greater degree of industrial and commercial enterprise, and, on the whole, this idea is correct, yet it is questionable if the peoples of the upper province enjoy more, or even as much of domestic comfort as do the dwellers in the poorer province. Ill-conditioned enterprise does not mean profit or success, but rather success in many cases to defeat and failure.

In Ontario farming is done on a larger scale than in Quebec, and households are conducted on a more extensive scale. What American rail “canoe teams” are seldom met with in Ontario, whereas they are plentiful in Quebec. The term used may not mean that the habitant farmer is re-

turned to one quadruped, but it indicates business operations on a very limited plan. On the other hand the speaking terms driven to town by Ontario men are far from unknown to many, save for those known to the money lending institutions that high rates of interest are paid there, and that farm mortgages are continually met with up there. The more extravagant lives now in motion, might well take a lesson in household economy from the humble, virtuous, and industrious French Canadian farmers, who can save something out of very small annual allowances, and yet deprive themselves of none of life's essential comforts. Thrift and money-saving habits are distinctive features of the French race, especially so, of the Canadian-born habitants, and it is a well understood maxim that “without frugality none can be rich, and with it none can be poor.”

In my comparison of the two provinces on an educational aspect, it cannot be denied that as far as more senior educational, commercial equipments go, Ontario occupies a prominent position. Her universities, colleges, high schools, normal schools and other seats of learning are of a high order, and do credit to the enlightenment and advanced civilization of the population and enterprising province.

But how does the old pioneer province of Quebec stand in this regard? It claims, and claims justly, to be the mother, leader, and instructor of all the provinces and communities that came into being long after it had attained to a high degree of civilization and intellectual culture. And it asserts with reason, that religion and Christianity, two much to the zeal and constancy of its interpreters-missionaries, who not only planted the early gorms in New France, but in wife-spreading territories, now embraced in the United States.

Weighing the respective merits of the two great provinces, it may be concluded that each has its virtues and its defects.

One is, perhaps, strong where the other may be weak and vice-versa. But, sentiment aside, Quebecois would not care to exchange places with their fellow-citizens of the sister province.

William Ellison.

Roman Congregations.

A congregation is a permanent committee consisting of Cardinals who are assisted and supported by many prelates and other officials. There are twelve such committees, to each of which is assigned a definite and fixed sphere of ecclesiastical matter.

The organization of these congregations is due to Sixtus V, who by his Bull “Immaculatae Conceptionis” of January 22nd, 1589, has fixed the sphere of action and the constitution of them. According to this Bull each is to consist of three distinct classes of persons. In the first class are those who alone have the right of voting when a final decision is to be given. Only Cardinals can have this prerogative. The second class consists of such as assist the Cardinals by their legal advice and have a right to vote in the various stages preceding the final decision. This class consists of prelates and specialists. The last named are chosen by the Pope from among the secular and regular clergy, whom they have to give in writing their legal opinion concerning any case to be decided by the congregation. They are officially styled Consultors. The third class comprises all those who have a right to vote in the various stages preceding the final decision. This class consists of prelates and specialists. The last named are chosen by the Pope from among the secular and regular clergy, whom they have to give in writing their legal opinion concerning any case to be decided by the congregation.

The number of Cardinals in each of them is not fixed, yet it is seldom less than twelve. Unless the Pope himself is at the head of a congregation, as is the case, e.g., in the Sacred Office, one of the Cardinals is appointed its chief, and has the title of Cardinal Prelate. His secretary is always a prelate, whose duty it is to protocol the decisions arrived at by the Cardinals, and to countersign the decrees.

Four of the twelve congregations have reference to the Consistories; the remainder have an independent character.

To the first group belongs the Congregation of Cardinals, which is presided over by the Pope himself, the number of Cardinals belonging to it being six. With the help of this body, the Pope prepares all matters to be discussed in the secret Consistory.

The second is the Congregatio Extra Ecclesias Episcoporum. Its duty is to examine the candidates for Italian bishoprics in theology and canon law. For this purpose it consists of two sections, the theological and the canonical. In the theological division there are always some theologians belonging to Mendicant Orders; and the Auditor of the Papal Palace and the Auditor of the Curia are ex-officio members of it. The Pope has reserved the presentation of its candidates as well as the examination of them to be conducted in his presence.

The third of this group is the Congregation on Extraordinary Ecclesiastical Matters. Its main duty consists in preparing the subjects to be treated of in the public Consistories and in formulating concordats and constitutions that have a political character.

The fourth of this group is called Congregatio Super Satis. This is not a permanent institution, being formed only when a highly important ecclesiastico-political occurrence causes the Pope to seek for special advice.

REVIEWS.

While the North American Review in American name, it is cosmopolitan, seeking the co-operation of the great writers and statesmen of all nations. Of this fact the November number affords striking proof—including, as it does, among its contributors Americans, two Italians, two Englishmen, a Frenchman, an Australian, a German, and a Japanese. The number opens with a masterly article by Captain A. T. Mahan, U.S.N., on “Asia Conditions and International Politics.” Gabriel D'Annunzio, the famous Italian novelist and poet, in a paper entitled “The Third Life of Italy,” deplores the incapacity of modern Italian statesmen. Baroness Bertha von Suttner tells what the “Present Status and Prospects of the Peace Movement”—malcontents that there are also that the principles of peace have begun to influence the conscience of the world. O.

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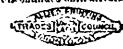
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THURSDAY, NOVEMBER 15, 1900.

THE RACIAL ORY.

The most deplorable, insidious and dangerous fallacy is the argument that the elections have been a contest of races. Such was not the case. Sir Wilfrid Laurier never went to the country posing as a Frenchman. His most ardent admirer never held him up to the crowd who eagerly thronged to hear him as a worthy son of another race. The Government appealed to the country upon the merits of their cause. As the London Tabloid put it before the elections, Sir Wilfrid Laurier can point to a record revenue, to a volume of trade which has advanced literally by leaps and bounds, to a rise of national prosperity which has never been approached in the past; but he is assailed because he has been too generous to Great Britain. Asking for nothing in return, the Dominion Government, under the leadership of Sir Wilfrid Laurier, gave to British traders a preference, first of 12½ per cent, and then of 25 per cent, and now of 33½ per cent, and for that he is to be condemned from office if Sir Charles Tupper and his friends can get their way. That is the view taken by the leading Catholic paper in England. The thought that Sir Wilfrid was a Frenchman could no more enter into the merits of the case with The Tabloid than the idea that a Scotshman should not lead a party. To the English mind Sir Wilfrid Laurier has proved himself a true son of Greater Britain, a statesman worthy of the Dominion's confidence and support, whose practical wisdom, whose moderate views and whose golden-tongued eloquence have won for him the admiration of Imperial statesmen.

There was a deeper purpose in turning the contest into one of races than merely the wish to get into power. There was the idea that if a victory were once gained upon that basis, English ascendancy would be asserted for many a generation. A fallacy that appeals to passion, as this racial cry did, is not likely to succeed. Two can play at that game. If the French-Canadians went so strongly Liberal, the Conservative newspapers have themselves to blame. The Quebec people are not going to turn round and kiss the hand that strives to deal them a knockdown blow. We should be very sorry to see them act such a part. What drove the Ontario Catholics into the Liberal camp? The abuse heaped upon them and the threats made against their schools by the Conservatives in provincial politics. The Conservatives of Ontario, political and journalistic, have proved themselves most stupid, unprogressive campaigners in this contest, as they proved themselves narrow and prejudiced in local politics. They won in Ontario, no other Province did they win. They claim that the contest was a decided one. Not at all. Nor was the victory a racial victory. It was the triumph of Liberalism over defunct Conservatism. It was the triumph of a successful and patriotic administration over virulent criticism and opposition. It was the triumph of

broad measures over narrow minds. And it will tell in the future, as it has in the past, for the prosperity of Canada. We loath this cry of race against man, race against race, creed against creed. We had rather that Liberals and Conservatives alike should be swept into the sea, than that Canadians should be divided because one is English, another French, a third Irish, and so on. No country can be built up that way. We are here to live together, to work together for the common good. Life is too short to be quarreling with our fellow citizens because they did not have the good fortune to be born in our country. Peace and good will to all. There is room for all and many more. Hands should be joined in friendship or given up to honest toil. The contest is over. The victors can afford to be calm. And the vanquished should take their defeat in a spirit of resignation and hope of better luck next time. Let them, however, and let all others, store it well in their mind and remember it when the day comes around again:—No race cry, no racial cry, can secure a victory for a party in a land of free men.

