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# The True Witness

Vol. LI, No. 27 MONTREAL, SATURDAY, JANUARY 11, 1902. PRICE FIVE CENTS

## NOTES OF THE WEEK.

**TEMPERANCE.**—Mr. T. P. O'Connell, M.P., says that fifty years from now every successful man in every walk of life will be a teetotaler.

**QUEER IDEAS.**—A correspondent in one of our Catholic American contemporaries, states that an Irish friend of his stated that Daniel O'Connell was a Freemason, and did one. He wrote to ask for information on the subject. This is a fair sample of the absurd stories that are invented by people who have more time on their hands than common sense in their heads. This idea is on a par with that of St. Patrick being a Protestant. Nothing but harm can come of the un-called for circulation of such absurdities. Serious men smile at them and pass on; but, unhappily, there are people who are prepared to place trust in the most outlandish statements, who find it hard to put faith in that which the world for long generations has believed.

**OUR ARCHBISHOP.**—The January number of "The Church Bulletin," of Legredo, Texas, contains the following reference to His Grace Archbishop Bruchesi:—

No one who had the honor and happiness to meet Mr. Bruchesi, Archbishop of Montreal, during his visit to Legredo last year will be surprised at any act of kindness or charity coming from his gentle hands. The Archbishop possesses in an eminent degree all that is kind, noble and sincere. He is the type of the true bishop. Some days ago he went himself to celebrate Holy Mass in the cell of a condemned prisoner on the morning of the man's execution. By his humility, his charity and kindness Mr. Bruchesi has proven himself a worthy successor of the late Mgr. Fabre. Leo XIII. showed his wisdom in appointing Him Archbishop of Montreal. May His Holiness emphasize that wisdom by the Cardinalate.

**CHRISTMAS COLLECTIONS.**—We can always draw a lesson from that which takes place elsewhere, especially when that something is edifying. In the diocese of Cincinnati, like in all other dioceses, they had Christmas collections this year. We came upon the returns for a few of their churches, and we certainly had to admire the generosity of the different congregations that are mentioned. At Mother of God Church the collection amounted to \$1,600; at St. Joseph's, \$1,500; at Sacred Heart, \$900; at St. George's, \$750; St. Rose \$302; Holy Family, \$256; St. Aloysius Delhi, \$240, and so on to the end. Of course, we do not know the exact numerical strength of each of these congregations; they are evidently all different. But when the faithful attending one Church, place sixteen, or fifteen hundred dollars in the Christmas collection, no matter how large the parish, it gives a pretty fair idea of the regular support of the Church in that district. There is certainly no need there of charging an admission fee to Mass on account of the lack of people who rent pews and the vast number of the faithful who avoid contributing anything to the support of the Church and the clergy. It is encouraging to find such liberality amongst our co-religionists, even when they are at a distance.

**DEATH OF LEARY.**—Captain Richard P. Leary, of the United States navy, and one time Governor of Guam, died on the 27th December last, at the Marine Hospital, Chelsea, Mass. A very peculiar and not unnoteworthy career was that of the deceased. He had displayed military talent and daring during the civil war, but the event that most marked him for notoriety, was his action at Samoa in 1888. When the Revolution there was in full blast, three German warships undertook to bombard a few villages in which there were American citizens. Leary, with two wooden vessels, undertook to prevent the operation: and he succeeded. Apart from various special marks of recognition which he had received, from the navy department, and from the State of Maryland, he obtained the post of Governor of Guam. The story of his peculiar methods of government is as

amusing as it is unique. "He ran the whole place," to use a slang phrase. He even went into the details of domestic economy in regard to each family under his jurisdiction. In a word, he made a record for himself as being the most peculiar governor in any part of the civilized world. His life, his daring, his success, and his whole career, furnish a fine example of the Celt. He showed, at least, that an Irishman is at home in almost any position in the world. May his soul find the eternal rest that is the ultimate desire of all who struggle through this vale of tears.

