



NEW YEAR'S DAY.

ITS OBSERVANCE PAST AND PRESENT.

From Heathenism to Christianity—Pagan Jubilations Succeeded by the Church's Solemnities.

Among all civilized nations New Year's Day begins the year. Few know how much they are indebted to Pope Gregory XIII for fixing the calendar so as to know its date of events. In ancient times there was no fixed era from which to date the years. Some people counted from their birth; monarchs from their coronation; the Romans from the foundation of Rome; the Greeks from their Olympic games; the Babylonians, from the reign of Nabonassar; the Mohammedans from the flight of Mohammed; the Persians, from the reign of Yazdegerd; and the Armenians, from the Council of Nicaea. The Hindus have three eras to count from, the Chinese date from the beginning of the reign of their Emperors, the Jews count from the creation, the Russians, in Church matters, using the Septuagint version of the Bible, dated from the creation, but in civil affairs they date from the birth of Christ, like the other civilized nations of the world. We can understand from these different ways of counting time, the difficulty of fixing the dates of ancient times and the wisdom of the Church in adopting the method of counting from the birth of Christ. The Romans dedicated the first of January to the god Janus, offering sacrifices to him on twelve altars, and they took the events of that day as signs of the coming year. They met each other with kindly greetings and sent presents to their friends. From that comes our "Happy New Year," and the custom of sending presents to our friends. From the time of the Apostles the Church celebrated New Year's Day, in memory of Our Lord's circumcision, eight days after his birth, as given in the Gospel. They condemned the idolatrous rites of the pagans on that day, for not only the Romans, but the Druids and the Saxons sent gifts and carried out their superstitious ceremonies. The presents of the people and of the nobles became sources of revenue to the kings in ancient times, and to the aristocracy in feudal days. The creation would be the natural time to date from, but with the exception of the Hebrews, all other nations go back till they are lost in fable. In the sacred writings of the Hebrews there are two periods, one of the Jews, stating that the creation took place 4,004 years before Christ, the

OTHER OF THE SEPTUAGINT, putting his birth 5,508 years from the creation. The Church, knowing that dates and exact times have nothing to do with salvation and faith, and wishing to honor the two great versions of the Bible, uses the Septuagint manner of counting the years from creation in the martyrology and the Hebrew in all other computations. The pagans used to celebrate the day by sacrificing to the god Janus and to the goddess Strenia and spent their time in feasting, debauchery and badness. To warn the Christians, St. Augustin preached a sermon against these pagan rites. The Council of Lyons condemned them, opening with the words, "Our fathers commanded the Litanies to be said on the Kalends of January, the bells to be tolled at the eighth hour, and the Mass of the Circumcision of Our Lord to be properly celebrated." As far as we are able to go back we cannot find when this feast was commenced to be celebrated. All histories prove that it came from the Apostles. Formerly they said two masses on New Year's day, one in remembrance of the circumcision, and the other in honor of the Blessed Virgin, but after the thirteenth century the latter mass fell into disuse. The Catholic Church has no prayers relating to the beginning of the civil year, as the ecclesiastical year begins on the first Sunday of Advent, but we ask the people to thank God for his graces showered down on us during the last twelve months, and we ask them to beseech the Lord to continue his blessings for the coming year. To give all an example, the Pope goes to the Church of the Gesù, there to sing the "Thee, O God, we praise," to the Lord, and finishes with the Benediction of the Blessed Sacrament. The same sentiments are found carried out in the ancient Gothic Church of Spain. The Mass for New Year's is entitled "At St. Mary's across the Tiber," for there in that Church, the oldest and most venerable of the temples built in Rome to the honor of the Virgin, the New Year's Mass is said. It was built on the celebrated spot, where, according to the legend, a well of oil flowed from the ground in the night the Lord was born, bursting forth and flowing even to the Tiber. The early Christians saw in it a figure of the Christ that is the Anointed, for that is the meaning of Christ in the ancient Hebrew. That Church was built in the third century and consecrated by Pope Calistus. To-day it is known by the name of the Fountain of Oil. One Way of Keeping New Year's Day. There is in Paris what is called a Little Seminary, an institution like most of our classical colleges. The rules of the house are based on the purest spirit of piety and virtue. The boys who distinguish themselves in their classes are rewarded in a way that may seem surprising to our readers. They are allowed to visit

