

The True Witness

AND CATHOLIC CHRONICLE
PRINTED AND PUBLISHED BY
The True Witness Printing & Publishing Co.
(LIMITED.)
253 St. James Street, Montreal, Canada.
P. O. BOX 1138.

All communications intended for publication or notice should be addressed to the Editor, and all business and other communications to the Managing Director, The True Witness P. & P. Co., Limited, P. O. Box 1138.

The subscription price of the True Witness for city, Great Britain, Ireland and France is \$1.00; Belgium, Italy, Germany and Australia, \$2.00; Canada, United States and Newfoundland, \$1.00. Terms, payable in advance.

SATURDAY, NOVEMBER 12, 1898

EPISCOPAL APPROBATION

If the English speaking Catholics of Montreal and of this Province consult their best interests, they would soon make of the "True Witness" one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work.

ARCHBISHOP BRUCHESE BEFORE THE CHARTER COMMITTEE.

The Charter Committee is persisting in its purpose of having, if it can, the religious property in this city taxed. It is to be regretted that no English-speaking Catholic lawyer was appointed a member of the commission of four legal gentlemen whose allotted task was to draft a new charter for Montreal. If we had had a representative, as was our obvious right, upon that commission, the proposal to tax religious property devoted to religious, charitable and educational purposes would not have been adopted unanimously, as has been the case. On the contrary there would have been strong opposition on his part to such a scheme. We have on several occasions given the reasons why such property should continue to be exempted from taxation. It is opportune, nevertheless, to emphasize the vast and important services rendered by our religious institutions not only in the matter of education, but in the way of relieving and maintaining the poor, the blind, the deaf and dumb and also in elevating the general moral tone of the community. If these great services were properly considered the City Council would be inclined to make large annual grants to several of our religious and charitable institutions, instead of desiring to impose upon them the burden of taxation.

His Grace Archbishop Bruchese in his address to the Charter Committee, lucidly defined the Catholic position towards the proposed taxation of these properties. He said: "Such a project is grave, and for several days I made a serious study of it. It involves a revolution in the midst of our society, and it is full of consequences which one cannot foresee at the present moment."

It must needs be examined, discussed thoroughly, without passion, of bias, with a complete intelligence of the people's requirements, the situation in which the different denominations of our city are placed, and of the immense services rendered by our religious institutions in matters of education and charity.

"I understand, gentlemen, that it is your duty. You will see, however, if you study it well, that its execution will mean the ruin of institutions, of which our city is so proud, as well as of Montreal's most glorious monuments; and, finally, it will largely increase the people's taxation, while necessarily diminishing the amount of good accomplished through generous souls for the benefit of the poor, the sick, the orphan, the old people, children and young men."

"It is not a legal argument that I wish to put before you this evening and I trust I shall not be obliged to do so before our law-makers. I simply desire to put forth a demand inspired by the strongest conviction."

"The law under which we are now living and which can only be modified by the Quebec Legislature, orders for the city of Montreal the exemption of the following from taxation:

"The churches, convents, episcopal palaces, charitable institutions, libraries, open free of charge for the public; and such schools as are controlled by Catholic and Protestant commissioners, and other educational institutions, are exempted from the ordinary and annual assessment, but not from special taxation or the cost of water; the word 'parish' will apply to any premises used as a residence by the officiating priest or minister of any denomination in the city, he pre-

prietor or tenant, provided, however, that the exemption applies to only one parish for each church.

"If any real estate in the city be dispensed from the payment of the ordinary and annual assessment either by virtue of the present law or any other law, and is occupied by any person who does not use it in such a manner as will entitle him to that exemption, that tenant will be taxed in the same proportion as he would be if he was not exempted, but the premises themselves will be exempted from the assessment."

"Gentlemen, here are privileges conferred to this day in favor of our churches, schools, universities, colleges, hospitals and charitable institutions. The reason for which they were formerly exempted are still in existence; and are the present financial troubles a sufficient motive for their abolition?"