**KENSIT'S CHARGES.**—No man has a greater horror of Rome than Mr. Kensit, who is taking the very best means to send a host of Anglicans over to the Catholic Church. It would seem that the Anglican bishops are not sufficiently alive to the dangers their church incurs, and that they are too slow of action against the copyists of Roman ceremonies. Mr. Kensit is going to make it warm for the same bishops, if, within a given time, they do not wake up to a realization of the situation and be prepared to act according to his dictation. In fact, he is a species of self-constituted inflexible authority, a kind of Anglican Pope—minus the election—who wishes to exercise in the Anglican Church prerogatives which he denies to the Pope in the Catholic Church. Of the evils, cropping up on all sides, of which he complains the following are a few:—

"Masses for the dead; children's Masses, a Mass at which the churchwarden acknowledged there was 'the elevation of the Host,' also gross illegal practices in connection with these Masses, such as bowings and prostrations, continued use of incense, wearing of Romish vestments, use of wafers, lighting of candles, non-communicating attendance openly encouraged, the confessional enforced as a preparation for receiving the Lord's Supper; illegal services, as 'The Stations of the Cross,' 'Kissing the Crucifix,' and 'Blessing the Ashes;' and lastly, but not least the continual ordination of unit and Romanizing young men to the ministry of the Church."

It is altogether too bad that these Anglican clergymen should persist in giving mortal offense to Mr. Kensit. After all, they gain but little in following such a course. These Masses, so-called, might be accompanied with every ceremonial known to the Catholic Church, and yet, they would remain mere pantomimes as far as the essence of the Mass is concerned. It is a pity that men, like Mr. Kensit, cannot grasp the real spirit and meaning of Catholic services; such a knowledge would probably save them from making an exhibition of themselves.

**THE RELIGIOUS CENSUS.**—A correspondent in one of the secular organs complains about the Government making a religious census; that is to say the "showing of how many adherents there are in each of the religious sects." This writer would like to know what odds it makes how many members there are in each church or denomination. He finds that harm must result from this method of classifying, according to creeds, the different inhabitants of our large centres. He finds that it tends to make each sect claim this, that, and the other thing from the Government, on account of its numbers, and thus keep up divisions that should not exist. Certainly this is a most glaring instance of the disjointedness of mankind in general. We can readily understand that the members of some small, insignificant sect, should desire to have no such comparisons instituted. But, in the end, we cannot see how a census return could be complete without giving the creed, the belief—or non-belief—of each person. If it is advisable to know the race from which the citizen springs, it should be more so to know the Church to which he belongs. We say that this criticism shows the difference in views entertained by our citizens. The various sects of Protestantism have their numbers correctly quoted, and they are not ashamed, they would prefer not to have it known how many, or

how few they are. On the other hand, we have been hammering away for several years back to induce our representatives to have a careful analysis of the Irish Catholic population inserted in the census. Yet no heed was paid to our request, and our representations went for nothing. The Protestant sects have a detailed census, and they object to it; while we want a detailed census, and cannot get it. Not for the purpose of creating divisions in the community do we ask for such figures, but rather to constitute them a basis of calculation whereon to gauge our rights and privileges in the community. It is now too late for us to obtain anything of the kind, and we have ten years more to wait before another opportunity arises. The census may not individually trouble us at that time; but we hope that whoever may be here will insist with greater success than has attended our requests, upon such a method being applied to our co-religionists and fellow-countrymen. It is a request born of sincere confidence in the degree of importance our people would derive therefrom.

