

TIMELY REMARKS

About Church Collections.

The "Irish Canadian," in its last issue, under the caption "Pennies on the Plate," says:—

On a Sunday evening, not very long ago, we sat in one of our city churches, and as the congregation gradually filed in and the church became filled, one could not but be struck with the air of comfort and even elegance that seemed to mark the people as a whole. Now it may strike our readers just here, that if we were attending to our devotions, we should not have noticed our surroundings, but that elegance or inelegance is unessential; so we will just say in passing that we noticed these people come to observe these things instinctively, and also, that the status of the people, at least financially, in this particular case, is necessary.

All went well till the collection, until, seated far back in the church as we chanced to be, the plate brought with its contents was passed to us, and as our eyes inadvertently fell upon it, we were surprised, amazed, to see but one single white coin, alone in its glory amid a surging sea of brown pennies, or, perchance they were coppers. It is not too much to say we were shocked, the sight was so unexpected. One solitary bit of silver almost buried in a copper mine! We immediately experienced a revulsion of feeling. The people who before had seemed to us, just what we should like all our people to be, well dressed, well behaved, devout in manner and mien, had suddenly changed, had suddenly dwarfed and meaned and sordidness seemed to fill the air. How could they, we thought—how could these comfortably appearing men unbent their fine overcoats and, diving into capacious pockets, draw out the brown coin and put the miserable pittance on the plate? How could these women with the furry things on their backs and round their necks, things whose cost was up amongst the decades in dollars, and with the masses of feathers about their heads, costing perhaps what their owners would take five or six weeks' hard work to acquire, how could they be so generous to themselves and yet be guilty of such meanness? How could the many maidens present take into their dainty gloved hand the paltry copper and drop it on the plate as an offering? We could not understand it. This particular church, too, is one where the people, if possible, are more than ministered to; where facilities are such as to make it easy for the priests to be at the call or beck of any or all, night or day; and yet these people so waited on and attended could give a collection of coppers.

We read quite recently of the pas-

tor of a church in the States referring to a collection such as this. He said he could well understand and appreciate the "widow's mite," and when he knew that such was on his collection plate he was quite satisfied; but when, on counting his collection, he found 1,900 pennies, he was not satisfied, for he refused to believe that he had that number of widows in his congregation. So in the case in question, they were not widows, at least not the majority, but men, wives, and maidens. After a while, we pulled ourselves together and chided ourselves for our first judgment. The cause of the coppers was not meanness, but custom—the custom dating away back, when we all had our little gardens and took our vegetables to market, and received the pennies in exchange; or when we chopped cord wood and received the hard-earned dollar in return. Then the copper was a precious thing, and in those days we wore top boots and muffers round our necks, and cared not for elegance so we had comfort. But now the fashion in boots and neck-wear has changed, and with it, too, should change the style of collection. Nothing but silver is seen now on the plates of an up-to-date church. In the shuffle of fashions the people here were too delicate on money matters to remind them.

We know another church, however, in the city, where the same fashion prevailed for a long time, and where the pastor, having long endured in silent patience, at last surprised his people by addressing them on the subject of money. He said he could not but remark the number of coppers on the plate, and he felt sure there must be many, many poor amongst his parishioners. "Now my dear people," said the pastor, "if you are too poor to afford more than a copper, then, although I am far from being rich, yet are you poorer than I, so keep the coppers, for you need them more than I do. On the other hand, if you still should like to put something on the plate, then save your copper for five Sundays and at the end of that time change it into silver, and then give it; but give no more coppers; it hurts me to think of taking from those so very poor. The custom of that particular parish changed like magic, and now the copper and not the silver is the oasis in the collection plate of that church. The people only wanted to be forcibly reminded. Perhaps, too, you who read this may know the collection in question, or one similar, and now that we have done you the kindness that Burns yearned for, "wad some fewer the giffle gie us, to see oursel's as thers see us," we trust you will take the hint in the spirit in which it is given, and that coppers on the collection plate will go out with the old year, and that silver and nothing of lower grade will come in with the new.

CLERICAL CELIBACY.

