

## ANTS' CEMETERY

ive of the "True Witness" on Dr. L. H. David-Bishop Bond's legal letter a few preliminary to him the following regard to the and Trunk Railway passing upon the at St. Charles where the ship fever epidemic—

the matter?" "Archbishop has." "Good that you sent protest. Is that the them a protest?"

ase say whether the ent you any commun- to it?" "has not replied di-

answered your pro- objection to let- of the "True Wit- nething of its na-

ly do so, but owing both in regard to and the synod, it of for me to speak

of the synod, in- te Mr. E. L. Bond, to take the question y successor been ap- Bond's place? and ee done anything

t what I have just can say is that we further steps in this we keep Mr. Kava- of whatever respect."

ORPHANS REMEN- ERED.

St. Patrick's Or- sire to express their nks to all those who donations to the or- Christmas tree and er, amongst whom

y and friends, pro- Christmas dinner of

o Express, removing charge.

2 photo-haps. money—S. Green- So., Carsey & Co., J. Wilson & Co., Co., John O'Neil, McGarvey, Mrs. Whit-

various articles for Allan, Hermann H- to & Lemieux, H- & Co., Jas. Ogilvy Bros., Jas. McGarvey & Son.

toys, etc.—Duchas- u & Co., E. W. raeger Freres, Hay- Mrs. Loye, Mrs. Morgan & Co., E. Le- Murphy & Co., D. J. ers.

candy, etc.—Dr. J. John Barry & Sons, John N. Quintal & Martin & Co., C. La- au Freres, L. Mar- Poirier, D. Purlong, or, James Brown, Coleman, Nelson & Manufacturing Co., & Co., Phelps & McGarvey, Miss M. Desmond, Mrs. Ed- s, L. O. Grothe & Zons, J. J. Duffy, The Laing Packing Shea, and others.

N CERTIFICATES.

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scholastic and Marcel- line's Charity Hos- nd, who successfully

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hundred applicants answered the questions certificate as a gra-

PUBLIC SCHOOLS.

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discovered that for number of school dis- kenmuth and Birch Saginaw County.

large German popu- on using public mo- searian schools, the laws of the state

practice to teach the age, to give instruc- and catechism of ephan Church. Sev-

schools were held in The State super- ntified the district of

primary school mo- ill tax set apart for the common schools. and News.

are wings which under deeds.

my Father, "What are you not my Mother—St. Augustine.

short, and the world y dawn upon us a life devoted to above all, be his

## THE MAYORALTY.

Opinions of Leading Citizens.

"Are you in favor of observing the tacit understanding which has so long existed amongst the citizens of Montreal, according to which English-speaking Protestants and Irish Catholics have had occasional representatives in the mayoral chair? and do you not think that, as Mr. Prefontaine's predecessor was a Protestant, it is now the turn of an Irish Catholic?"

This question was put to a large number of leading Protestant and French-Canadian citizens by a representative of the "True Witness" yesterday; and the following are some of the replies which were given—

Mr. Matthew Hutchinson, K.C., M.L.A.—Certainly, this is the turn for the Irish Catholics at the mayoralty. They should not let their opportunity slip by. I feel sure that, if they bring out a strong and acceptable candidate—a man, for instance, such as Alderman Smith or Alderman Hart—he will be elected by the help of the votes of the English Protestants and the French-Canadians. I am in favor of the tacit understanding which you mention being observed in a mixed community such as ours is. It really all depends upon the Irish Catholics themselves this time. Let them bring out a good, well known candidate.

Mr. R. Wilson-Smith—I believe in fair play all round, but I certainly deprecate the idea of Canadians being always divided up into separate nationalities and creeds. This, as my friends know, is no new opinion with me. The English-speaking and the French-Canadian citizens should certainly get their turns at the mayoralty, the French-Canadians, of course, being in the majority, obtaining the larger number of chief magistracies.

Mr. W. J. White, K.C.—The Irish Catholics of this city are an important body, and deserve representation.

Mr. Branchaud, of the legal firm of Messrs. Judah, Kavanagh and Branchaud.—It is certainly the turn of an Irish Catholic for the mayoralty. But they should put forward an acceptable man. The English-speaking Protestants, I understand, want another term for one of their representatives; but it is not their turn. I believe in treating all nationalities with due consideration. There are certain public works to be performed in connection with the city, which are still unfinished. Mr. Prefontaine takes a great interest in them. Whether somebody else would help to forward them as well as Mr. Prefontaine could is an open question.