"Upon exempting these institutions from certain taxes, Montreal follows the example of all the cities in Canada and the United States. These cities, moreover, pay a very year enormous sum not only for elementary instruction, but also for secondary classes, science schools, universities and all establishments where charitable works are being done. They have in their municipal councils a special department for the poor, and in some of them the subsidies voted for that purpose amount to hundreds of thousands of dollars and even millions. If the water tax is imposed on these institutions it is only in due proportion to the consumption of water."

"I do not solicit for our churches and parishes, for our educational and charitable institutions, what is being practised in other places. No, I do not exact a novel privilege, although in more than one case, it seems to me, I would have the incontestable right to do so. The taxes weighing upon our temples and congregations are already heavy, as you know yourselves, gentlemen, even if a considerable part of the population ignores it. If I may be permitted to cite by one example: the Cathedral pays \$800 a year in water tax, and the widening of a street in a scarcely two acres long cost \$1,000 to the archbishopric."

"Yes, gentlemen, he adds, as I do not vent pay taxes, and the exemption allowed them is only on one point, viz., the real property. They do not complain of it, as they contribute as much as possible to the maintenance and embellishment of the city. But truly, to educate our youth, falling into a grave mistake and giving to all the cities of the Canadian Confederation and the neighboring Republic, an example which would not turn to our honor."

"Accordingly, as long as the present state of things will not charge in Montreal, my dear city as archbishop, on what I think is my duty, I address Protestants as well as Catholics and relying on the patriotism and equality of both, in the name of the well-understood rights of the people, in the name of religion and the citizen's duty and happiness, in the name of the holy causes of education and charity, solemnly request that they be not abandoned which never failed, I simply ask for the maintenance of the law which is free, law and nothing but the law."

SPREJUDICE OF NON OATHING JOURNALS.

Few will question the statement that the principal object which the Canadian press should ever have in view is the fostering of a common Canadian nationality, based on peace, harmony, mutual respect and equal rights for all. Some of the daily journals, however, evidently entertain a different opinion. Amongst these are the Daily Witness, the Montreal Herald and the Montreal Star. These papers are continually in evidence because of their faith, either directly or by innuendo. A sample of the innuendo style was supplied by the Star recently in an illustrative article, entitled "The Convent of the Holy Face." In this article innuendo was added to innuendo. The obvious intention being to hold Catholics up to the ridicule of their fellow citizens.

In the first place there is no such a "convent" in Montreal. In the second place the building is a private house where an individual and an enthusiastic Catholic practices a devotion which has not the sanction of the authorities of the Church. Why is it that his privacy is invaded, and his private practices, which are personal to himself, are paraded before the public? Simply because he is a Catholic, and his austere mode of living furnishes a pretext to endeavor to ridicule the Catholic Church. No Catholic journal resorts to such means of bringing contempt upon Protestantism.

IS WEALTH THE TEST OF RELIGION?

It has long been a source of surprise to us that Protestants, who profess to believe in the teachings of the Divine Founder of Christianity, should persistently regard worldly wealth and worldly prosperity as a proof of Heaven's blessing. Catholic writers have over and over again refuted the fallacy, but it nevertheless continues to find expression in Protestant books and Protestant newspapers. A writer in the "Spectator," London, has been recently putting it forward again. To his way of thinking, there is "something seriously faulty" in the Catholic religion, because the countries where it is professed and practised by the majorities are not, as a rule, as wealthy and prosperous as Protestant countries are.

Now, Monsignor Vaughan states, in reply to the "Spectator" writer, there is no warrant for such a view in the pages of the New Testament. No promise or shadow of such a principle is discernible in the teaching of Christ. On the contrary, the whole trend of His teaching, in so far as it bears on the subject at all, tells the other way. "Hardly shall a rich man enter into the Kingdom of Heaven." "It were easier for a camel to enter through the eye of a needle than for a rich man to enter Heaven," etc., are but samples of hundreds of similar texts that might be quoted. The one solitary instance in the New Testament, in which any promise of riches and dominion is made is found in Matthew iv, 8; but then it is the Devil who makes it: "All the kingdoms of the world and the glory of them will I give to thee, if thou wilt fall down and worship me." A reward promised to Devil-worshippers will hardly be invoked by Christians. Even though they be members of that kingdom upon whose possessions we are constantly reminded "the sun never sets."