"Clapper-Clawing" is the comparatively mild term with which Samuel Butler used to express the tornadoes and waterpots of vituperation that used to be directed by certain controversialists against the celibacy of the Catholic clergy. This suggestive form of abuse is now happily left to the apostles of the Slattery ad Ruthven type and to such-like scavengers and camp-followers of the clerical profession. For many years thoughtful Protestants have been experiencing a gradual change of mind and heart with regard to what Hallam, in his "Constitutional History," terms this "most ancient and universal rule of discipline." A leading article in the Melbourne "Argus" of March 11, 1896, urged the Anglican Bishop Gore to "in future let the young unmarried men be selected for the wilds instead of the married ones. They don't want parsonages or furniture," continued the writer; "a bicycle and a portmanteau would constitute all their belongings, and fresh young enthusiastic workers would do more good and infuse more energy into a district in a few months than could be accomplished in as many years by an elderly gentleman encumbered with wife and children—to say nothing of the house." Which is a mild plea for a young celibate clergy on the ground both of energy and economy.

But thus far the benefits of temporary or perpetual clerical celibacy have been best realized by our separated brethren as an article for export. It is chiefly in connection with the foreign mission-field that they realize the force of St. Paul's words: "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided." (I. Cor. vii., 33-34.) Dr. Robert Needham Cust—who devoted himself for over fifty years to work in connection with various Protestant mission fields—piles his whip and scorpion against the average missionary for his early and "reckless marrying." It indicates, he maintains (in his missionary methods), a lack of "self-denial," "let no male missionary marry till he has had ten years' service in the field," and would strongly "encourage bro-

therhoods and sisterhoods." After the cruel murder of the Stewarts and other Protestant missionaries in China in 1895, Mr. Abouche wrote in his paper, "Truth": "If really it is deemed desirable to make an effort to convert the Chinese in provinces where we cannot protect our citizens, the task should be placed in the hands of men wifeless and childless, ready to live in poverty, and to die, if needed, as martyrs; but, above all, things, of approved intelligence and discretion. A person should not go into missionary work as a profession in which he can keep himself and his family. It was not in this way that Christianity first made its way." Married missionaries often undoubtedly display great zeal and earnestness in their work. But the presence of a wife and little children is not exactly the sort of thing that naturally makes for heroism when famine or bubonic plague sets about devouring the massed populations of the East, or the Pagan begins to rage and thirst for the blood of the "Western devil" in his diabolical way. In a remarkable article in the "National Review" for December, 1897, Rev. H. Hensley Henson (an Anglican clergyman) says that the wedded missionary cannot, "save in the rarest cases, be conceived in the heroic category. The true missionary," he adds, "is normally unmarried, unprofessional, heroic." Of the Catholic missionaries he says: "No where does the Roman Church wear so noble and Christian an aspect as in the mission field. This is the reluctant admission of her foes, as well as the legitimate pride of her members."

No courage "mounteth with occasion" so spontaneously as that which arises from a sense of duty to God and love of neighbor. And it is least transmuted when one stands alone, like Pietro della Micia—with-out fearful wife and scared children tugging at one's heart-strings. In connection with a similar subject the incident related by Father Girod, a missionary from Tonkin. It occurred when Father Girod was in the Foreign Missions' Seminary, Paris. "He was," says the "Ave," "on duty one day in the 'Martyrs' Hall,' giving to the different visitors information as to the various paintings and other subjects that constitute the

seminary's missionary museum. In one group of callers was a young man of about 20 years of age, an extreme type of the Parisian dude, who had glanced rather superciliously at some of the pictures and curiosities, and entirely ignored others. Approaching Father Girod when the other visitors had left the hall, this youth looked the priest squarely in the face, and asked: "But, after all, Monsieur l'Abbe, I should like to know why Catholic priests don't marry." Father Girod simply turned toward an Ananite picture representing the awful agony of Blessed Cornay, whom the executioners were putting into pieces, and replied: "Look there, young man, and tell me whether, when one has a wife and children, one is apt to have a taste for that kind of life and death." The dandy did look, and then, respectfully asking permission to shake the priest's hand, wished him good luck and retired."—New Zealand Tablet.

KIDNAPING A MILLIONAIRE'S SON.