A MONOLOGUE.

A few years ago a certain charitable institution in England was presided over by a French lady. Amongst the inmates was a poor old woman who used to complain and whine in somewhat the following fashion: "Just think, my friend," she would say, "my poor husband fought at the battle of Waterloo, and here am I sitting down under French domination." It was very trying upon the poor widow; but she had the comfort of a home, the care of Christian charity. There is a parallel case nearer home. A whining horde is going up from the poor old broken down conservatives of the country: "Our ancestors helped to conquer Montreal at Quebec, and here we are, after the last elections, sitting down again under French domination." It must not be. Ontario finds the lot hard, but the blind, unreasoning followers of race and religious creeds should bear in mind that, like the old woman, they have the comfort of a prosperous country. They have the care of men whose patriotism is undoubted, and whose stand is above the angry waves of passion which now beat to pieces the wreck of the Conservative party. How long and how often are we to protest against this cry of race and religion? Prejudice dies hard. But die it must. The iron heel of a people's will sooner or later must crush its envenomed head—and bury it beneath the anathema of justice, peace, and friendship. Before every contest the howl goes forth. During the contest questions of importance are forgotten, and appeals made to the passions of individuals and of sections. After the contest the cry takes up the bitterness of despair and the courage of a lost cause. We, the Ontario disengaged, baffled, defeated Conservatives cannot stand this. Fate never decreed it thus. We must rule or ruin. True we accepted Lower Canada on equal terms in Confederation—but we always expected, and it was understood so by us, Anglicans as we are, that Quebec was second, never to be first, and that Ontario should always lead. True, our campaigning language was not calculated to coax the Lower Canadians into the Conservative ranks. But they should not have taken it to themselves. We did not mean the rank and file. We meant the officers. Lower Canadians anyway have no business having an opinion contrary to Ontario Conservatives. What right have they to an opinion of their own? Even if their priests let their vote as they please, we insist upon their swallowing our insults and voting with us. And now that we cannot help acknowledging our defeat, now that we are forced to dwell in the chilly shades of opposition, Lower Canada should remember that our wrath, like an avalanche, is merely gathering force. They must tremble lest it crush them to atoms, and scatter them even as our poor leaders were scattered. The Catholics too should remember that they are a minority in this Province—and that they ought to be deeply grateful to the Conservatives that they have not been long ago swallowed up, schools, and all. True, we have seen our gallant shields and officia fall—not one of them beaten in Lower Canada—where they did not

wish to be very much this while back. Our leaders were all beaten in English-speaking Provinces. That does not matter. Our wrath is hereditary—it is instinctively kindled against French Canada. Our party has plenty of leaders. Not to mention Clarke Wallace, we have E. F. Clarke and W. MacLean and many others. In order to secure the best we are advertising in our leading organs, The Mail and Empire, The Toronto World, The Evening News and others. "Wanted, a Leader for the Conservative party of the Dominion of Canada. No French-speaking person or Catholic need apply. Orangeman preferred." With reorganization and a young leader we have great hopes for marching on to victory. In the meantime let us keep up the old rallying cry—Down with French domination, and up with English ascendancy. Down with the man whose motto is union, friendship, prosperity; up with the man whose cry is division, hatred and bitterness. So sing as they march the boys of the old brigade.

ONTARIO LOYALTY.

One hears so much of loyalty nowadays that it is beginning to pall upon the brain. Experience has taught Canadians that it is not those who talk the loudest that do the most or the best work. For years the Liberals have been accused of being inclined to the United States and hence disloyal; while the Conservatives, according to themselves, were shining examples of what Canadians ought to be in relation to England. While we do not wish to speak of loyalty to England except in so far as loyalty to Canada must of necessity mean the same toward the Mother Country, we do intend to say a thing or two on loyalty to Canada. This last election has disappointed the Conservative party throughout Ontario that it has for the moment at least forgotten its loud-mouthed and incessant calls of attention to its true blue loyalty. Before this election the Canadian Constitution was something to swear by; after it the French-Canadian should be deprived of his vote, if not by Constitutional means, at any rate deprived. Some have been so indiscreet as to say that the end must be a war of extermination against Quebec. Surely from a loyal people—an ultra-loyal one in fact—nothing so opposed to the Constitution of its country as a civil war would even suggest itself. It did and the trouble is that it must out. It will give the true source of the "Racial Ory" at any rate and fasten the blame to the proper persons. The inhabitants of Quebec have a right to vote in whatever way they wish, as we have here in Ontario, and if they supported the Liberal party overwhelmingly it was their own lookout, and, to tell the truth, they showed much better sense than Ontario did in throwing its weight with the Conservatives, who had nothing but stones to offer in the way of ruling ability and talent. There was no comparison between the Liberal prospective rulers and their Conservative counterparts, and everything was in favor of the former. If Quebec showed disloyalty in supporting Laurier, then Ontario is the only loyal spot in Canada, for all the others, with the exception of Manitoba—in which the standing is 8 to 2 in favor of the Opposition—and British Columbia, in which the forces are even, every other province gave increased support to the Liberal Government. England, too, must be disloyal in that all her leading newspapers make no bones of rejoicing over Sir Wilfrid Laurier's return to power. We fear that the much-hosited Conservative loyalty to Canada and to England is largely wind, and that its real loyalty is for their own party. Disappointment is a bitter teacher, but it drives in knowledge so that it will stick.

LIBERALS SUSTAINED.

The result of the elections, while not unexpected in its general aspect, was, nevertheless, filled with much that is both pleasant and unpleasant for both parties. There was scarcely anyone so short-sighted politically that he could not see that the Laurier Government would be sustained and the problem had simmered down to one of majorities, even before a vote had been cast. It was difficult to see what was to be gained by a change in Government. Both parties have been

working along practically the same lines, at least in so far as their work was any criterion of their theory. The Liberals have had the advantage of having good energetic business men at the head of the departments, and the improvement that has been shown in the carrying out of the details of the governmental work during the last four years not only justified the electors in their choice of four years ago, but also rendered them a bit shyer of giving their suffrages to the Opposition without good cause. There was nothing to warrant a transfer of confidence from the Liberal party, which has conducted the affairs of Government not only in a businesslike manner, but also in a way that inspired the electors with trust in the ability of the leaders of the Liberal party at Ottawa, to a party which had neither a strong head nor members that could bear the scrutiny of the electorate. The Conservative party could offer absolutely nothing; new in policy that was preferable to that which the existing Government placed before the Canadian public they brought out a galaxy of talent that was not by any means to be compared with the Liberal phalanx. They did claim that they could do the same work that the Liberals were carrying on to the entire satisfaction of England as well as Canada better than they and to the greater satisfaction of the Canadian public. The Canadian public had a good Government with strong leaders and refused to be bamboozled into calling for a change to an unknown and untried Cabinet, for the old members with one or two possible exceptions, never did show any marked ability when it was in power. Canada at large is entirely satisfied with the country's verdict. England has expressed her approval in very cordial congratulations, while the English critics have not been sparing of their expressions of satisfaction at the return of Sir Wilfrid Laurier to power. He is the only man in Canada today who has shown anything like the personal magnetism of the late Sir John A. Macdonald; he is the only man in Canada today who has shown anything like the ability of the Grand Old Man of the Conservative party. He is a man in a million and the country has done well to retain him in power. There has been no playing of favorites during his leadership and there is every reason to believe that there never will be. He has had the support of the peoples in Canada who are in the minority, and that without a single exception, which of itself shows the trust that is reposed in him by those who see justice and equality during his regime.

DR. MILLIGAN HOME.