Mr. W. A. Weir, K.C., M.L.A.—While I have a kindly feeling for Mr. Prefontaine, I think that he is making a mistake in coming out for

which Father Quinlivan had read. He had not anticipated so kind and formal a speech, so that he could not reply categorically to their points, but he could not pass over what had been said about the poor. It was a satisfaction to him now, and he hoped it would be a consolation to him at the end to know that he had never refused to respond at any hour of the day or night to the call of the poorest citizen. Other favors had come to him as by accident, through the partiality of his friends or through favorable circumstances.

Mr. Forbes had sternly refused to flatter him or leave out one vertical line. He had not, when he first heard of the intended presentation, wished to put his friends to any trouble, and much less any expense; but he thanked the committee and the large body of subscribers most heartily for the beautiful portrait they had presented to himself and his family.

Our columns for years past, on every important event in the life of our great Irish Catholic physician, testify to the feelings of pride and appreciation which animated this old organ towards such a distinguished son of our race and member of our Church. From the days of his memorable administration of civic affairs, in a time of more than exceptional crisis, down to the titles of honor and the rank of Senator which subsequent years brought him, all through his career, Sir William has been a beacon-light of example for our own people and for every other section of this Dominion's population. Apart from his uncompromising, yet unostentatious Catholic spirit and his fervent and well-directed patriotic zeal as an Irishman, he has been preeminently noted as a great physician, a leading surgeon, a man whose whole life has been devoted to professional ad-

Senator Drummond and Alderman McBride are in favor of "fair play all round."

Quite a number of men prominent in business and professional circles are unwilling to express their opinions on the subject.

## PRESENTATION TO SIR WILLIAM HINGSTON.

The "True Witness" has every reason to join heartily in the expressions of congratulation which accompanied the presentation to Sir William Hingston, M.D., of his portrait. Mr. J. Colin Forbes, R.C.A., was the artist, and has painted an excellent likeness of Sir William.

The committee of presentation assembled in Sir William's office, and was received in the dining room by Lady Hingston. The other ladies present were: Miss Hingston, Mrs. John Davidson, Mrs. Arthur Benington, Mrs. Sheldon Stephens, Mrs. McCabe, Miss Macdonald and Miss Beatrice Macdonald. Dr. Donald Hingston, Mr. R. W. H. Smith and other members of the family were also there.

Rev. Father Quinlivan made the presentation and read an address, in which he spoke of the pleasure a few of Sir William's friends, fellow-citizens and co-religionists, had in offering him a slight token of their esteem and admiration on the occasion of his professional golden jubilee. His name was high among his colleagues, not only in Canada, but in the United States and Europe. He had received marks of honor from the Supreme Pontiff, their late Sovereign, Queen Victoria, and the Federal Government. But long before these honors came he had won the esteem and affection of all who knew him, and especially of the poor, and they were pleased to give him a perfect portrait, the work of a Canadian artist, as a mark of their pride and esteem.

Sir William replied that it would be a gratification to say he was deeply touched by the testimonial that their sentiment rather than their judgment had suggested, and by the eloquent and feeling address

a third term. I am confident that the great majority of the French-Canadians are in favor of having an Irish Catholic Mayor for the next two years. The Irish Catholics should not hang back, now that the time for action on their part—concerted action—has arrived. They should go boldly to the front, and be united. What they require is a first-class candidate, for whom we can vote without hesitation. I would be in favor of Ald. Frank Hart, for instance. His business training, his general knowledge, his courtesy, and his experience in the City Council eminently fit him for the position of mayor. He would fill the office and discharge its duties with credit. His conduct as chairman of the Fire Committee has been superb. He has brought the Fire Brigade to a high degree of efficiency, and he has saved the city many hundreds of dollars.

Senator Dandurand.—Certainly, I am in favor of showing goodwill to the minorities in our city. What is required is for each of the minorities to agree upon a man who is acceptable to whatever minority whose turn it is to have the mayoralty; and he will have the support of the majority. This, however, has not always been done. Occasionally men who have private interests to promote, personal ambitions to gratify, have been chosen. The citizens at large will not vote for such candidates; but they are, I assure you, ready to do what is right to the different groups of the population.

Mr. Charles Alexander.—I do not like to see the question of religion raised, although I am in favor of treating all with justice. But I am forgetting that I am a very old man and have retired from business and politics and municipal movements.