and help the poor. They do the work that is of the Ascendant Conference of the St. Vincent de Paul Society. But the most beautiful custom here is observed on New Year's night. The day itself, which in France is kept as a family feast, is passed by the boys in their own families. In the evening they return to college full of the joys of the day, with the affectionate greetings of father and mother and friends lingering in the ears and of course loaded with good things. Night prayers are said soon after their entry, and the signal given for retiring. Out they file from the study hall; but when they reach the door, they find two large dishes set out on small tables and each one, as he passes, puts on these whatever his generosity inspires him to give of the good things he has brought with him from home. Cakes and candies, toys and trinkets and money soon fill the dishes, and these go to the poor. A beautiful custom truly, and a Christian one.

ST. JOSEPH.
A Story of His Intercession Told by an African Missionary.
Father O'Hare of Ashbourne, England, recently told the following thrilling story at a church festival:
"During several of the twelve years I spent in Africa I had under my pastoral care the sole charge of a district as large as England. Periodically I made a visitation of my scattered flock. On one of these vast excursions I lost my way, and found myself wandering without the slightest idea of the locality. I could see no one. It was a season of drought. No rain had fallen, and my horses were scarcely able to drag along my cart for want of water. At length I came to a Boer farm in this, some unknown valley. The whole country was scorched. There was, however, a water dam near the house, and this was all drought. Approaching the Dutch farmer I told him my story, and asked if he would allow my horses to drink. Permission was granted. I told the farmer I was a Catholic priest. He was a Protestant.
"Oh, then," said he, "if you go into the outhouse you will find a laborer who is dying—he is a Catholic."
I entered there and found the poor fellow—a client of St. Joseph's—near death. When I told him that I was the Catholic priest of the district of "Oudshoorn," 150 miles away, he lifted his weak body and exclaimed in accents of deepest gratitude:
"Ah, St. Joseph, I knew you would send me a priest, so as to give me comfort before I die."
"What has St. Joseph to do with the matter?" I asked him, and here was his story:
"When a boy in dear old Ireland my mother, a good Catholic, taught me to say every day, 'St. Joseph, pray for me, that I may die a happy death.' I have never for one day neglected that prayer. I made my first Communion at 10, and served Mass till I was 15. I enlisted in the army at 21, and came out to the Kaffir war.
"Before leaving Ireland I went in my uniform and bid my poor old mother good-bye, and as she kissed me tenderly, she sobbed. 'Don't forget your prayer to St. Joseph,' I came to the Kaffir war. When I was over and my time was expired I was discharged and stayed by choice at the Cape. There was no priest nearer to me than Cape Town—500 miles away. I hired on this Dutch farm, and here I have worked for years. Lately I heard of your arrival at Oudshoorn, 150 miles away, and I set out in delicate health in the hope of going to confession and Communion. Arrived at your house weary I was told you were away on the visitation and might not be back for many months. After a week I returned, and here I landed yesterday night dying, and here is the priest to-day sent by St. Joseph."
That night I instructed him and heard his confession. The next morning I said Mass and gave him Holy Communion, and soon after I gave Extreme Unction and the last blessing. He then died, saying with his last breath, 'St. Joseph, pray for me that I may die a happy death.'