The writer in the "Spectator" tries to twist the text "Ye are the salt of the earth," into a proof of his contention; but Monsignor Vaughan makes short work of his newfangled interpretation. These words, he points out, were most certainly addressed primarily to the Apostles and Disciples, and it is difficult to see how they are applicable to others except in so far as others resemble the Apostles, and in the measure in which they inherit their spirit and religious temperament. But would men of the character and training of the Apostles ever build up an Empire such as the British Empire?—men totally indifferent to wealth and reputation, and dominion, and worldly success? Would they, whose chief boast was that they had "left all things to follow Christ," be the sort of persons suitable for the purpose?—men like St. Peter, who, when Simon Magnus attempted "to transact a little business" with him, exclaimed: "Thy silver perish with thee" (Acts viii, 20); or St. Paul, who confessed that, "having food and covering, we are therewith content" (Tim. vi, 8); or indeed any of the others? Scarcely! Yet they are "par excellence" and before all "the salt of the earth, and the light of the world." For to this God Himself bears witness. The Church of Christ is not a com-

PROGRESS AND WAGES.

The vast progress in material wealth made by the United States during the century which is now drawing to its close is exemplified in the difference between the salaries of public functionaries and the wages of laborers at different periods. In 1821 the annual salary of the governor of a State varied from \$600 in Rhode Island to \$7,500 in Louisiana. At that time, fourteen States paid \$2,000 or more; nine States less than \$1,000. The President of the United States received \$25,000 a year and members of Congress \$8 a day. The average of unskilled labor was from 25 to 40 cents a day, that of skilled labor from \$1 to \$1.25. District school teachers received \$4 a month, and were "boarded round" among the families from which their pupils were drawn. Ten dollars a month was considered a large stipend for a clerk; \$50 a year a princely salary for a clergyman. A physician's fee cost a shilling. Daniel Webster, who was then about 33 years old, is thought to have had a practice worth \$15,000 a year. This was abnormal. There were no millionaires, unless that title could even then be applied to John Jacob Astor and to Stephen Girard. Selmon, did a child have a job to find; there was little money in circulation. Clergymen were paid mostly in kind. One parishioner would bring potatoes, one apples, another butter and eggs, another a sheep, another a merr of pork, another a bag of flour, another a cow for the clergyman's horse. Farm laborers received 30 cents a day. But should not be forgotten that, while the salaries and wages have increased, the prices of all kinds of commodities have kept up to.

mercial syndicate. The greatest failure in this life is not inconsistent with the most signal triumph in the next. Monsignor Vaughan's reasoning, is logically irrefutable; and it is for this reason that we quote so copiously from his letter, which contains in abbreviated form arguments which, if elaborated, would make a bulky volume. He proceeds:—

Mr. Henson, in the "Spectator," seems to wish religion to be judged by its results. This is fair enough, so long as the results looked for are spiritual rather than commercial and political, and so long as our survey is not confined to this world. The Church of Christ is not a commercial syndicate. The greatest failure in this life is not inconsistent with the most signal triumph in the next. Christ's Church is, of course, His Kingdom, but some of us seem to forget that His Kingdom is "not of this world." Nay, more; we are expressly told that "the world is the enemy of God," not His friend. Moreover, it is "seated" (which implies a settled state) in wickedness. But let us wave every objection and assume—merely for the sake of argument—that national prosperity and power are unmistakable signs of Divine approval. Consider into what a quagmire such a theory lands us. To start with: If the theory is sound, it must be applicable to all time. I must be allowed to look out upon the world, right down through the ages, and to deal with it as a whole. With what result? Well, that I find the balance of national prosperity sways and shifts in different and often opposite directions. At present it indeed points to Protestantism: a few hundred years ago—say in the time of Philip II. of Spain—it pointed to Catholicism; but, as a whole, its tendency is most certainly in favor of paganism and rank infidelity. Egypt, and Greece, and pagan Rome will serve as illustrations. Considered in the moment of their greatest development and highest achievement, they have no parallel in any State at the present day. Neither Great Britain nor Germany can compare with the Roman Empire at the zenith of its prosperity. From the point of view of splendor, magnificence, power, dominion, military glory and conquest, and purely worldly greatness, it eclipses every modern Empire on the face of the earth. A well-known historian speaks of it as "the most mighty empire the world has ever seen." Did something in paganism favor development and account for this success? And, if so, are we to favor paganism? It is surely evident that any educated pagan living, let us say, in the reign of Augustus, might have taken as his theme "Idolatry and National Success," and have argued about it very much as Mr. Henson now argues about Protestantism and national success, or about "Romanism and Decay," only probably his arguments would have been more subtle and his rhetoric more stirring.