Mr. Henry Miles.—I am in favor of the old rule which has done so much to promote harmony and goodwill amongst our citizens. But while I agree that each nationality should have its turn at the mayoralty, I am against the idea of mixing up religion with municipal or political affairs. We have had very good Irish mayors, and very good English and Scotch mayors, too; and I hope we will have more of them in the future. If a good candidate is selected I shall vote for him.

Mr. L. J. Tarte, managing editor of "Le Patriote"—We are waiting for a few days in order to see what candidate will be chosen. If a good one is selected we shall give him our hearty support.

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## IRISH COUNTRY CHURCHYARDS

In Ireland, it is not customary, at least with the simple country folk, to give the name of cemetery to their burial places. They call them churchyards or graveyards—churchyards, because, as a rule, they are adjacent to a church; graveyards, for a still more obvious reason. Neither name, perhaps, is as elegant or euphonious as that of cemetery; but, for the Irish ear, either of them has a sound that is particularly dear, solemn and significant, for it reminds them not only of friends recently deceased, but of many vanished generations of their kith and kin.

The Irish are very particular as to where they will be buried. It goes without saying that they want to be interred in consecrated ground; but they also wish to be laid with their own in the ancient hallowed spot where their ancestors for many a generation have been to rest. Each family has its burying place, and whenever a member dies—unless it be beyond the seas or at some insuperable distance—he is brought to be buried with his sires. Hence it is that funeral processions are oftentimes seen to wind their slow way past many a wayside churchyard, to some far-off burial ground, because it is there that for many and many a generation the forefathers of the deceased have laid themselves down for their last long sleep.

Travellers visiting Ireland must find it strange and even paradoxical that, in the majority of cases, the Catholic rural graveyards adjoin the Protestant temple. But this only shows that where now stand these heretical fa<sup>ces</sup>, Catholic churches once reared their hallowed walls; and that, even in pre-reformation times, it was here that the faithful were laid to rest. And with what pathetic tenacity the Irish have maintained the solidarity of their kindred in the sleep of death! See how even after the church had been razed and a temple of detested heresy erected upon its ruins, they still clung fondly and faithfully to the city of their dead, confident that the proximity of the intruded edifice could neither disturb their last sleep nor rob their final resting place of its sacredness.

How old they look those Irish graveyards! Their walls are ivy-grown and crumbling. The trees that encircle them bear all the evidences of age, whilst those that stand here and there within are stunted and bare and well-nigh sapless. The head-stones are, for the most part, simple in design and uniform in character. On many of them, time in its wearing and corroding passage has effaced the epitaph; and the stone has become discolored, and a coating as of withered moss ad-heres tenaciously to its surface.

Most of them stand with a fair degree of erectness; but there are many that are slanting, as if too old or weary to do further duty above the graves. The surface of the churchyard is uneven, so many lie buried there and so crowded and unequal are the mounds above them.

Strange to say, although a tender and enduring remembrance of their loved ones is characteristic of the Irish peasantry, they very rarely embellish the silent, sad cities of their dead. You will look there in vain for a graveled pathway, for well-defined and neatly-kept plots, for leafy shrubs or flowering plants. The grass interspersed with occasional wild-flowers grows green and thick and high above and between the graves, covering them as with a verdant pall. It is as if the place were too unworldly for worldly adornment, and the sleep of the dead too solemnly still and sacred to be disturbed by noise of rake or hoe.

It is not for a pastime or to gratify an idle curiosity that the living go there. There is no listless sauntering among the graves, no curious wandering from stone to stone, no buzz of conversation. They go there but to enter into the closest communion of remembrance with their dead, and to pray for their eternal rest. They kneel motionless and absorbed above their crumbling remains, and while tears bedew the hallowed sward, memory reverts to days that are gone, and hearts send upwards unto God a piercing cry of supplication. Nor does the sound of their foot-fall often break the silence of the churchyard. It is only rarely that they visit it outside of the occasion of a funeral and of the call they make there on their way to Mass or from it. And when they go, they prefer to be alone, so that their communion with the dead may be undivided and the prayers they pour forth for them less subject to interruption. But if they do not visit often in person the silent graveyard, oftentimes are they there in spirit, faithfully and tenderly do they cherish the memory of their departed, and frequently and fervently do they beseech the Almighty to let shine upon them the light of His unfading glory. Their faith and their dead are the two foremost loves of the Irish heart.