So Dr. Milligan has returned to the city. On Sunday he announced a course of sermons in Old St. Andrew's Church upon the Commandments of God—a very interesting subject; a very important one also. We should have expected that before beginning a course of that kind the Rev. Doctor would have called upon Father Ryan, Rector of St. Michael's Cathedral, and made matters right about the calumny of which he was guilty just before vacation. The apology should be public. We regret he has not made the reparation, for he will find it awkward when he comes to analyze the Eighth Commandment—"Thou shalt not bear false witness against thy neighbor." It will be interesting for many of us to see how he will treat the subject and apply the precept. Perhaps he will avail himself of the opportunity, and like a man and Christian, speak somewhat thus to his flock: "My dear people, I wish to accuse myself of being guilty of violating this command of the Most High. Last June I accused my Ohio neighbors of worshipping colored lights. I knew at the time that they did not do such a thing. It was false evidence against my neighbors. I should not have done so, and I am sorry for it." Human pride may prevent a statement which Christian humility prompts. But the opening lecture, as reported by The Globe on Monday last, induces us to think that Dr. Milligan will not apply the command to himself. A man who is as unfortunate in his history as this preacher, is not likely to be correct in his judgment.

"We give in full the paragraph referring to "Image Worship" (?) : The leaders of the Church in older times condemned image worship. Augustine re-

but the practice as baneful. Epiphanius, the Bishop of Salamis, tore down a veil containing a figure of Christ, as a violation of the Second Commandment. In A.D. 720 Leo III forbade the use of images in churches at Constantinople, and his Council in 787, gave explicit reaction to this condemnation. Not until A.D. 791, through Italian influence, did the Council at Nice sanction image worship."

The reference to Augustine, as he ungraciously calls the great Doctor of the West, is so sparse and indefinite that it will require considerable searching to find it. In the meantime we shall leave it. We do not hesitate to deny that St. Augustine ever wrote such a rebuke, or ever considered the practice as baneful. The statement which follows, viz.: "In A.D. 720, Leo III. forbade the use of images in churches as heathenish and heretical," is altogether misleading. Taking the sentence with the context, an ordinary reader or reader would naturally suppose that this Leo III. was either the Pope of the time, or some Bishop who condemned the use of images. Not at all—neither Pope nor Bishop. He was a great iconoclast emperor—of whom the story runs that when a boy, in the mountains of Iauris, he heard some Jews blaspheming and curse an image of the Redeemer. One of them turned to him and jocosely remarked: "Were you emperor, would you not destroy all those impious images?" "I swear," replied the boy, "that I should not spare a single one." When, therefore, he came to the throne he remembered his oath, issued a decree, stating that he wished to destroy the idolatry which, he claimed, had trept into the Church. The Patriarch of Constantinople refused to give his name to the edict. A most violent prosecution followed. Images that had been revered for generations were burned—and the torch was applied to piles of images upon which martyrs lay covered with pitch. Yet this is Dr. Milligan's evidence that the early Church condemned the use of images. We take up the last sentence: "Not until A.D. 791, through Italian influence, did a Council at Nice sanction image worship." What a perversion of history! The reference is to the Seventh General Council held at Nice under the presidency of two priests of the Pope, Adrian I. The following decree was adopted: "After mature deliberation and a deep research into the merits of the question, we decide that the sacred images of our Lord Jesus Christ, those of his Holy Mother, and of the angels and saints, shall be restored to their place of honor in the churches, oratories, and private dwellings; they are to be honored with a special worship, not that of *latra* or adoration, which belongs to God alone, but with that of reverence and honor; for in honoring the image we honor the person represented by it. Such is the teaching of the Holy Fathers and the tradition of the Catholic Church, known throughout the world." To confound iconoclast heretics with ecclesiastical pretenders; to claim undue influence being used in an Ecumenical Council; to quote the Church against itself, is the logic, the charity, the history of a man who knows neither logic nor history, and who does not practice charity. It is a pity Dr. Milligan did not start with the commandment—"Thou shalt not bear false witness against thy neighbor." His treatment of that precept will now be doubly interesting. We wait for it with eagerness.

THE PRESIDENTIAL ELECTION

There are exceptions to the aphorism—"It is always the unexpected that happens." This time it was expected that Mr. McKinley would be re-elected, but not with such a majority as he actually received. The doubtful States, such as New York, Indiana and the Dakotas, marched in procession into the Republican camp. Free Silver and anti-imperialism defeated Mr. Bryan. Even if Free Silver had been out of it, the other cry had too much unpatriotic tone in it to win the majority of a great nation. Nothing succeeds like success—and no success dangles its glitter of glory before a people to charm and captivate them so much as a successful war. The Republican armies had been successful. The people did not see that the flag floating thus, on lately acquired territory should be hauled down quite so suddenly as Mr. Bryan evidently aspired to do. We think that a strong majority of the United States people are opposed to

imperialism. They wished it to be in Mr. McKinley's hands to do so. The New York Herald, which is Independent, thinks that President McKinley, should not regard his victory "as a narrow partisan triumph, or an encouragement to persist in the Imperialistic course that has caused the revolt of so many thinking men of his party." Most of the papers on both sides agree that Bryan and Bryanism have passed into history and that the issues he advocated "have been settled forever." The time since the election is too short to have extensive views from the press in the States; we shall return to the subject.

EDITORIAL NOTES.

French Catholic Quebec is quite likely to remember the abuse that is being heaped on her by the Conservative organs in Ontario.

It is a great pity that Quebec is not controlled by the Central Conservative Committee rooms of Toronto. Toronto's Toryism consists rather in its religious bigotry than in its political policy. It is rather a question of Anti-French, Anti-Catholic feeling than any trade policy.

The Conservatives are strongly opposed to the fact that Quebec has any voice in the elections of this country at all.

Quebec elected eighteen English-speaking Protestants. Can Ontario show anything at all approaching the religious and racial tolerance shown in these figures?

Dozens of Toronto voters in West End did not cast their ballots for Alderman Burns because they did not think he had a chance of election. It is precisely this sort of thing that defeats good men, and it did much on this occasion to snow him under.

The Conservative scrutineers and organizers in West Toronto congratulated themselves on the comparative smallness of Mr. Burns' vote in Brookton. They had looked for a big poll for him there, and did not take much pains in disguising their anxiety. One typical Toronto Conservative who was working on the inside for the Tory candidate was heard to remark: "Well, the Micks didn't do so much after all."

It is amusing to hear The Evening News accusing the Liberals of raising the racial cry in Quebec. The News has disgusted even its best friends by a whole year's campaign against anything and everything bearing even the appearance of Quebec. It was The News and its Tory contemporaries in Toronto that appealed to the racial question in Ontario. Of course, Quebec should bear their necks to the Conservative axe and smile. But they did not, and that is the trouble with the Tory organs.

The workingmen of Toronto evidently did not put forth much of an effort to elect the Labor candidates. The fact that hundreds of the members of the Labor organizations in Toronto looked upon the candidates put up for election by the Council as merely puppets of the Liberal plan of campaign, argues ill for the political organization of labor in this city. It is, perhaps, well that labor should keep out of politics, at least for a time, and a long time too. There are many years ahead of the labor movement along the lines of strictly confining itself to labor and its problems without dabbling in outside matters.

Sir Charles Tepper has announced definitely that he will no longer take an active part in the political affairs of Canada. It is really too bad that the veteran knight was not elected in the late campaign. It seems a pity that the political arena should be a defeat, both a personal and a party one. Sir Charles has been an excellent politician, but his success has been confined to following rather than leading; to carrying out the plans of another rather than to originating a line of attack or defense. Never popular with the general public, the veteran has always done good work for his party, and has been a clever man under a capable leader. Canada will regret the loss of an able and conscientious worker, but the Conservative party will rejoice in new blood that cannot but infuse new life into a badly disorganized remnant of a once powerful party.

The Conservative party will do well to discharge the entire organizing gang that conducted this last campaign for them in Quebec. They came out with a highly-colored story of thirty sure Conservative seats in their Province, but when the smoke of battle cleared away no fewer than twenty-five of them had vanished into thin air. A crowd that could do no better figuring than that has surely no business trying to rule Canada, and we are decidedly fortunate in having escaped such a calamity. Success in little things augurs well for success in greater. Mr. Tarte showed that his knowledge of his Province was very accurate when he allotted eight seats to the Opposition—they secured five.

As the Conservative organization was weak, so was the Liberal strong. They had everything figured out to a nicely, and capable men were at the head of affairs in every constituency. As a result, they were returned to power. It was a well-organized band against a rabble, a mob without a head or leader, and the inevitable result followed. The Conservative party needs leaders in Parliament and out, and it has them in neither the one place or the other, excepting Ontario.