Yet what weight can one attach to his words while the infallible words of Christ are ringing in our ears. England is rich, and wealthy indeed, but then Christ says: "Woe to you who are rich." She has extended her dominions, and added to her territory and possessions, but, again, it is written: "Woe to you who join house to house, and lay field to field" (Isaiah vi, 8). "Where the Roman Church has had a free hand, . . . national greatness has declined," writes Mr. Henson. If "greatness" be taken, not in a spiritual and supernatural, but in a worldly and material sense, this may be true. Speaking broadly it is no doubt the wealthy and prosperous nations and races that abandoned the Catholic Faith in the sixteenth century, but this fact serves merely to enforce and to light up the truth contained in St. Paul's warning words: "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (1 Tim. vi, 9). In our opinion the richer and more prosperous States did actually "fall into a snare," when they fell into heresy. And while we lament their defection from the centre of Christian unity, we cannot be wholly surprised, for we have been warned by God, through the mouth of His Apostles, that "the love of money is the root of all evil; which some reaching after having been 'Led Astray from the Faith,' yes, that our minds describes precisely what has happened to the wealthy, luxurious, money-seeking, money-making, money-loving nations, with their keen commercial instincts, their business habits, their daring speculative spirit, their astounding enterprises, and their worship of the 'almighty dollar.'"

There is a Gaelic League in the United States; and one of its objects at present—besides the preservation and cultivation of the Gaelic language and literature—is to prevent the inclusion of Celtic-Americans, with those Americans who delight to call themselves Anglo-Saxons. The league has issued a timely protest against "the persistent attempt of a group of persons" in the United States "to classify the American people as Anglo-Saxons." In the first place, they say, such a classification "is utterly false and absurd," and in the second place, it must be known to be so by those who make it if they be persons of intelligence.

The Gaelic League is of course right. The Celtic is the dominating element in the United States, and, together with the Teuton element, which comes next in point of numbers, it controls the destiny of the great republic. Some months ago, Professor Waldstein, in the course of a lecture delivered in the Imperial Institute, London, on "The English-speaking Brotherhood," showed that the term "Anglo-Saxon" was not merely scientifically incorrect, but was "absurdly inaccurate." Lord Roseberry, who has recently blossomed into an out-and-out Jingo, was present at the lecture, and in the speech which he delivered after the lecture he evinced a decided fondness for the term. And in his enthusiasm for the shadowy "Anglo-Saxon Alliance" he went on to commit a grave blunder, by which he unconsciously demonstrated the absurdity of the term. He said: "When a nation has inhabited certain boundaries without disturbance for a considerable number of centuries, even though it has received accessions from foreign nations, and when it has fused those accessions from foreign nations into its own nationality, and made them accept the name and language, and the laws and facts of that nationality, it seems to me, for all practical purposes, you have a nation and a race. Is not that the case with ourselves and the United States?"

If that is the case with the United States, it follows that the term "American" is the proper one to use in reference to that nation and race, and that "Anglo-Saxon" is altogether inapplicable.

ST. ANN'S SCHOOL ROLL OF HONOR.

First Class.—B. Healy, J. Nolan, J. Butler, J. McCarron, J. McGuire, J. Kiley, M. McMahon, M. Donnelly, J. Driscoll.

Second Class.—W. Kennedy, E. Curran, H. Manning, J. Shields, E. Charbonneau, F. Supple, P. Moore, J. Corcoran, W. O'Flaherty, J. Curran, J. Mullins.