What scenes of unexampled interest will not be the world's burial places, on the great morning of resurrection, as in response to the arch-angel's summons, the dead will rise with reanimated bodies from their narrow beds! It seems to me that if there be a land wherein, on that great morning, the graveyards will be more uniformly scenes of lightness and jubilation, that land is Ireland—Ireland in whom the faith was planted without the shed-

ding of one drop of blood; who amidst the apostasy of all northern Europe clung to it and kept it whole; who has made of it her dearest treasure, preferring it to rank and gold; who because of it has suffered reproach and contempt and neglect and wrong; who with it still by it has been unyielding in temptation, cheerful in poverty, patient in suffering, and steadfast in persecution.

If in the wise and mysterious designs of God, there is to be for Ireland no resurrection to nationhood in this decrepit world, we may well hope that on the great day of universal passage, she will rise in an unparalleled fulness of all her generations, to a glorious, an invincible, an imperishable nationhood in God's eternal world.—Rev. C. O'Mahony, in Donahoe's Magazine.

CHARITABLE WORK IN MANCHESTER.

A meeting representative of all classes in Manchester was held recently in the Town Hall, under the chairmanship of the Lord Mayor, to finally form a new police-aided association for clothing the destitute children of the city, says the Liverpool "Catholic Times." The Rev. M. J. O'Callaghan represented the Catholic body. The scheme took its rise at a meeting held in July, 1900, when it was decided to undertake the work on lines similar to those which have been found to work so successfully in Birmingham, Edinburgh, and Liverpool. The committee appointed they had formulated a scheme which has been sanctioned by the Watch Committee of the Corporation. It is that the police will undertake to ascertain the homes of any insufficiently clothed children they may see in the streets, to find out the causes which have led to their destitute condition, and to communicate this information to the association. Further investigations into each case will be carried out by the visitors of the association, and in the cases recommended both by the police and the association's visitors the children will at once be supplied with suitable garments. The clothes thus supplied are only lent, and the parents and guardians will be required to sign a declaration to the effect that they understand that any attempt to pawn or sell them is illegal. The clothes will be so marked that it will be difficult for them to be disposed of to pawnbrokers or second-hand clothes dealers, who will be warned of the illegality of buying them. The scheme has the hearty co-operation of the Chief Constable of Manchester, who, referring to the experience of police-aided association elsewhere, says: "The police authorities speak in the highest terms of the good accomplished, and also of the improved relations that exist, as a consequence, between the police and the poorer portions of the population." By enlisting their services and sympathy of the police in the work it is hoped that the danger of relieving idle and thriftless people from their natural responsibilities will be avoided and the full benefit of the public benevolence secured to the children. Another good result, it is thought, will be that cruelty and neglect by parents will be discovered, and the efforts of the National Society for the Prevention of Cruelty to Children, the Boys' and Girls' Refuges, and similar institutions for providing homes for waifs and strays will be assisted. Annual subscriptions to the amount of at least £1,000 will be required. The formation of the association has enabled the Corporation to fulfil a condition imposed by the Home Office in giving permission to license children trading in the streets—that an organization should be started for clothing destitute children. A resolution, expressing sympathy with the objects of the association and recommending it to the personal and financial support of the public, was moved by a Non-conformist minister, and was duly seconded by Father M. J. O'Callaghan. After further speeches by distinguished speakers, the resolution was carried. The usual votes of thanks concluded the meeting.

FURS AT RIGHT PRICES.

The certainty of correctness in fashion, a choosing from the richest furs in America, the assurance of careful workmanship, the surety of right prices and credit given to all reliable buyers, these are a few of the advantages offered at Charles Desjardins & Co., the largest retail fur store in the world.

CATHOLIC MISSIONS IN CHINA.

Bishop Carlsare, a Roman Catholic missionary prelate, who spent 17 years in China, including the period of the Boxer disturbances, is staying at the house of his Order in Vienna. He said that the missions in China regarded the future with the greatest anxiety. They feared that the persecution of the Chinese reactionary party would break out again in a more violent form on the withdrawal of the European troops. The Chinese were, he said, one of those Oriental races who could only be inspired with respect by a display of force, and by being made to feel the superiority of those with whom they had to deal.

Christianity! It is men clothed with the supernatural and crowned with Jesus Christ.

There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us.

The greatest of all pleasures is to give pleasure to one we love.