De La Salle Literary Association.
The members of the De La Salle Literary Association are to be congratulated upon their grand success of Tuesday, December 23. It is enacted in the by-laws of the society that a public entertainment shall be held once a year, and on the above mentioned evening the members acquitted themselves in a manner worthy of all praise. Long before 8 p.m. the Queen's Hall was pretty well filled and by that hour nearly every seat in the house was taken. After an overture by Prof. Hardy's orchestra, the following programme was gone through without a hitch:
"Merchant of Venice," Act IV.—*Duke of Venice*, Mr. Oscar Martel; *Antonio* (a merchant of Venice), Mr. Frank J. McKenna; *Bassanio* (his friend), Mr. John J. Foley; *Gratiano*, Mr. Harry J. T. Maguire; *Shylock* (a rich Jew), Mr. John K. Cleary; *Portia*, Mr. Thomas D. Tansy; *Arcano*, Mr. Louis E. Curran; *Salarino*, Mr. S. J. Murdock; *Solario*, Mr. L. D. Carpenter. "The Ghost," Mr. Edward H. Twohey; violin solo, Mr. Oscar Martel; the quarrel of Brutus and Cassius (*Julius Caesar*), Messrs. Thomas D. Tansy and Bernard Evers; "The Old Home Down on the Farm," Glee Club; music, Orchestra.
Next came "The Harvest Storm," with the following cast of characters:—*John Gardner* (an honest farmer), Mr. John T. Twohey; *Dick Dardel* (unscrupulous yeoman), Mr. Edward H. Twohey; *Mr. Lyman* (a detective), Mr. John J. Foley; *Barker* (a detective), Mr. John J. Foley; *Mr. McNibler* (assistants to Mr. Lyman), Mr. McCullough and Mr. Henry Irving; *Samuel Loxton* (writing a new dictionary), Mr. Louis E. Curran; *Andrew Radford* (absconding clerk), Mr. M. A. Pheasant; *Michael* (brother to Andrew), Mr. Harry J. T. Maguire; *Charlie Conroy* and *Nat Lovell* (two gypsies), Mr. Bernard Evers and Mr. Salvini.
The "Merchant of Venice" was very well acted for second year amateurs, the principal parts being ably sustained by Messrs. O. Martel, F. J. McKenna, John K. Cleary and T. E. Tansy. Mr. E. H. Twohey's recitation, "The Ghost," captivated the audience. Mr. Martel's violin solo was very well rendered, and called for an encore. The "Quarrel of Brutus and Cassius" needs no comment; Messrs. Evans and Tansy were foremost in ably sustaining their reputation. The glee club closed the concert programme with "The Old Home Down on the Farm." The second part of the programme was the most interesting of the evening. Messrs. J. T. Twohey, H. J. Maguire, J. J. Foley and M. Pheasant acted their parts after the style of Salvini, whilst Mr. L. E. Curran kept the house in roars of laughter writing *Samuel Loxton's* new dictionary. At the conclusion of the programme Mr. H. J. Maguire thanked the ladies and gentlemen for their presence, remarking that although they did not affect to be professionals, yet he hoped they had scored a point, which they undoubtedly did. The De La Salle Association is in its second year and hopes to find a position in the next Fete Dieu procession.

CATHOLIC CULLINGS.
Confession of love is more excellent than confession of sin.—*B. Henry Suso.*
The Kings of the East came, and wealth, royal wealth we found at the feet of poverty.—*Archbishop Ryan.*
The moment of choosing our destiny is a solemn one, and everything that is solemn is sad.—*Frederick Ozanam.*
Sympathy has in its own right a singular power of soothing the moral sufferings of the forlorn or unfortunate.—*Archbishop Hughes.*
Wouldst thou know what thou art? Thou art that to which the heart turns most frequently.—*Ven. Bertholdauer of Mainz.*
The arrows of envy and detraction do not pierce the hearts of those to whom they are directed before their piercing that of Jesus Christ.—*St. Vincent de Paul.*
It is the key of obedience that opens the door of Paradise. Jesus Christ has concluded that key to His Vicar, the Pope, Christ on earth, whom all are obliged to obey, even unto death.—*St. Catherine of Siena.*
The soul cannot remain stationary; she must advance or recede. As she advances in virtue, she abandons the imperfections of fear; if she arrives not at love, she is retreating her footsteps.—*B. Henry Suso.*
In this our end in life, to cleanse our hearts that we may behold more and more of the beauty and the splendor of the Divine Presence; that we may see God in all creatures, in all His Providence, in all the events and changes, and calls and chastisements of life.—*Cardinal Manning.*
In life, whether we know it or not, we are always travelling to a sorrow. At the next turn of the road stands an unforeseen death of some one we love, or the breaking up of a circle in which it seems as if our very existence were bound up; or some disgrace which we never reckon on.—*Father F. W. Faber.*
He who is truly humble can never persuade himself that any one can do him wrong. What a thought! that He Who is our Creator bears with so many injuries from His creatures, and we are wounded by a word! It matters little if we are esteemed or not, whether good or evil is said of us. Honors should be to us a greater affliction than injuries or insult.—*St. Teresa.*