**ISLAND FOR ANARCHISTS.**—Senator Hoar, of the United States Congress, has proposed that all anarchists be banished to some far off island, where they might make or break all the laws they wished, and practise their own theories upon each other. A New Orleans organ claims that this proposal demonstrates that the Senator is "in intellectual insight and in moral height, equalled by few members of the higher branch of the national legislature." If such be the case we are forced to form a very low estimate of the "intellectual insight and moral height," of these great legislators. As an idea any ordinary joker, an after-dinner speaker, or a professional comedian, might easily have conceived and expressed this project. It needs no very brilliant intellect to suggest the banishment of any person, or any set of persons, to some lone island in the sea. But from the point of morality we believe that the conception could not be more false or anti-Christian. The moral teachings of Christianity do not propose the herding of criminals any more than the herding of wild animals, for the purpose of allowing them to kill each other. Our idea would be to isolate them from each other, and then convert them if possible, and if not possible, let each remain isolated from the society that he would destroy. The comment of the New Orleans editor seems to us as lacking in principle as the suggestion that called it forth.

**"LOVE AND REASON."**—It is amusing to note the ideas that some people form of love and of reason. It is claimed that people do not marry as frequently and as early in our times as did those of the generations that have gone before us. One writer pretends that this is the result of an age of reason. He says:—

"Men do not marry so recklessly, without prospects of being able to take care of a family properly. The environment of women is different than was that of their mothers; they are more independent, and have also, more tendencies toward cool reasoning. They are not, perhaps, so much governed by their emotions, although quite as capable of true affection. They are just as womanly, just as human, but the old proverb of 'All for love, and the world well lost,' has lost a grain of its meaning for the twentieth century girl. Love is not dead, but it has clasped hands with reason, which tends to regulate its pace to desirable moderation."

Without entering into the details of what constitutes true love, and what reason consists of, we might say that this is a very materialistic view of a most important subject. What the writer of the foregoing wishes to convey is that there is less heart and more calculation in the marriages of the present, while fifty years ago the fires of affection and not the ices of speculation constituted the power that drew souls to the altar. The grand question, to our mind, is to know whether the change in non-Catholic society has been for the greater happiness of mankind or not. If marriages were formerly more frequent, certainly divorces were less numerous. The

union based upon true Christian love is one that cannot be broken save by death; it is in conformity with the law of God; it is in accord with the direct teachings of Christ; it is sacred, for it is the sacrament of love—sacrament as far as the church is concerned, sought for in love, as far as regards the faithful. On the other hand a union based on reason, on calculation, on speculation can in no way be stable. If that reasoning be upset by future and unforeseen events, if that calculation results in error, if that speculation be a failure, there remains nothing to hold together those whom death alone should sever. The love that comes after reason is not calculated to survive the first shock of disappointment, nor is it of a nature to survive death. Many years ago a famous Dominican, in a sermon upon love that is wedded to human reason, instead of springing from the eternal source of all love, made use of a comparison that we might here consider timely. A traveller starts for the woods, with his pack on his back. Night comes on and he stops to rest. He gathers some fagots, makes a fire, warms himself, and rolls in his blanket to sleep. In the night time the fire dwindles; he arises, puts on more fagots, and goes back to rest. In the morning he builds a huge fire, warms himself well, and proceeds on his journey. For a time the fire burns lively, but gradually it dies out. That evening another traveller comes along and finds only ashes where the flames burned in the morning. That night the snow falls, and next day a third traveller passes, only to find that no trace of those who had gone before him are to be seen. Such is love of the earthly, reasoning class. In life it burns warmly. A separation, a hard word, and the flame dwindles; but a tear, a kind act, like the fagots added to the fire, and it burns up again. Then comes the general and last parting. At the threshold of another life we vow eternal remembrance, and we heap on fagots to the flames. One remains behind, the other proceeds on the journey that ends not. For a time memory keeps the flame of love aglow; but, by degrees, it dwindles. Soon another passes by that heart and finds only cold cinders. Then the snows of oblivion fall, and finally a traveller comes who can find neither the ashes of love's fire, nor the footprints of the one that has gone forever.