Sir Charles Tupper's assertion that he is retiring from active politics with the Conservative party in the best shape it has been in years, looks very like sarcasm. If the Tories in Canada are never better organized, never get into any better shape for a political campaign or Parliamentary sitting than they are at present, the Liberals look as though they were bidden for a long series of terms on the Treasury benches at Ottawa. One thing that will benefit the Conservatives from the results of this election is that it has swept out a lot of dead wood, has cleared away a heap of fossilized remains from the camp. New blood must come to the front and in that alone lies the salvation of the party.

CAMPBELLFORD'S CHURCH.

Father McCloskey Has Now a Grand Editie.

[Peterboro Examiner.]

When on Christmas morning of last year the Roman Catholic Church of Campbellford was destroyed by fire, the regret was universal, and many and sincere were the expressions of sympathy that were tendered to Rev. Father McCloskey, the dearly beloved priest of the parish, as well as to the members of his congregation.

The old church, which was a frame one, had for 87 years or more stood on the hill on the corner of Centre and Bridge streets, commanding a majestic view, and, while it may not have possessed all the elegance of a modern edifice, still when it was consumed by the fiery element on Christmas morning its loss was severely felt and the congregation was compelled to seek temporary quarters which were less pretentious and less commodious. But the loss sustained from new enthusiasm led the trustees of the Roman Catholic Society to build a new and larger, and they immediately took steps for the purpose of re-erecting the destroyed house of worship in a manner most surprising. On the 10th of March of this year the contract for a new church was let to Mr. Richard Sheehy, of Peterboro, and on April the 17th the work was commenced. Since then the work has been carried on in an energetic manner. To day the new Roman Catholic Church of Campbellford, which has been dedicated "The Church of the Visitation of the Blessed Virgin Mary," is a credit to Rev. Father McCloskey and his parishioners and to the town of Campbellford. The structure is of grey stone from the Langford quarries, and is massive and substantial looking. It is the design of Mr. Thomas Hanley, architect, Belleville, and is built with due forethought for accommodation, convenience, ventilation, lighting, etc. The body of the church, including the gallery to the rear, is capable of seating comfortably about 900 people. The interior furnishings are superb and excellent specimens of the workman's art. The pews are massive and comfortable, the ends being of oak, the seats of ash and the backs all handsomely polished.

In the interior, with its massive, looking white pillars and its pretty, yet useful electric light fixtures, cut therefrom, presents an appearance unequalled in many churches. The basement, too, is a large and airy room, furnished in a suitable manner; whilst the several ante-rooms, hallways, etc., are in keeping with the remainder of the entire structure. However, there are many finishing touches to be put on the church yet, but it is now in suitable condition for the worship of God.

THE WINDOWS.

A striking feature of the handsome new edition is the number of beautiful memorial windows which have been donated by various societies and individuals. The names of the numbers are the Lodge No. 98 G.M.B.A.; in memory of deceased relatives, by Thomas Henry, Mrs. Henry and Eliza Hopper; St. Anne's, St. Peter's, St. George's, Rev. Father McCloskey, pastor of the Society of St. Mary; The Good Shepherd, in memory of the late Bishop James, donated by Rev. P. J. McGuire; St. Peter, in memory of deceased relatives, by Patrick Egan; St. Paul, in memory of my late wife, Elizabeth, by Edward Wagner; St. John, in memory of Mrs. John Keating; Rev. F. P. McCloskey, D.D., Bishop of Lévis, respectively.

Among those also present were Rev.

A PRIZE OFFERED.

The following are the conditions for the competitors of the prize essay on the History of the Church:

- (1) No essay to consist of more than seventy-five pages of foolscap size or less than sixty pages. Writing to be made on only one side of paper.
- (2) All authorities quoted to be named in margin, so that they may be verified. Authorities must be given for facts stated.
- (3) The essays to be sent under seal to this office on or before the 1st of Feb. 1901. Each essay to be signed with a pseudonym. In a second envelope the name of the writer, and his or her pseudonym, will be given to the editor and marked confidential.
- (4) The decision of the prize will be left to a committee of three gentlemen with whom we are in correspondence, and will be announced when their acceptance has been made known to us.

rew, donated by Duncan Kerr; St. Cecilia, in memory of deceased relatives, by Matthew Galvin; St. Anthony, in memory of James Boland and son, by daughter; St. John the Baptist, in memory of deceased relatives, by Mrs. John Gallagher; St. John the Baptist, Prayer for Us, donated by Thos. Blauer; St. Patrick, in memory of deceased relatives, by James Shannon; St. Joseph—Its ad Joseph—by Rev. J. O'Sullivan; windows donated by P. White, Catharine Hall McManus and Margaret Morrison.

It is understood that the entire cost of the church will be in the neighborhood of \$20,000.

The various sub contractors did their work in a manner that reflects much credit on them and drew forth expressions of satisfaction from all.

AN ADDRESS.

That the people of Campbellford, irrespective of creed, are proud of the new church is amply proven by the following address which was on Saturday night presented to Rt. Rev. Dr. O'Connor, Bishop of Peterboro, and to the Rt. Rev. Dr. McEvoy, Bishop of London, who were present at the dedicatory service: The address was on behalf of the citizens of the town of Campbellford. It was read by Rev. Charles Smith, who, with a number of the leading citizens, attended the Presbytery in a body on Sunday night. The address is as appended:

To the Right Rev. Dr. O'Connor, Bishop of Peterboro, and
To the Right Rev. Dr. McEvoy, Bishop of London:

Yours, Lordships—I desire as the representative of the citizens of Campbellford, to welcome you to our town on this auspicious occasion of your Church dedication, and I beg to assure you that the discharge of this duty affords me very much pleasure.

The consecration services connected with the dedication to Almighty God of this beautiful edifice, calls back to the minds of our citizens generally, and of your co-religionists, the recollection of last Christmas morning, when the same commodious church, which formerly stood on this consecrated ground, was destroyed by fire. But although your parish priest and his people found themselves without a church to worship God, yet I am pleased to state that Rev. Father McCloskey was equal to the occasion, and with commendable promptness, he secured an oration book, Christian's Morning Record, and he immediately took steps for the purpose of re-erecting the destroyed house of worship in a manner most surprising.

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We congratulate pastor and people on the spirit with which they entered upon this great work, on having carried their laudable undertaking to a successful issue. We hope and trust that your magnificent church will be a reality, not only as a beautiful temple of worship, but also as a monument of the patience, Christian charity and self-sacrifice of your esteemed pastor and his devoted people.

CHAS. SMITH,
Rev. of Campbellford.

Campbellford, Nov. 3rd, 1900.
Their Lordships made suitable replies to the above address.

THE DEDICATION.

Yesterday was the day on which the dedication of the new temple of worship took place. It will certainly be a memorable day in the history of Campbellford, and more particularly in the annals of the Roman Catholic Church of that place. The event was attended by many people not only from the parish of Campbellford, but a special train from Peterboro brought people here and picked up many more along the route. The dedicatory services were announced at 10:30 o'clock, but long before that time the church was crowded. The seating capacity as previously stated, is 900, but 1,000, including shade and benches in the galleries, by a little crowding, about 1,000 people were permitted to witness the beautiful ceremony.

The ceremonies of the dedication were performed by His Lordship Right Rev. Dr. O'Connor, Bishop of Peterboro, and Very Rev. Archdeacon Casey, Peterborough, and Rev. Father Scanlon of Douce, assisted at Deacon and sub-Dacon respectively.

Among those also present were Rev.

Rev. Father McCloskey of Hastings, and the pastor, Rev. Father McCloskey.

The decoration of the altar was of natural flowers artistically arranged.

Before beginning the act of dedication, the bishop explained the ceremony about to take place. They were, he said, going to dedicate a temple to the service of the Almighty God. In doing so the Church made use of prayer and sacrifice. When God created our first parents everything was perfect, by the sin of our first parents disorder came into the world and the very earth was cursed. Hence the necessity for besieging Almighty God to remove from the very materials which were entangled into the construction of this noble edifice, the devil and his evil spirits, that they might have no part in this new building which would henceforth be devoted to the service of God. The Church therefore, prayed that Almighty God might protect the temple and its inmates, and the people who came within to pray, that they might be protected by His Lordship, Right Rev. Dr. McEvoy, Bishop of London.