Third Class.—E. Shanahan, J. Gallery, J. Benoit, J. Helt, W. Madigan, J. McShane, F. Hamill, C. McDonald, T. Sheeran, H. Thompson, F. Hogan.

Fourth Class.—H. Wyer, Jos. Madon, P. Cosgrove, S. Craig, F. Scullion, J. Boland, C. Gallery, W. Murphy, Thos. McEntee, Jno. Clancy, M. Hubbard, H. Moffett, E. Murphy, C. McKamara, W. Withers, Jno. Kelly.

Fifth Class.—M. O'Donnell, C. Conroy, J. Hanley, J. Birmingham, D. Mahoney, Jas. Kavanaugh, J. McCarthy, A. Patterson, P. McDonald, E. Tobin, M. Killoran, J. McCormog, D. Supple, A. Jones, J. Cherry, J. Greene.

Sixth Class.—T. Oslon, E. Ryan, S. Paquette, P. Coughlan, J. Kenna, R. Fitzgerald, T. Kennedy, W. Frobre, J. Fennell, D. Neeson, P. Broderick, W. Norris, P. Tobin, A. Briere.

Seventh Class.—R. McDonald, T. Kenna, T. Shanahan, T. Rosseter, E. Ryan, J. Brennan, H. Charlebois, J. Carroll, P. Nolan.

Eighth Class.—E. Costello, P. Glover, P. Golden, H. Benoit, G. McKenna, H. Larin, E. McCrory, Jno. Sheeran, P. Clancy, M. Mooney, S. Curran, J. Cloran, P. Horan.

ST. MARY'S PARISH CALENDAR IN ITS last issue makes the following pointed references to bachelors, young and old, especially to the latter. Here is what it says:—

We need some one to infuse courage into our young men. We say young men advisedly, although some of them have long since passed the period of extreme youth. Many are well settled at life's work; but they have not married. We should be sorry to think that through the length and breadth of our city there are no young women worthy to win the regard of these fastidious ones. Must we not conclude, then, that selfishness is at the root of the matter? We are forced to think that the young business man, or clerk, or professional, reasons that when he must share his income, his own expenditures must be much lessened, so he concludes to smile on all the fair ones impartially. To give this sort of man his due, he somehow never seems to break any one's heart by his coldness. Many young men say that the girls nowadays expect to be supported in style, want to begin life where their parents are leaving off, etc. All both! The girl of today are too sensible to want such nonsense. If they have been taught accomplishments, had some extra refine-

ment, and had the better wives and mothers to bring them. Our girls today are patient, loving and self-sacrificing as they have ever been in the world's history. So we need some one to open the eyes of the young men of our city, to give them courage to put aside all selfishness and unworthiness and establish themselves as men of responsible and generous lives.

OBITUARY.

MR. THOMAS WALL.

During the week an old resident of Montreal and a member of St. Patrick's parish passed away in the person of Mr. Thomas Wall. Deceased was well known in railway circles, having been connected with the G.T.R., in the Engineer's department, for nearly a quarter of a century. He came to this city about 40 years ago, and by his earnest and untiring efforts succeeded in attaining a place in life both for himself and family of whom any self-made man might be proud. Mr. Wall was prominent in the militia circles, in the ranks of our charitable and national societies, and was a welcome visitor to many a social gathering. He had retired from active work for some years, and at the time of his death had reached the turning point leading up to the octogenarian stage. Mr. Wall leaves a widow, two sons and two daughters to mourn his loss. The two latter are members of the well known educational Order, the Ladies of the Sacred Heart, while the two sons occupy prominent positions in commercial circles, one in the neighboring Republic and one in this city. The family of which deceased was a member is highly respected in Montreal. Many of its members have consecrated their lives to the service of God; among those may be mentioned the venerable and kindly Mother St. Magdalen, of the Congregation de Notre Dame, sister of the deceased, now associated with St. Patrick's Academy, St. Alexander Street, whose interest and motherly enthusiasm in all that concerns the pupils of the Academy has won for her a warm place in the hearts of all the parishioners.