**"STERLING CATHOLIC GIRL."**—The American Catholic press has handed around a story concerning a young Catholic girl, who recently astonished a bigotted professor by openly, in class, correcting him regarding the question of indulgences. At last the Michigan Catholic informed the public that this young girl is "Miss Kathleen A. Sullivan, who, although one of the youngest, is one of the most efficient and successful teachers in the public schools of Chicago. Miss Sullivan is a sister of Miss Josephine Byrne Sullivan, of the Michigan Catholic's staff." It is a satisfaction to know exactly who the young lady is. A story of this kind, that has its moral, and that might serve as a lesson to thousands of other Catholics in life, loses much of its authoritativeness when the name and identity of the hero or heroine is unknown. What took place was this: at the University of Chicago Miss Sullivan heard a professor break into a tirade against the Catholic Church and its tenets, saying, among other things, that "indulgences, pardons for sins (!) were bought and sold." The girl calmly rose and asked in open class: "What is the Catholic doctrine on indulgences?" a question which the amazed professor was simply unable to answer correctly; whereupon she proceeded to say that he had recommended seven works to the class, not one of which was Catholic. When he afterwards apologized, saying that it was a slip of the tongue, "No, sir, it was not," the girl firmly replied, "and for the future be careful what you say."

**FRATERNAL SOCIETIES.**—Under the caption our "Catholic Fraternal Societies" the "Milwaukee Catholic Citizen" gives expression to some timely facts regarding the important work which they have done, and are now doing, in nearly every city, town and village on this

continent. In our city and in this province we have reason to be proud of the endeavors of our fraternal organization. Our contemporary says:—

During the past year thousands of dollars have been paid out by Catholic fraternal orders to the widows of deceased members. In many instances, such insurance money, received at a time when its need was greatest, has saved a home from disruption. The bereaved mother has been enabled to retain her children from the charity of the orphan asylum or the state.

The fraternal order, too, saves the Catholic public from the burden of not a few orphans; he would otherwise claim the shelter of the Catholic asylums. In this way it is not only doing a great private good, but also a great public good. No man who pays his dues into the fraternal order misses the money. His insurance dues are, in no instance, so heavy as to prevent his keeping an account in the savings bank, or building for himself a modest home. The feeling of fraternity engendered and the social life of the order alone are worth the insurance dues collected by any Catholic fraternity from the individual member. For these reasons, all our Catholic fraternities deserve a good word. They deserve cordial recognition by the clergy and the Catholic press. They deserve increase of membership. It is to be hoped that they will reach out for new members, and that their number will swell. Undoubtedly they bring a knowledge of the benefits of insurance to thousands of people who otherwise would never think of taking a policy in an old line insurance company. They educate in providence and economy. And everywhere they cultivate a Catholic community spirit.

**MR. WILLIAM J. COOK,** an able and regular contributor to the American Catholic press, in his weekly contribution to the New York "Freeman's Journal" thus eulogizes the Catholic pioneer priests and laymen and dwells upon the fruits of their spirit of zeal and self-sacrifice.

Scarce a hundred years have elapsed in these United States since the Church was firmly planted here. There is no institution, political or religious, that has kept pace with it. In this great nation of 80,000,000 people in less than one hundred years more than one-sixth of its population are Catholics. Less than one hundred years ago there was not a college, a school, or a university designated by a Catholic name. Cathedrals, churches and chapels were comparatively unknown. It was the missionaries in all directions in the few colonies of the creed who held to the faith; the many who came from distant lands to offer the sacrifice and preach the truth; of the many who went beyond the rivers and the mountains, through the wilderness and over the plains, who sought the salvation of the plateau and awoke him to the enlightenment of Christ. And so the Church grew in this country of ours. It never for a moment lessened its pace. It was courage and zeal that covered this broad land with its grandeur and its influence. And who are they who comprise the leaders of the Church in this country? They are master minds in the direction of heaven. They have grown from the few to the many respected for their virtues, ever acknowledged for their courage and zeal, and their counsels command the fullest spiritual and civic attention.