On Tuesday evening of last week, about eight o'clock, Eddie Cudahy, the fifteen-year-old son of E. A. Cudahy, the millionaire pork-packer of Omaha, Neb., was kidnapped near his father's house and carried off by two men in a buggy to a deserted building some five miles out of the city. His father was informed by a letter from the outlaws that he must leave \$25,000 in gold at a certain lonely place and his son would be restored to him; if he failed to do so they would destroy the boy's sight with acid and turn him loose as a warning to other rich men whose children they intended to kidnap. Mr. Cudahy, believing the scoundrels to be in earnest, obeyed their orders and deposited the coin at the spot indicated by a white lantern fastened to a stick, and then drove home. His boy was released by the abductors a few hours later, near his father's house, and took the story of his capture and confinement. Mr. Cudahy immediately made public offer of a reward of another \$25,000 for the arrest and conviction of the criminals, or of \$5,000 for any one of them, \$15,000 for two or \$25,000 for all three, as it is supposed that no more than that number were engaged in the plot.

The abductors, in their letter to Mr. Cudahy, reminded him of the case of "Charley Ross," who, as they said, was kidnapped in New York some twenty years ago and never recovered. As a matter of fact, young Ross was stolen twenty-six years ago from his home near Philadelphia. The thieves demanded a large ransom, some \$20,000, totally beyond the means of the father, who offered a reward of \$5,000, but all in vain. Charley Ross, who was only four years old at the time, was never seen again by his friends, nor is it likely that the mystery of his fate will ever be solved. Two of the men strongly suspected of being concerned in his abduction were detected some years afterwards by Judge Van Brunt, of New York, in trying to commit burglary in a neighbor's country house. The judge and his brother guarded the exits from the house until the burglars—Moshier and Douglass—made a rush for the street and were shot down by the plucky Van Brunt. The secret of Charley Ross's fate is supposed to have died with them, though it is believed that they killed him when they failed to get the expected ransom.

Mr. Cudahy has been censured for paying the blood-money demanded of him, but the professional detectives who accuse him of weakness could establish their own reputations more firmly by capturing the criminals. It was easier for Mr. Cudahy to do as he did for his boy's safety and then prove his good citizenship by offering an equal sum for bringing the criminals to justice. It is for the officers of the law to do their duty now, and to hope that they will do it successfully. The crime of kidnapping is one that should be stamped out if it cost a hundred times the amount of the reward offered. In the case of a child it is especially so, and should be unparadoned. It should be made a capital offence when it is done for money or revenge. A millionaire's child is entitled to no more protection than a pauper's, but it is entitled to as much, and both should be made safe against the machinations of desperate outlaws. The boy's mother is reported as saying that she would gladly help to hang the child-stealers. Most mothers would feel about as she does, and few fathers would refrain from lending a hand at the rope, if there were no other way of putting an end to such crimes. It will be a serious misfortune for the whole community should justice fail to overtake and inflict the severest punishment upon those enemies of humanity and the home. The necks of a thousand such wretches are not worth one drop of the dearest thing on earth, a mother's tears.—Boston Pilot.

HALL CAINE'S PROPHECY.

One of our leading Catholic exchanges from England gives a brief summary of the author Hall Caine's optimistic forecast of the coming century. It may be interesting as a matter of curiosity—but we have learned to place but little reliance upon Mr. Caine's opinions. The Catholic editor says:—

"Grounding his belief on the events of the century which just closed, Mr. Hall Caine ventures to predict that the century upon which we are about to enter will be 'The Century of Humanity,' and that it will recognize the principle that all forms of violence are wrong and useless, that the morality of a nation ought not to be lower than the morality of the individual; that it is a false and un-Christian theory which teaches that

the laws applying to man in his individual character do not apply to him in his nation; that it is wrong to commit murder in whatever form, because to kill is to outrage a natural law. The general attitude with regard to international affairs will, Mr. Hall Caine thinks, undergo a change, and it will be perceived that while the people individually have been for nineteen hundred years converted to Christianity, the people as nations have during all that time been for the most part utterly pagan. We wish we could share Mr. Hall Caine's optimism as to the disappearance of international conflicts. It is not long since all our daily papers were assuring us that the Hague Peace Conference would be a landmark in the history of humanity, and we have only too much reason to know how great has been the havoc during the comparatively brief period since it was held."

PRISON STATISTICS.