A Cruel Deed.
Kingston, December 20.—An inquest was held today at Sharbot Lake, sixty miles north of here, on the body of the Indian child for whose murder Peter Sharbot, an Indian of that place, now lies in Kingston jail. The body was found yesterday as described by its mother, Sharbot's wife, who laid the information against her husband and whose evidence was taken today. Cecilia White Duck, as she is called, testified that Sharbot had long wanted her to marry him, but that the child, which was illegitimate, was the obstacle. At last he promised to take care of the child, and they were married on the 20th of last September. They were no sooner married than Sharbot took a violent dislike to the child and took to beating it. On the 24th, in an ungovernable fury, he choked the child to death. They then buried the body where it was found, and by terrible threats kept his wife silent till she could bear the strain no longer. The coroner's jury brought in a verdict of wilful murder against the heartless savage.

Anti-Anarchist.
VIENNA, December 29.—The Telegraph says the German Government has taken the initiative towards calling a conference to consider the establishment of an international system of protection against anarchistic outrages. Among the subjects mentioned for consideration by the conference are extradition for political murders and the limitation of present rights of asylum.

Restitution.
COLOGNE, December 29.—A bill will be submitted to the German Imperial Parliament in 1891 providing for the restitution to the Catholic Church of the entire accumulated capital formed by the priests' stipends, which were confiscated during the anti-Catholic agitation.

NEED OF A ST. FRANCIS.

THE REVIVAL OF OLD QUESTIONS.

History repeating itself in Social Problems of the Age—The Plagiarisms of the Salvation Army.
The same old question that demanded an answer in the twelfth century, and demanded it imperiously, is occupying the attention of England to-day. And the question is, how shall the poor be saved from sinking to the level of brutes? It was answered in the twelfth century by the appearance of St. Francis d'Assisi. In the eighteenth it was answered, Rousseau and Voltaire having paved the way by the fearful out-break of the poor themselves, many of whom had become as brutes.
Another question which is forcing itself on thoughtful people is, how can the people in all countries be made more Christian, more contented, more hopeful to one another? St. Francis, the merchant's son, came out of the little town of Umbria at a time when the hearts even of Christians seemed to tremble before the two Italian vices, Avarice and Revenge. Rome itself had been torn by warring rulers. But St. Francis came; the Holy Father, supremely directed, blessed a mission which, from the human point of view, seemed hopeless. Pope Innocent did not jeer at the poor man who proposed to convert the world through his poverty. And from the moment that the Father of Christendom blessed Francis of Assisi, the world felt more strongly a new force—the force of the evangelical life.
St. Francis was a poet, but he held no theories. The one great emanation of Love was his sole philosophy. It bound him to God, it bound him to man and to nature. He tried successfully to do what Wordsworth and our modern great poets have unsuccessfully tried to do—to bring his people nearer to nature, and to teach them that to love nature was to get nearer to nature's God. The lesson that Coleridge teaches in "The Ancient Mariner" might have been borrowed from a legend of St. Francis:
"He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."
But St. Francis lived his poem, though he sung stanzas of it in his beloved French, and afterward in the more beloved dialect of the Italian.

COMMON SENSE.
He made himself poorer than the poorest. His brown robe was all he had. To be the poorest of God's creatures, to be beaten about by the winds of heaven, to be like Our Lord and to have no place on which to lay his head,—this was his ardent ambition. And this ambition made him the regenerator of the Christian world, threatened on one side by Arabic subtleties and Oriental lusts, and on the other by inordinate love of power and place. Machiavelli was not far wrong when he said that without St. Francis and St. Dominic religion in Europe would have become almost extinct.
Today the world is rushing rapidly toward a condition of things not unlike that which called for St. Francis. The attempt of Gen. Booth in London to rescue the poor from a degradation worse than death has revealed plague-spots deeper than those that the civilization of Middle-Age Italy knew. But who, earnestly reading Gen. Booth's book, imagines that his plans will do more than glaze the ulcer with an appearance of health? Mistaken in many ways as the members of the Salvation Army are, and ephemeral as their work must be, yet it has something in it of the spirit of St. Francis. The Salvation people have realized the truth that to understand the poor, one must be among the poor. The only possible advantage that Gen. Booth's plans can have comes from the fact that his missionaries will be of the poor and with the poor.
The spirit of St. Francis alone can bring peace to the world, and these Salvationists are groping toward it, but they are very far from possessing it. Political economy has failed, as it always will fail, to solve a problem which only Love can solve. If there is less caste hatred to-day than there was in the time of St. Francis, it is because the classes are more indifferent to one another than they were in the feudal days. Looking around us, only one conclusion can be drawn from experience—namely, that the Church of Christ alone can cope with the social evils of our time; and to do so she needs a St. Francis with the spirit of him of Assisi, and new methods of diffusing it.—*M. F. Egan in Arc Mortis.*