While the work of dedicating the exterior of the edifice was proceeding,

the Campbellford Band, which was stationed in the rear of the church discoursed a few choice sacred selections. As the conclusion of the dedicatory ceremonies Pontifical High Mass was celebrated. The sermon was delivered by His Lordship, Right Rev. Dr. McEvoy, Bishop of London.

THE FUTURE OF CANADA

Viewed in Several of its Aspects; Territorial dimensions, religious and Educational Status, etc. Its Urgent Need is More Population.

All fair-minded men, who concern themselves with the national problems of the future and compare the relations of the Old World with the New, must be convinced that as regards increase of population, industrial development, and human progress, the newer countries on the side of the Atlantic will take the lead. It is quite natural that it should be so, for already in many of the European nations overflocking populations have to seek an outlet, emigrating to the United States and Canada.

Canada, being a country of wide territorial dimensions and small population, rightly aims at attracting immigrants of the right class from foreign nations, and she aims also to bring back her own exiled children from the United States. In the number of Canadians, especially of French origin, that have lately recrossed the border is proof that Canada's own sons are beginning to have a better appreciation of the value of their own land, as a cheap, healthful, well-governed, and desirable country to live in.

The increasing tide of European emigration that flows this way is also

a sign that Canada's attractions and merit as an industrial, agricultural and mining centre are becoming better known on the other side of the Atlantic.

The great wheat fields of Manitoba and the North-west Territories, has done much to impress England and her congested cities that they must look to the Dominion of Canada for breadstuffs and other products to feed the vast populations that are held within the narrow limits of the British Isles. Times was when even Britons gave themselves but little trouble to learn what sort of a country Canada was. About its geographical situation, its soil, its richness and forest wealth, its great lakes and rivers, its fisheries and unrivaled water power, Englishmen knew hardly anything about it, nor did they take the trouble to inform themselves.

Imperial statesmen treated Canada as mere colonists, and as such, not worthy of much consideration.

Then there was the gross misconception about the climate of Canada. Exaggerated pictures of winter severity, partially civilized settlements, the dread of painted Indians, and even the presence of wild beasts, haunted the imagination of those who had been misled by fictitious tales and old stories of the condition of the colony when it became a British possession. Happily all these false notions have been scattered to the winds, thanks to the general spread of enlightenment, the intercourse of travellers, and the attraction of the soil on either side of the ocean, to commerce, and various other causes. If, however, credit be given to the pioneer forces and influences that wrought an improvement in England's better understanding of the value of her greatest colony, the Grand Trunk Railway ought to be honorably mentioned, for that great railroad, while it did much to open the eyes of Europe as to the vast commercial possibilities of Canada. And ever since its establishment the Grand Trunk Railway system has been a factor in raising Canada to a higher place in the estimation of the English mind. The Allan line of steamships also helped greatly in advertising Canada, and the fine river steamers of the Great Lakes, and the great shipping corporations aided powerfully in advertising Canada in the Old World, and in uniting in closer mercantile bonds the marine and shipping trade of Great Britain and Canada, and that veteran firm of ocean shippers is still engaged in the good cause and has developed its commercial strength and influence. In later years the opening of the Canadian Pacific Railway which covers the Dominion from the shores of the Atlantic in the east to the shores of the Pacific in the west, has awakened fresh interests in the minds of many, which have扫ed the world over, and affords new food for the cause of Canadian prosperity.

The opening of the Canadian Pacific

afforded a great opportunity for

increasing the volume of traffic

between the two great oceans, and

thus increased the value of the

territory, and the value of the

country, and the value of the

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value to tell first place in the the study of educational culture and literature under the foundation of France. The various dental missions are planted the seeds of Christ and morally educated their own lives in order that the harvest should be fruitful. The Ancient Capital, whose present teaching equipment is to complete in any section of the world in Europe or America, Canada, Australia, Mexico, Argentina, Uruguay, and so on, so that the religious society of the world can place it in the project in question not inferior to any city in the continent. Ontario has its adequately appointed institutions, which are in keeping with the importance of the Capital of the Dominion.

Montreal, the Queen City of the west, from its great university and its quota of richly endowed and well-managed institutions of learning and culture, Hamilton, London, and the cities of the Maritime Provinces, as well as Winnipeg, are equally favored and advanced in their facilities for imparting scientific and practical knowledge to the rising generation.

Two moral laws, and the salutary codes that are supposed to be based on the "Golden Rule," are as well, and perhaps a trifle better, observed in Canada as in any part of the globe. The law of the land is fairly administered, and it is a enlightened and lucid in intent and purpose. Municipal and political laws are no small, well framed, and free from partisan corruption as are similar enactments in any community of the civilized world.

This can be truly said of Canada despite the unequally political broils that break out at election times, when over heated partisanship conceals ignoble evils of their opponents, and are too apt to give vent to their disorderly feelings.

The severity of Canada's climate, in the winter season, is a much discussed question in the British Isles, and by ill-informed Europeans who have never taken the pains to look thoroughly into the natural conditions of country.

It cannot be denied that Manitoba, the North-west Territories, and the North-eastern parts of the Dominion have pretty long and severe winters, but the localities are none the less healthful on that account, nor is the plentiful fall of snow and frost a detriment to the soil, but rather a help and a benefit, as snow is a fertilizer and a natural protection to the soil under the climatic conditions decreed by Nature, and Providence for this part of the earth. If the next time is truly the growth of compensatingly rapid the growth of compensation, rapid and healthy, and the winter is short, the healthiness of the Canadian climate, as compared with that of the Republic to the south and other countries, has been tested again and again, and the rate of mortality, in a given period, has sustained Canada's claim to be uniformly a safe and healthy place to live in. As regards the physical and scenic beauty of the land, tourists American and European, describe it in terms of highest praise.

The evidence of magnificent natural scenery is had by taking a trip through the picturesque district of Muskoka, where lakes, islands, hills and dells and fairy-like bowers intermingle to form a picture of fascinating beauty.

To this enchanted locality, as well as almost all places of interest in the Dominion, the Grand Trunk Railway carries tens of thousands every season. Then, again, the tourist or liquor, who wants to get a true idea of Canada's extent, must board a Canadian Pacific Railway train at St. John, N.B., and travel westward on the main railway highway, which has attracted the attention of the world until he arrives at Vancouver on the shore on the Pacific ocean. On the journey, which is thousands of miles in length, he will encounter wild natural scenery, the等于 of anything in either hemisphere, and in the construction of the gigantic railroad itself, he will see evidence of unequalled Canadian pluck and enterprise.

A trip from Montreal to the Maritimes Provinces over the line of the Intercolonial Railway will also disclose a matchless variety of scenery, and the crossing and recrossing of great rivers that hold teeming quantities of salmon and other fish that delight the angler's heart.

A voyage over the Quebec and Lake St. John Railway introduces the traveller to a region of wild and unique scenery that forms a very paradise for the pleasure-seeker, the hunter and the angler. Journeying by the Quebec Central Railway from Quebec City to the American frontier, opens vistas of landscape and natural beauty that interest the eye and sooth the traveller.

Taking passage by the newly opened Great Northern Railway from Quebec to the St. Lawrence, the passenger is regaled by glimpses of the natural beauty of the St. Lawrence River, its beautiful country on either shore, and the extent of the great tributary streams which increase its volume in its majestic sweep to the Gulf. Passage by the fine boats of any of the great steamship companies, which make Montreal and Quebec their headquarters in Canada, and who use the St. Lawrence route in ploughing between Canadian and English ports, reveals the shipping facilities of Canada's great waterway.

That Canada's imperative need is an increase of population it is enough to remember that its population is yet under six millions, while its area

Breckels & Matthews

Church Organ Builders

Tabular and Electric Pneumatic Actions Re-building, Recasting, Recapping, Specialty Electric and Water Motors supplied, also repaired.

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THE TASTINESS OF

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There's a wholesome, taking flavour in the Tomlin's Bread, a natural delicious taste that's appetizing indeed. Delivered anywhere or sold in most grocery stores. Be sure to try Tomlin's.

H. C. TOMLIN,

420-432 BATHURST. TELEPHONE 1555

THE IRISH MARTYR PRIEST.

Sir John Eustace hardly entered his wife's sitting room one September day in the year 1601. "How now! Mary," he said, "has Father Matthew been creation all alone?"