To Mrs. Wall and family, and to Rev. Mother St. Magdalen, the True Witness offers its most profound sympathy in their sad loss. R.I.P.

LILIAN M. ELLIOTT.

It is also our sad and painful duty this week to record the death of Lilian Margaret Elliott, second daughter of Mr. Edward Elliott, the well known surgeon, whose promising young life was brought to a close at the age of fourteen years.

She was suddenly attacked a few days ago by that fell disease appendicitis, and despite all the efforts of the best medical practitioners, she passed away after an illness of only four days.

She was one of the brightest students of St. Ursula's Academy, conducted by the Sisters of the Congregation de Notre Dame, and a warm favorite, not only with her teachers, but also with her young companions, who will miss her cheering presence amongst them.

The funeral took place on Friday morning and was largely attended by many prominent men of the city and sympathizing friends of the family.

The True Witness offers to Mr. and Mrs. Elliott its deep sympathy in this time of their grief and affliction. R.I.P.

DEATH OF A PIONEER NUN.

The "Free Press" in referring to the death of Sister Mary Xavier of the Grey Nuns, whose death occurred recently at Calgary, says:—

She was one of the little band of noble women who came west to instruct the Indians and half-breeds in the Red River in the rudiments of Christianity and civilization, to nurse them in distress. The journey in those days was quite as difficult and attended with as many dangers as a trip to the Yukon is at present. Arrived at St. Boniface the sisters were established in a small log house which had to serve them as a residence, work room, school and hospital. There in that poor hut, Sister Mary Xavier entered upon a life of unremitting toil which only ended with her death. The old Red River families, Catholic and Protestant alike, knew and esteemed her as a dear friend, a kind teacher, and a ministering angel when sickness or sorrow entered their homes.

The Northwest "Review," in chronicling the death of sister Mary Xavier, says:—

Margaret Dunn, whose father was Michael Dunn, and mother Elizabeth Kennedy, was born at St. John's Newfoundland, on June 10th, 1819. She came to the Red River country, Sept. 11th, 1853, and entered the Grey Nun Order here, taking her vows as a professed nun January 21st, 1856. From her arrival in this country she so thoroughly devoted herself to the North-west that she never returned to the east until two years ago, when she visited Montreal for the first time.

Her death occurred from congestion of the brain after a few hours illness on the 17th of this month at the Calgary hospital, of which she was superior.

These are the chief dates in a life which must ever remain a sweet memory and a shining example to those who knew Sister Mary. For fully a quarter of a century, to the English-speaking people of the Canadian Northwest, the most admired and best beloved names were Monsiegnor Tache and Sister Mary. With the latter the St. Boniface Hospital was so completely identified that they wondered how that hospital could continue to exist without her. She was so quick at seeing, so wise at guiding, so experienced in the ways of the world and withal so tender and strong and true. She was born with only the stump of a left arm, and yet she was as handy with her knitting and sewing needles as the best of the seamstresses. She had the broad grasp of the masculine mind without any of the slightest tinge of unwomanliness. Her piety was of the solid, unobtrusive sort. The sight of a soul drifting unheeded in the jaws of death would rack her face with a visible pang. Now that she has "crossed the bar," all ye who love her, pray that she may soon see the King in His beauty. —R.I.P.

There is a Gaelic League in the United States; and one of its objects at present—besides the preservation and cultivation of the Gaelic language and literature—is to prevent the inclusion of Celtic-Americans, with those Americans who delight to call themselves Anglo-Saxons. The league has issued a timely protest against "the persistent attempt of a group of persons" in the United States "to classify the American people as Anglo-Saxons." In the first place, they say, such a classification "is utterly false and absurd," and in the second place, it must be known to be so by those who make it if they be persons of intelligence.