SOCIALISM.
A Papal Encyclical to Appear on this Urgent Question of the Hour.
PARIS, December 27.—Advices from Rome state that the Pope has finished the draft of his encyclical upon the social question. His Holiness has been working upon the subject for over a year, and at his request the most competent economists and bishops of different countries have furnished memoranda. The Pope considers the question the greatest of the present time. The encyclical will be the crowning act of the Pope's work in this direction. The date of its publication has not yet been fixed. The Pope will consult with certain cardinals and prelates on the main passages, but the associated press correspondent is enabled to say the encyclical will review and expound the whole question affecting wage workers. The document will comprise three parts.

First, His Holiness will develop the general principles upon which social economy is founded and the dominant idea of distributive justice which should regulate the intercourse of men and the spread of wealth. Distributive and restorative justice is needed to prevent misery and sweating on one side and exorbitant riches and tyranny on the other. The second part comprises the origin and cause of the present condition of the social problem. On this point His Holiness takes a new thesis first developed in his encyclical on socialism. The third part contains the views of the Pope regarding the remedies beyond religious and moral influence to be advocated. His Holiness expresses himself again in favor of the intervention by the state within the limits previously set forth. He condemns capitalism as now organized and advocates a more equitable and just distribution of riches. The encyclical will probably appear before Easter. The Pope is convinced that the Church should lead the present social and democratic movement and will appeal to all conservative forces and to Protestants to aid in securing the safety of society. The Pope's physician says His Holiness may live for some time yet, as he has a robust constitution and is suffering from no infirmity.

THE IRISH QUESTION.

THE WEEK PASSES WITHOUT GREAT AGITATION.

The Conference in France (the Question of the Hour)—Not Much Prospect of a Compromise— rumor that the McCarthyites may have Parnell Arrested.
DUBLIN, December 27.—Dr. O'Donnell, Bishop of Raphoe, in a letter to the Irish people, says he regrets that the Irish people did not immediately place the blame upon Parnell for his offence against morality instead of giving him a handle with which to ruin the party and the country. John Pinkerton, M.P., for Galway, a supporter of Parnell, announces that he will resign his seat if his constituents desire him to do so because of his allegiance to Parnell.
BOW LOOSE, December 26.—Thos. Sexton in an interview to-day said he considered Parnell's insulting reference to his colleagues an insuperable barrier to his resumption of the leadership of the Irish party. He was quite certain that had Parnell consulted the party in regard to Morley's alleged offer of a place, every man would have rejected indignantly the idea of sacrificing in any degree the independence of the party by an acceptance of the offer. Regarding the effect of the possible passage of the Land Act, Mr. Sexton said he thought it would render the farmers more independent, energetic and enterprising, but the measure of their success might be the measure of the laborer's discontent. In order to meet the just claims of the latter Mr. Sexton said he looked to the extension of the system of the Act of 1883 to be inaugurated by authorizing the boards of guardians to levy rates to be used in the construction of laborers' cottages. At present the boards have to pay 4 per cent interest and provide a sinking fund on the money advanced by the treasury and cannot let houses with a half acre of walled garden under one pound, or one pound three shillings weekly, as the houses must be fixed according to fixed specifications from Dublin. This and the expense of inspection would increase the price of a house and garden to £120, which the rental is not sufficient to cover. Mr. Sexton hopes to change this system and get smaller houses built under local supervision at such reduced cost as to render the present rents profitable.