Lady Eustace made no answer, and her spouse continued pensively:

"Has not the French said that all execution is death to us? And yet this wife had Father Matthew here daily."

"Nay, John," Lady Eustace said pensively, "our good parish priest is no croaker, rather otherwise. If we talk of serious subjects it is at my discretion."

The speaker was a delicate, refined-looking woman of perhaps thirty-eight years of age. The feeble glow on her thin cheeks, the unnatural brilliancy of her eyes, and the short cough that at times stayed her speech, all plainly told of her serious condition. He laid his hand reassuringly on his wife's shoulder, and said half in apology for his hasty speech:

"I know, I know; but though Father Lampert is kind and good I doubt not he is a trifling heretic in a sick room. He was the subject of discussion to-day."

"A fit of coughing interrupted her words; and her husband saw in alarm that the handkerchief she raised to her lips was stained with blood.

"Hush, hush, Mary, a beg of you! All this talk of religious matters is bad and wearisome. Let me summon your woman."

Sir John left the apartment hastily, and Lady Eustace gazed after him, a sad smile in her eyes.

"Poor John! he will never do over the estate because he would not admit a lodger for grace as the head of the church. Heard you ought of that unfair, John?"

Sir John hesitated a moment.

"Henry Lucy was always a fool, a stupid fool," he said at last, and Lady Eustace exclaimed:

"But, John, the oath of supremacy! He could not lawfully subscribe to that!"

Sir John shrugged his shoulders impatiently.

"Nay, Mary, women know little of the affairs of state. It is expedient at times to disguise one's real feelings. The Pope had not been a great the worst nor Elizabeth the better and Lucy mumbled a few words to please the deputy."

Lady Eustace sighed.

"Henry Lucy was always a fool, a stupid fool," he said at last, and Lady Eustace exclaimed:

"But, John, the oath of supremacy!

"Sir John shrugged his shoulders impatiently.

"Nay, Mary, women know little of the affairs of state. It is expedient at times to disguise one's real feelings. The Pope had not been a great the worst nor Elizabeth the better and Lucy mumbled a few words to please the deputy."

"My father says—" the girl began.

"Oh, my father!" Maurice interrupted contemptuously. As the angry tears rose to the girl's blue eyes, he regretted his hasty words.

"Nay, Eleanor," he said contritely, "I meant not to be rude. Forgive me."

"No, Maurice Eustace, I won't forgive you," the little maid broke in. "I won't forgive you, and I won't forgive him, and I will tell it father."

"But, Eleanor," the boy said, suppressing a strong desire to laugh at her indignation, "you have not been to see my mother."

The girl hastened. A strong friendship existed between the wife of the Protestant rector of Castlemarie and Lady Eustace, and Eleanor Lotus had spent many hours in the sitting room of her mother's friend. Maurice spoke again as he saw her pause.

"Come now, Eleanor, We—"

"No," the girl's anger had died away, "not to-day, Maurice."

"But why?"

"My father is at the rectory today, and I want to ask him about things."

"What things?"

"About the thirty-nine articles and what you said. Good day, Maurice."

The girl disappeared down a walk closely bordered with box and yew; and Sir John laughed loudly. "So even the children grow fanatic, Mary. I'd give not a tittle to hear the maid question her reverend father."

Lady Eustace sighed heavily.

"Dost Iret over my levity, wife?"

Sir John asked.

"Over many tilings," Lady Eustace replied sadly; "over my failing health, over—"

"But thou art better, Mary, thou art better," Sir John insisted anxiously. "Thou hast a good color to-day."

Lady Eustace shook her head.

"Better, I shall never be, John."

"Nay, thou will," the man said, "it is the fancy; and we must live them up. Father Matthew is but sorry company."

"John, why will thou not believe me?" Lady Eustace stretched out her wasted hands. "Look you how the leaf is spent. When the leaves fall I shall die."

Sir John scut into a seat by his wife's side, and seized her thin hands in his own. There was no passion in his love for the woman by him, but there was not a very deep affection. So it was possible he had tried to cover the fact that his wife's serious condition, which was shown in his strong face as he pressed his lips to the fingers of his nearly tremored rising and

falling together in distress and despair, and he could recollect more distinctly the day on which he decided that he should obey his father's command and return to Ireland.

Sir John Eustace, much though he had loved his wife, had not sorrowed over long for her. His second bride belonged to one of the English families of the Pale, and professed the new faith, and it was her continual entreaties that at length induced her husband to break the promise he had made to his dead wife, and recall his son from the English school.

Maurice himself was inclined to regard his father's wife, his first superior, thinking, perhaps, he might be more useful to the church he loved in the world than in the religious state, counseled him to obedience. On his return home he had been appointed a captain of horse. But though Maurice Eustace was in the world he was not of it. An interview which he had with the pious Archbishop of Cashel, Dermot O'Harey, decided him to abandon the army, and he received holy orders some months later. His father died about a year before, and Lady Eustace, anxious, no doubt, that one of her two children should inherit the Castlemarie estates, and the revenues for the time being, sent him to the Queen, an enemy to the Queen.

Sir John did not speak, but he raised his wife from her lowly posture, and moved once or twice across the room.

"John, I have tried to be a good wife to you, you will not refuse my dying request."

"Nay," Sir John at length said; "No, I consent. The boy may go to Flanders tomorrow for me."

Lady Eustace raised her clasped hands to heaven.

"John, I thank you; you have given me a flush on Lady Eustace's cheeks deepened. "Well, then, twas this test act that the Queen's ministers have done. Now, my husband, be not wroth at Father Matthew. Mistress Loftus was here but yesterday, and it was she that roused my curiosity."

Sir John muttered something uncomplimentary regarding woman-kind under his breath, and Lady Eustace continued:

"She told me how the lord deputy had deprived Henry Lucy of his estates because he would not admit a lodger for grace as the head of the church. Heard you ought of that unfair, John?"

Sir John hesitated a moment.

"Henry Lucy was always a fool, a stupid fool," he said at last, and Lady Eustace exclaimed:

"But, John, the oath of supremacy!

He could not lawfully subscribe to that."

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"Poor John! he will never do over the estate because he would not admit a lodger for grace as the head of the church. Heard you ought of that unfair, John?"

Sir John hesitated a moment.

"Henry Lucy was always a fool, a stupid fool," he said at last, and Lady Eustace said pensively:

"About this test act to-day?"

The woman closed the open window vindictively. "The master might have well noted that the air grows chilly," she observed.

"Nay, Bridget, be not alarmed," Lady Eustace said for the time.

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CHURCH DIRECTORY.

St. Michael's Cathedral.

Father Ryan, pastor; Father Schleider, Chancellor; Dr. Tracy, assistant; Father Beach, curate.
Sunday—Masses, 7, 9 and 10.30.
Vespers and Sermon, 7.
Week day—Masses, 7.30.

St. Mary's.

Very Rev. Father McCarron, V.G., pastor; Father W. McCann, Jr., D. B. Doherty, and A. O'Leary, assistants.
Sunday—Masses, 7, 9, 9.30 and 11.
Vespers and Sermon, 7.
Week day—Masses, 7.30.

St. Paul's.

Father Hand, pastor; Fathers O'Donnell and Cantillon.
Sunday—Masses, 7, 8, 9.30 and 11.
Vespers and Sermon, 7.
Week day—Masses, 7 and 8.

St. Patrick's.

(Basilian Fathers.)
Father Ward, pastor; Fathers Grogan, Rathyke, Miller, Stuhl, Dodsworth, and Haydon, assistants.
Sunday—Masses, 7, 8, 9 and 10.30.
Vespers and Sermon, 7.30.
Week day—Masses, 6, 6.30, 7.15 and 8.15.

St. Basil's.

(Basilian Fathers.)
Father Branigan, pastor; Father Frachon, assistant.
Sunday—Masses, 6.30, 7, 8, 9 and 10.30.
Vespers and Sermon, 7.30.
Week day—Masses, 6.30, 7 and 8.

St. Holon's.

Father J. Walsh, pastor; Father Richardson, assistant.
Sunday—Masses, 7.30, 9 and 10.30.
Vespers and Sermon, 7.
Week day—Masses, 7 and 8.

St. Joseph's.

Father Kelly, temporary pastor.
Sunday—Masses, 9 and 11.
Vespers and Sermon, 7.
Week day—Mass, 7.