## PERSECUTION OF POLISH PEOPLE.

At the dawn of the twentieth century when almost the entire world boasts of high civilization, culture, refinement, etc., and when, especially, Prussia delights to pose as the standard bearer of this "high culture," says the "Southern Messenger," one of the most atrocious deeds has been recently perpetrated by officers of the Prussian Government in Posen, the Polish province in Prussia. The Prussian teachers in a Catholic Polish school in Wieszna (in German, Wreschen) had persecuted the Polish school children for some time past. No Polish, of course, was taught, yet catechism was allowed to be taught in that language. The teachers all at once came to the conclusion that the children knew sufficient German to receive religious instructions in that language, and, notwithstanding the protests of Polish parents, such a rule was adopted and enforced by means of cruel and barbarous corporal punishment. The children, sincerely devoted to their prayers and catechism in Polish, unanimously refused to study German catechisms and, when questioned by the teachers, they answered that they would learn only out of a Polish catechism. This was repeated and the teachers introduced a new system of Neronian persecutions.

Day after day punishments were inflicted, for instance, "so many times," so many hours to remain in school after class hours, or to have no dinner and, finally, "cut post per se," the whip, that medium for inflicting by force, was applied to all the "obstinate" children regardless of age, sex or bodily development. Such outrages, repeated quite frequently, naturally provoked the parents. One day, about the 20th of May, when this atrocious treatment had reached its climax, mothers and fathers of the children thus maltreated entered the school-house in a crowd and demanded an explanation from the teachers. No explanation was given, but the school inspector, Mr. Winter, a typical Prussian officer, told the indignant parents that the "Amtshandlung" must be finished, that no obstinate child should go without whipping. The brutal application was continued and completed in spite of the cries of the mothers and fathers present. Only one boy who showed great nervousness was spared. In the meantime police officers were called who sent the crowds home. Note well, dear reader, that no assault was made upon the teachers or inspector, but only a few harsh words (of course) were exchanged. The children thus tyrannically abused were brought to a doctor who said that four of them could not return to school on account of most serious injuries to their bodies, while others were also in a critical condition. One boy was unable to straighten his fingers, another was unable to sit down without suffering great pain. Such was the Prussian "culture" instilled, not indeed into the hearts, but into the poor, innocent and helpless bodies of Polish children—martyrs for the Polish cause and victims of Prussian persecution.

The tragedy did not, however, end there. The police officers were careful to take down the names of all the participants in the tumultuous gathering around the school, on that memorable day, and twenty-six persons, among them several women, were arrested, tried before the court in Gnesen, convicted of rebellion against the State, and sentenced to imprisonment for periods ranging from four weeks to two and a half years. One poor, delicate woman, who, nota bene, was in a state of pregnancy, was sentenced to two and a half years—more even than the procurator (attorney) asked. Although the defending attorneys pleaded with the court to release her from jail, on account of her condition, the court, after private deliberation, refused to do so.

The statements of the physician as to the severe wounds of the school children were doubted or discredited. And why? Because he was a Pole! This is Prussian justice. The "rebels," some of them chained, were all marched to jail like robbers and thieves, leaving their children without home, bread or clothing. A sad spectacle, indeed! And what was their crime? The fact that, provoked by the brutality of the Prussian teachers, they came to the assistance of their children and expressed their indignation a little too loudly and too openly. That's all. To-day they suffer in prison for what they believed was right. The verdict of that great (?) court of Gnesen was received with indignation and horror by all Poles all over the world and sympathy pours into Posen from all faithful Poles.

IRISH NATIONAL LEAGUE.

Dublin, Jan. 9.—John Redmond, chairman of the United Irish League, announced to-day that William Redmond and Joseph Devlin, of Belfast, will sail for the United States at the end of the month, to complete the work of organizing the League in America in accordance with the decision arrived at by the preliminary meeting of the League, held in its headquarters yesterday.

Messrs. Redmond and Devlin are going to the United States at the urgent request of the Irish League of America, which is arranging their tour of that country.

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## ST. ANN'S YOUNG MEN'S SOCIETY.

At the annual meeting of St. Ann's Young Men's Society, the following officers were elected for the ensuing year.—Spiritual director, Rev. E. Strubbe, non-president, Joseph Johnson; president, M. Casey; first vice-president, P. Kennehan; second vice-president, John Hart; treasurer, Thomas O'Connell; financial treasurer, Thomas McCarthy; assistant financial treasurer, R. Brown; recording secretary, W. Whitty; assistant recording secretary, A. Hartford; librarian, Jas. Redmond; assistant librarian, E. Gannon; marshal, J. Hughes; assistant marshal, R. Donnelly; council, P. T. O'Brien, J. Martin, P. Shanahan, E. Quinn, F. Hartford, J. Wickham. The report of the treasurer showed the affairs of the society to be in a flourishing condition. The receipts for the year were \$2,617.87, and expenditure, \$2,079.67.

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