The annual report of the Minister of Justice has been issued. It contains the following statistics in reference to the inmates of penitentiaries. It says:—

The average daily population of the penitentiaries is shown by the report of the inspector of penitentiaries during 1899-00 to have been 1,430. The population of the various penitentiaries on June 30, 1900, was as follows: Kingston, 570; St. Vincent de Paul, 447; Dorchester, 236; Manitoba, 112; British Columbia, 90. This population was made up as follows: Convicts under 20 years, 125; from 20 to 30 years, 619; from 30 to 40 years, 359; from 40 to 50 years, 199; from 50 to 60 years, 79; over 60 years of age, 43. The duration of sentences was as follows: 2 years, 201 convicts; over 2 and under 3, 54; 3 years, 271; over 3 and under 4, 11; 4 years, 114; over 4 and under 5, 12; 5 years, 293; over 5 and under 6, 2; 6 years, 78; 7 years, 140; 8 years, 17; 9 years, 10; 10 years, 82; 11 years, 1; 11½ years, 10; 12 years, 23; 13 years, 14; 14 years, 29; 15 years, 26; 16 years, 2; 17 years, 2; 18 years, 1; 20 years, 15; 22 years, 1; 23 years, 1; 25 years, 4; 25½ years, 1; 30 years, 1; life, 62.

Of the 1,424 convicts, 1,016 were from Canada, 1 from England, 60 from Ireland, 20 from Scotland, 3 from Newfoundland, 2 from West Indies, 1 from Australia, 116 from the United States; 14 from France, 13 from Germany, 17 from Italy, 9 from Russia, from China, 6 from Norway and Sweden, 4 from Denmark, 3 from Austria, 3 from Japan, 2 from Portugal and dependencies.

942 are set down as single, 445 as married, 37 as widowed, 163 are classed as abstainers, 742 as temperate, and 510 as intemperate, 250 could not either read or write, 96 could read and 1,078 could read and write.

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TO FIGHT CONSUMPTION.

With the opening of the new century Canada will witness the inauguration of a most active campaign against tuberculosis, particularly that phase of the disease commonly called consumption. Preparations are now being made for a conference between representatives of the medical profession and other prominent citizens throughout the Dominion, to be held at Ottawa, under the joint patronage of the Governor-General and Lady Minto, during the third or fourth week of January next, to decide upon certain measures to stay the ravages of the dreaded disease and to effectively combat and prevent its spread in the Dominion of Canada.

ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, 30th December, 1900: French 368, females 50, Irish 189, French 184, English 20, Scotch and other nationalities 25. Catholic 376, Protestants 42. Total 418.

A DESERVED MEMORIAL.

His Lordship Bishop O'Donnell, of Raphoe, unveiled a handsome granite Celtic cross, some twelve feet high, over the grave of Mr. Neil Gillon, in St. Joseph's Cemetery, Air-drie. The cross bore the inscription: "May the R. O'Donnell, Bishop of Raphoe, in memory of Neil

Gillon." Mr. Neil Gillon was a self-made Donegal man residing in Air-drie about which district he made most of his money. He gave \$25,000 to His Eminence Cardinal Logue, who was at that time Bishop of Raphoe, for the purpose of erecting the Letterkenny Cathedral. Mr. Gillon died, we believe, almost before the first sod was cut for that object.

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Furniture.

Some articles of Furniture, the quality and price of which should be of interest: 3582 BEDROOM SUITE, Quartered Oak, \$75.00, 33 1-3 per cent. 3210 BEDROOM SUITE, Genuine Mahogany, \$100.00, 33 1-3 p.c. 6304 BEDROOM SUITE, two pieces, Bird's-Eye Maple, \$120.00, 33 1-3 per cent. 302-44 BEDROOM SUITE, Quartered Oak, \$115.00, 50 per cent. 3605 CHEFFONIER, Genuine Mahogany, \$75.00, 40 per cent. 295-12 WARDROBE, CHEFFONIER, Cherry, \$40, 40 per cent. 10011 WARDROBE, CHEFFONIER, Quartered Oak, \$37.50, 25 p.c. Odd Bedsteads, taken from Bedroom Suites, ranging in price from \$40 to \$175, in Oak, Bird's-Eye Maple and Mahogany; Group 1—your choice \$5.00; Group 2—your choice \$6.50; Group 3—your choice \$8.00; Group 4—your choice \$10.00.

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