St. Peter's.

Father Minchener, pastor.
Sunday—Masses, 6.30 and 10.30.
Vespers and Sermon, 7.15.
Week day—Mass, 8.

Our Lady of Lourdes.

Father Cruise, pastor.
Sunday—Masses, 8 and 10.30.
Vespers and Sermon, 7.
Week day—Mass, 8.

Holy Rosary Chapel.

(Basilian Fathers.)
Father Aboulin, pastor; Father Burke, assistant.
Sunday—Masses, 7 and 9.
Vespers, 3.30.
Week day—Masses, 6.30 and 7.

General News.

ARCHDIOCESE OF TORONTO.

St. Paul's School.

Honov List.

Form IV.—Senior—Excellent—J. Ryan, Good—G. Somers, F. Gallagher, J. Hurley, T. Burns, F. Hillman.

Junior—Excellent—G. Trueman, Good—T. Smith, F. O'Connor, T. Cardine.

Form III.—Senior—Excellent—A. Hume, O. Miller, J. Egan, J. Reynolds, T. Walsh, Good—Croke, J. Quigley, W. McDonald, McEvoy, W. McCabe.

Form II.—Senior—Excellent—J. McCabe, J. Walsh, J. Ryan, A. Moran, S. O'Carroll, E. Lewis, L. McCarthy, J. Thornton, A. Corne, Good—R. Barber, J. O'Connor, B. Haffey.

Competitive Examination—L. McCarthy, 2. J. Clancy.

St. Joseph's.

After High Mass on Sunday Rev. Father McEntee was tendered a hearty and cordial reception in the Presbytery from his parishioners in his return from Europe, after five months' leave of absence, which was needed to restore him to his former health and vigor. Needless to say the Rev. Father was greatly surprised and responded most cordially to two addresses, one from the parish and one from his many outside friends. The following is the address presented, which was accompanied by a purse donated by the parish.

PARISH ADDRESSES.

Rev. and Dear Father McEntee—On this occasion of your return from your trip to Europe, which was taken for the benefit of your shattered health, we, on behalf of the parishioners of St. Joseph's, wish to tender you this slight token of affection and esteem.

No priest could have done more than you have to endear himself to his people; no man has been more zealously and indefatigably in their interest, and at the same time your firmness, coupled with prudence and moderation in your dealings with the people. But, Rev. Sir, it is with the assiduity with which you discharge your pastoral duties, the zeal which has inspired you to establish various pious associations amongst us, and above all your single-hearted devotion to the spiritual interests of the especially under you, to us.

Permit us, then, to congratulate you on your safe return and improved health, and wishing you many happy years amongst us—Signed on behalf of the parishioners,

Thomas Flanagan,
John J. Howarth,
J. H. O'Connell,
Richard Howarth,
Dr. Brown,
M. J. Cooney.

(Committee.)

Too much praise cannot be given to Mrs. McEntee, Miss M. Moffatt, and Mrs. O'Connell for the efforts they put forth in presenting the Rev. Father with a purse of gold, donated by her Toronto friends and a handsome address. Following is a copy of the address—

Rev. F. J. McEntee, P.P. LESLEYVILLE.
Dear Father McEntee—On behalf of our many Toronto friends we beg to extend to you a hearty welcome home—a welcome, we assure you, which is both sincere and heartfelt, and one which is rendered doubly cheerful by seeing you return from the land

of your fathers recuperated in health and ready to resume your labors among us.

Your absence from our midst has been rendered doubly sad by the feeling that you will establish an imperative and well-earned rest after your long years of arduous and heroic toil.

We beg you will accept this present a small token of the esteem of your numerous Toronto friends, irrespective of denomination or nationality, but it contains what your unselfish heart treasures far more—the esteem and good wishes of hosts of young friars who have prayed for the success of all your undertakings and the hope that you may long live to return to continue your labor of love and charity, spreading that Divine precept, "Good will to all men."

Again we bid you a hearty welcome home.

ST. PATRICK'S.

Father Miller is preaching a Forty Hours at Hicksville L. I. Father Ward left for St. Louis on Monday. He will assist at the opening of the new Redemptorist Novitiate in the Province of St. Louis. The Men's League of the Sacred Heart held its regular meeting at the Redemptorist Convent on Saturday evening. A sermon was preached and Benediction given. The regular meeting of the Society of the Holy Family was held on Tuesday evening. The usual prayers were recited, a sermon preached, and Benediction was given.

ST. BASIL'S.

Lieut. Elmley who was seriously wounded in South Africa was present for the St. Basil's last Sunday. We are glad to inform you that Lieut. Elmley though painfully wounded is not in a serious condition and is in no danger.

Father Howard has been unable to say Mass since his hand was burned and it is not likely that he will be able to officiate again at the Holy altar for at least two weeks.

A new feature has been introduced at Vespers in St. Basil's. A determined effort is being made to introduce and firmly establish congregational singing. The Blessed Virgin and St. Joseph are selected in the choir, and under capable leaders they take part in the singing of the Psalms and Hymns throughout Vespers. For years St. Basil's has been endeavoring to establish this custom in the church and now at last there is every indication of success. Last Sunday showed a vast improvement and the grouping of the ladies has evidently solved the problem.

THE CATHOLIC UNION.

The usual Monday Evening's Mock Parliament was held by the Young Men's Catholic Union of St. Basil's Parish this week. The Government under the able leadership of Mr. O'Higgins and Mr. J. J. O'Sullivan was attacked by the opposition leader Mr. Battilo and his Lieutenant Mr. Miller upon the action of the government in sending soldiers to South Africa. The following resolution was moved by Mr. Battilo: Resolved, that the Government be censured for sending a contingent to South Africa. That such was very strongly made and was supported by Mr. O'Higgins and his supporters. The Government, with great ability and was seconded by the members on the Treasury benches. The Government was sustained by a large majority. Nearly every member of the House took part in the debate.

The subjects for next Monday's meeting will be—"Resolved, that the Government should prohibit the manufacture of liquor, except for medical, sacramental, and experimental purposes." The resolution was carried. The resolution was carried. It was voted that the resolution be referred to a committee of three to draft a bill to be introduced in the Legislature. Mr. O'Higgins will lead the Government, while Mr. Battilo will be at the head of the opposition forces.

C. Y. L. L. Notes.

The Catholic Young Ladies Literary Association met last evening at the home of Miss Alice Dunn, 69 St. Patrick St. and the following officers were elected for the season:—President, Mrs. J. Vaughan; Vice-President, Miss Mollie O'Donnoghue; 2nd Vice-President, Miss Rose Ferguson; Treasurer, Miss E. Goodecke; Rev. Sec'y, Miss K. O'Rourke; Correspondent, Sec'y, Miss N. Griffith; Delegates to Local Council Misses Ryan, Aymond, Davidson, Kelly and Hart. The plan of work for the coming year was adopted. The Rev. Sec'y, Dr. J. Walsh, gave a talk on "The History of the Jesuits in North America" under the leadership of Miss M. L. Hart and Long-fellow Evangeline under the leadership of Miss Rose Ferguson.

DUBLIN.

On Tuesday, Nov. 12, Miss Joanna Walsh was married to Mr. Patrick Curtin, a prosperous young farmer of McKillop. The bride was dressed in cream satin with a generous supply of orange blossoms, and was attended by her sister, Miss Katie, who wore a grey homespun costume. The groom was also assisted by his brother, Mr. T. Curtin. In the evening, a reception was held at the bride's home, at which over one hundred guests were present. The many beautiful presents proved the popularity of the young couple.

The new Catholic church, one of the finest churches in Western Ontario is to be opened on November 21st.

Dr. Mitchell has moved into his new and spacious office. The doctor intends putting in an incandescent light plant and also a telephone.

Catholic Societies.

We purpose, with the co-operation of the Catholic Societies in Toronto, to publish weekly the details of the various meetings and trials that in the interests of the brethren will still be kept up. Their meetings, we shall be pleased to publish them together with a list of the regular meetings of their societies. We should like to draw the attention of our Catholic Society to the fact that we are now in a position to do joc work of all kinds, and that we can do so as cheaply and well as any other office in the city.

Benefit Cancer.