C. Y. M. S.
The Monthly Meeting Held Last Sunday Afternoon.
The religious monthly meeting of the Catholic Young Men's society was held on Sunday afternoon in their rooms. The usual New Year's visit to Rev. P. Dowd was endorsed unanimously. Rev. James Callaghan took advantage of the large attendance to formulate his views on Holy Communion in conjunction with Catholic associations, in which after deploring the evil results of profligacy and crime he went on to comment upon the usefulness of religious societies. They were not, he said, intended to increase in the heart of youth its already too great inclination to the pursuit of pleasure, but they pursued merely to supply a moderate recreation as a means of facilitating intellectual and moral improvement. Games of an innocent nature, but offering a proximate occasion to the violation of God's sacred law, ought to be abolished at any cost. Young men's halls were not constructed as decoys to lead away innocence from the practice of virtue, or as mere pretents, having a coloring of righteousness, but in reality acted as meeting places whence issued almost upon arrival a special knot of dangerous looking personalities who took their leave for refuges of gambling, intoxication or even debauchery. Their rooms were homes of depravation. If Catholic young men were in earnest, they would invite to their assemblies none but associates of sterling character, whose conversations will elevate rather than debase the human mind and heart.

St. Patrick's Choir Concert.
The concert given on Monday night in the Queen's hall by St. Patrick's choir, in aid of St. Patrick's Church, was an immense success, both financially and musically. The hall was crowded with a very appreciative audience. Rev. J. A. McAllen's recitations were listened to with the greatest interest. He was most happy in his selections, and was more eloquent than ever. The choir, which numbered over a hundred voices, was accompanied by one of the best orchestras heard at amateur concerts, and rendered the different choruses in a masterly way. The choruses chosen were all pretty and bright. Special mention must be made of an "Ave Maria," the composition of Professor Fowler, which is really a very expressive piece of sacred music. The soloists were few, but were excellent. Miss Leprohon gave a selection from "Carmen" in a very pleasing manner, her clear voice slowing to great advantage. Messrs. Jensen and McCaffrey and Messrs. Hamulid and Casey sang a very fine quartette. Mr. F. W. Foley gave a solo, "The Mighty Deep," and Miss Bissonnette and Mr. J. P. Whelan, jr., played a piano duet. Mr. J. J. Rowan's rendition of the drinking song from "La Traviata" was one of the best of the programme. Mr. Greenwald led the orchestra, and Mr. P. F. McCaffrey acted as conductor. Prof. J. Fowler deserves congratulations for the able manner with which he prepared the programme and conducted the concert.

A Gladstonian Celebration.
LONDON, December 29.—At Hawarden castle the 81st birthday of the Rt. Hon. Ewart Gladstone was celebrated with great rejoicing. Telegrams of congratulations and large numbers of presents arrived during the early part of the day from all parts of Great Britain. They were also received several congratulations from the United States. Nearly the whole of Mr. Gladstone's family was present at the castle and the village was crowded with visitors.
The old Church of Saint Severn, at Paris, was the scene of an interesting ceremony recently, when its organ was blessed by Mgr. Soule, of the Chapter of Saint Denis, in presence of a good number of the Paris clergy. This organ dates from 1358, and was the first instrument of the kind introduced into Paris. After undergoing various changes it has been completely transformed by the present cure of the parish, the Abbe Castelneau. Hence the ceremony of its reconstruction. Singers belonging to the Opera and the Conservatoire took part in the musical portion of the ceremony. The sermon was by the Dominican orator, Pere Olivier.

A Private Chapel.
The new private chapel in Premier Mericier's residence on St. Denis street will be blessed on New Year's day by Vice-General Marchal, in the presence of the Premier and his family. The chapel is upon the upper part of the house and is tastefully decorated.

A Sudden Death.
The Church has suffered a great loss by the sudden death of the Rev. Father O'Donnell, of Perth, which occurred last week. The Rev. Father was generally beloved, and his death leaves a great blank in the clerical roll of the diocese of Kingston.

Gaulois announces that at the next consistory the Pope will create Father Monsabre a cardinal. Father Monsabre belongs to the Dominican Order.
It is stated at Paris that the negotiations in connection with Newfoundland are for the time suspended. Lord Salisbury is said to be considering what to offer as compensation in exchange for the French shore. M. Ribot never treated the suggestion of the St. Pierre council seriously regarding the cession of Burin Peninsula. If the whole of the British Gambia is offered M. Ribot, it is thought, will consent to enter into negotiations.

A gigantic conspiracy to flood the United States with counterfeit silver dollars has been unearched at Pittsburg, Pa. Nineteen persons are already under arrest, and one thousand one hundred of the spurious coins are in the hands of the police. The money was brought from a central station in New York city to Pittsburg by a gang of Italians employed to pass it.

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