The Gaelic League is of course right. The Celtic is the dominating element in the United States, and, together with the Teuton element, which comes next in point of numbers, it controls the destiny of the great republic. Some months ago, Professor Waldstein, in the course of a lecture delivered in the Imperial Institute, London, on "The English-speaking Brotherhood," showed that the term "Anglo-Saxon" was not merely scientifically incorrect, but was "absurdly inaccurate." Lord Roseberry, who has recently blossomed into an out-and-out Jingo, was present at the lecture, and in the speech which he delivered after the lecture he evinced a decided fondness for the term. And in his enthusiasm for the shadowy "Anglo-Saxon Alliance" he went on to commit a grave blunder, by which he unconsciously demonstrated the absurdity of the term. He said: "When a nation has inhabited certain boundaries without disturbance for a considerable number of centuries, even though it has received accessions from foreign nations, and when it has fused those accessions from foreign nations into its own nationality, and made them accept the name and language, and the laws and facts of that nationality, it seems to me, for all practical purposes, you have a nation and a race. Is not that the case with ourselves and the United States?"

If that is the case with the United States, it follows that the term "American" is the proper one to use in reference to that nation and race, and that "Anglo-Saxon" is altogether inapplicable.

ST. ANN'S SCHOOL ROLL OF HONOR.

First Class.—B. Healy, J. Nolan, J. Butler, J. McCarron, J. McGuire, J. Kiley, M. McMahon, M. Donnelly, J. Driscoll.

Second Class.—W. Kennedy, E. Curran, H. Manning, J. Shields, E. Charbonneau, F. Supple, P. Moore, J. Corcoran, W. O'Flaherty, J. Curran, J. Mullins.

Third Class.—E. Shanahan, J. Gallery, J. Benoit, J. Helt, W. Madigan, J. McShane, F. Hamill, C. McDonald, T. Sheeran, H. Thompson, F. Hogan.

Fourth Class.—H. Wyer, Jos. Madon, P. Cosgrove, S. Craig, F. Scullion, J. Boland, C. Gallery, W. Murphy, Thos. McEntee, Jno. Clancy, M. Hubbard, H. Moffett, E. Murphy, C. McKamara, W. Withers, Jno. Kelly.

Fifth Class.—M. O'Donnell, C. Conroy, J. Hanley, J. Birmingham, D. Mahoney, Jas. Kavanaugh, J. McCarthy, A. Patterson, P. McDonald, E. Tobin, M. Killoran, J. McCormog, D. Supple, A. Jones, J. Cherry, J. Greene.

Sixth Class.—T. Oslon, E. Ryan, S. Paquette, P. Coughlan, J. Kenna, R. Fitzgerald, T. Kennedy, W. Frobre, J. Fennell, D. Neeson, P. Broderick, W. Norris, P. Tobin, A. Briere.

Seventh Class.—R. McDonald, T. Kenna, T. Shanahan, T. Rosseter, E. Ryan, J. Brennan, H. Charlebois, J. Carroll, P. Nolan.

Eighth Class.—E. Costello, P. Glover, P. Golden, H. Benoit, G. McKenna, H. Larin, E. McCrory, Jno. Sheeran, P. Clancy, M. Mooney, S. Curran, J. Cloran, P. Horan.

ST. MARY'S PARISH CALENDAR IN ITS last issue makes the following pointed references to bachelors, young and old, especially to the latter. Here is what it says:—

We need some one to infuse courage into our young men. We say young men advisedly, although some of them have long since passed the period of extreme youth. Many are well settled at life's work; but they have not married. We should be sorry to think that through the length and breadth of our city there are no young women worthy to win the regard of these fastidious ones. Must we not conclude, then, that selfishness is at the root of the matter? We are forced to think that the young business man, or clerk, or professional, reasons that when he must share his income, his own expenditures must be much lessened, so he concludes to smile on all the fair ones impartially. To give this sort of man his due, he somehow never seems to break any one's heart by his coldness. Many young men say that the girls nowadays expect to be supported in style, want to begin life where their parents are leaving off, etc. All both! The girl of today are too sensible to want such nonsense. If they have been taught accomplishments, had some extra refine-

ment, and had the better wives and mothers to bring them. Our girls today are patient, loving and self-sacrificing as they have ever been in the world's history. So we need some one to open the eyes of the young men of our city, to give them courage to put aside all selfishness and unworthiness and establish themselves as men of responsible and generous lives.