We are pleased to give a notice of a Grand Benefit Concert which is being given in the hall of the Hotel Metropole, Nov. 22nd next, under the direction of Miss Pringle, late of Toronto. Mrs. Price is the conductor, and as we understand she purposes giving piano lessons in Montreal, Catholics in that city do well to assist her by any means in their power. She is a recent convert to the Church, and because of that in need of Catholic aid. Miss Pringle sang in St. Michael's Cathedral here over a month ago, and she has really a beautiful voice. She sacrificed herself to join the true church, and it is the duty of the Catholics of Montreal to render her all the assistance they can. The concert will be given in Karn Hall, 238 St. Catherine street.

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Would Come Anyhow.

The Rev. Father Staunton, of the well-known Church of St. Alvan, Holloway, is a humorist in his way and often tells with infinite effect a droll story in the course of his sermon which sends through the congregation a gentle ripple of merriment. On Sunday he satirized the ambition of certain people to be the heads of their families. Mr. Staunton, the rector, who took his place in the pulpit, however, took a short address thanking his fellow-members for the honor they had done him in electing him to an important post in their club. The auditor was satisfied with regard to the financial condition of the club.

The debate of the afternoon was upon the resolution "That W. E. Gladstone was a greater friend to humanity than Abraham Lincoln." Dr. Loftus and Stephen upheld the affirmative while J. T. Loftus and H. C. Stuart maintained to the contrary. The speakers on both sides showed that their party had been developed after a most careful analysis, in the result of which the most reasonable point of view was left untouched and the thorough handling of the subject could not but have a good impression upon the minds of those present. Much that was new was gotten out of the careers of these truly great men, and it was a rare educational treat to hear the debators bring out points that a casual reader would pass over without delving into the text. The Judge, Mr. L. C. Weston, decided the Juniper in favor of the affirmative.

Educational Departure.

The first experiment in the United States in the line of a secular lay College is under way at Wichita, Kan., where Mr. Merwin-Mario Snell is president of Albertus Magnus College.

The prospectus of the college announces that with young men only will be admitted to the regular college courses, the Seminary classes and the most advanced courses will be open to youth and adults of both sexes. It will follow a somewhat novel plan. Mathematics and all foreign languages, except the simple Church Latin, will be optional. This will make possible the substitution of a wider range of studies, particularly philosophy and theology and social science. There will also be special departments for the study of heraldry and genealogy and Oriental history, literature, philosophy, and religion.

BRACEBRIDGE.

ADDRESS TO REV. FATHER HEALEY.

The following address was presented to Rev. Father Healey, who has been visiting with the Rev. Father Collins for some time past, and shows what a great favorite Father Healey is with the young folk of the church—

DEAR FATHER HEALEY,—

It is with feelings of deep regret that we, the members of the Children's Choir of St. Joseph's Church—M. Burchardt, T. Pecky, D. Unruh, D. LaCroix, M. Dunn, N. Caisse, N. Sullivan, M. O'Halloran, L. Conner, A. Lacombe, Father Healey made,

During your visit in Bracebridge, as guest of our pastor, Rev. Father Healey, we very much enjoyed his services in the difficult task of instructing us in Latin, and your constant labor and ceaseless efforts to instruct us in this, and also in our Catholicism, will occasion you to live in our remembrance with every feeling of affection and tender regard.

We, therefore, ask you to accept this paper as a slight token of our esteem and gratitude and with every good wish for your health and welfare.

Sign on behalf of the Children's Choir of St. Joseph's Church—M. Burchardt, T. Pecky, D. Unruh, D. LaCroix, M. Dunn, N. Caisse, N. Sullivan, M. O'Halloran, L. Conner, A. Lacombe, Father Healey made,

feelings reply, thanking the children for their appreciation of his work among them. He gave them a good deal of advice. His Catholic children should conduct themselves as Catholics. The Rev. Father bade the children farewell with his blessing.

It is now quite certain that the Holy Father is engaged on an important Ecumenical, to be published on New Year's Day. Well-informed Vatican circles

the general lines of this document are already known, and those who have been privileged to read some of the passages already completed are of opinion that the Ecumenical will be completed with which Lord

XIII. intends to close the 10th century and herald the opening of the next will prove by far the most lofty and important of all similar documents published during his long Pontificate. After a rapid survey of the 10th century and its principal events, good and bad, the Holy Father goes on to affirm that Catholicity has made enormous strides during the last hundred years, and expresses the hope that even greater success will be attained in the course of the century just dawning, and which, with the help of God, will witness the union of all Christian Churches, and the triumph of the truth of the gospel over all obstacles, and over all heresies.

It is announced that the Holy Father intends to celebrate a solemn function on New Year's Eve, saying midnight Mass in St. Peter's in order to implore the blessing of Heaven on the new century.

Father O'Leary's Reception.

Father O'Leary, the Roman Catholic Chaplain with the First Canadian Contingent, was the object of an enormous demonstration upon landing at Quebec from Liverpool. Protestants vied with Catholics in doing him honor. The Dean of Quebec, Rev. Frederic Solo, rector of St. Matthew's Church, met and welcomed him on behalf of the Anglican Church authorities, thanking him for the comfort and care extended by him to the wounded and dying of the Anglican communion as well as of his own, and for reading the English Church liturgy over some of the dead.

From Quebec to Montreal, the Anglican Church authorities followed him to the cathedral, the home of the young, and it was a scene of great interest.

He was received at the cathedral with a grand ovation, and it was a scene of great interest.

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St. Mary's Literary and Athletic.

St. Mary's Literary and Athletic Association held its weekly meeting at the old rooms on Sunday afternoon. There was the usual good turn out of members and a very profitable afternoon was spent. Ten new application papers were handed to the committee to decide upon, as evidence of this growing strength and popularity of this organization.

Mr. John L. Ladd, the manager of the meeting, reported that the members had made a short address thanking his fellow-members for the honor they had done him in electing him to a position of trust.

The debate of the afternoon was upon the resolution "That W. E. Gladstone was a greater friend to humanity than Abraham Lincoln." Drs. Loftus and Stephen upheld the affirmative while J. T. Loftus and H. C. Stuart maintained to the contrary.

The speakers on both sides showed that their party had been developed after a most careful analysis, in the result of which the most reasonable point of view was left untouched and the thorough handling of the subject could not but have a good impression upon the minds of those present.

Much that was new was gotten out of the careers of these truly great men, and it was a rare educational treat to hear the debators bring out points that a casual reader would pass over without delving into the text.

The Judge, Mr. L. C. Weston, decided the Juniper in favor of the affirmative.

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The Radiator that doesn't leak-heats! The Safford Radiator (for Steam or Hot Water heating) heats. All other Radiators whose joints are packed and connected with bolts or rods must leak, sooner or later! Where there's a leak there's less heat, of course.

As originators of the Screwed Nipple Connection for Radiators, we have developed the largest business of the kind under the British Flag—naturally we are proud of it—but we are not above taking small orders; our success hasn't gone to our head.

Toronto's City Hall and Court House are fitted throughout with SAFFORD RADIATORS.

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TORONTO, ONTARIO.

Hon. John Costigan.

Nothing could exceed the warmth of the welcome tendered by all classes and all walks of life to Hon. John Costigan, as he came to Mr. Costigan on his return from New Brunswick, back after his election in his old constituency in that Province by acclamation.

Enthusiasm was further intensified by the fact that, owing to his great influence, more than one of those statesmen who have endeavored to "knif" him in days gone by have been converted to his side.

In the Bible it is written that "the word of God is like a sharp sword." The Rev. Mr. Costigan's words were like a sharp sword to all the enemies of his cause.

He did not let it make him to his suffering fellows. Assisted by this noble army of friends he went to the aid of those who were in trouble, who did not know who to do with it. He did his best to help them, and to do his best for them.

He did his best to help them, and to do his best for them.

Calves, per head.....\$1.00
Horse, choice, per cwt.....\$1.40
Horse, fat, do.....\$1.00
Hogs, fed.....\$1.00
Cattle, per cwt.....\$1.25

Sheep, per cwt.....\$1.00
Sheep, butchers', each.....\$1.00
Lamb, each.....\$1.00
Pigs, do.....\$1.00
Calves, per head.....\$1.00
Horse, choice, per cwt.....\$1.40
Horse, fat, do.....\$1.00
Hogs, fed.....\$1.00
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