**A SAD SPECTACLE.**—On Wednesday last, at noon, as a representative of the "True Witness" was passing the entrance to the Police Magistrates' Court, he noticed the police van, "Black Maria," as it is familiarly called, drawn up near the entrance to the court. The usual crowd of idlers surrounded the van waiting to gratify their curiosity. Our representative waited a moment and as a result witnessed one of those sad spectacles which strikingly illustrates the stony-hearted spirit of indifference of our citizens towards the unfortunate transgressor of the law. Among a number of hardened-looking men who were conducted to the van by the police, came a boy of tender years, his face bore unmistakable evidences of long spells of crying. As he was assisted into the van he cast a look of despair towards the crowd and tears

began to trickle down his cheeks. The guard locked the door and the van which has carried its thousands of unfortunate human beings to the prison cells disappeared from view. The busy throng moves on in this mighty Canadian metropolis. No one gives a moment of consideration to the unchristian and uncivilized practise that forces our wayward juvenile law-breakers—even though it be their first offence—to associate with all classes of old offenders.

**GOLDEN JUBILEE OF LAVAL.**—Laval University officials have decided to celebrate the golden jubilee of the foundation of the university in June next. A general meeting of the old students was held on Wednesday evening, and the committees of organization were formed. The Theological College of the Sulpicians, which has for a number of years past been affiliated with the university, will also take part in the festivities. Large numbers of priests, who have since settled in the New England district and other parts of the States, have already signified their intention of being present. It is proposed to make the celebration one of the most elaborate of its kind ever held in Montreal. It will last three days.

## VICTORY FOR THE NUNS.

A decision was filed by Justice Dunwell, of the Supreme Court, Rochester, N.Y., recently, which is a signal defeat for James Sargent, the lock manufacturer, and the American Protective Association, who brought an action in equity to obtain a permanent injunction, denying to the nuns who teach at St. Mary's Catholic Orphan Boys' Asylum their salaries from the city. The decision is a complete victory for the city and for the teachers at the asylum, as Justice Dunwell directs judgment in their favor, denies an injunction and dismisses Sargent's complaint. Sargent has all along announced his intention of appealing the case to the Court of Appeals, so it is assumed that he will do as he has threatened.

The action was brought by Mr. Sargent under Section 4 of Article IX. of the State Constitution, and he argued that under that provision no city money could be diverted for religious purposes. His lawyer offered proof along this line. Corporation Counsel French, for the city, controverted this position by showing that no funds were being used illegally, as the institution was entitled to receive money for the care and education of orphans. Former Speaker of the Assembly James M. E. O'Grady, who represented the orphan asylum, argued that under Section 14, Article VIII., of the State Constitution an orphan asylum is entitled to State and city aid, express provision for which is made in the Constitution. Justice Dunwell held that all these questions were passed upon by Justice Rich when he denied a temporary injunction, and he suggested that the only question left open was whether the money paid to the nuns was used for maintenance of the asylum. In his decision filed to-day Justice Dunwell holds that the St. Mary Orphan Boys' Asylum and other institutions controlled by religious bodies in this city and throughout the State are entitled to receive school money for the education of the children.

## THE SECRET OF BUSINESS SUCCESS.

On a very hot day last summer, one of the editors of the New York "Journal" visited John Wannamaker's establishment, where he was much surprised to find that gentleman, "more than 60 years old, and possessed of an abundant fortune, working in a thin alpaca coat, in the imitation breeze of an electric fan." The "Journal's" editor also said: "At that hour, many thousand men, old and young, who wonder why they do not succeed, were busy seeking the coolest corners at the seaside resorts or the coolest drinks in the drinking establishments."

This indomitable industry is not the secret of Mr. Wannamaker's success only. It is the secret of every prosperous man's success. The rich merchant did not flinch and grumble because he had to work in the city while most self-indulgent people were lying in hammocks, or at mountain or seaside resorts, were seeking relief from the heat. He was, by habit, reconciled to his position, for he had persevered under more trying conditions. The axiom that "there is no royal road to fortune" may be old, but that does not make it less true.—Success.

It is truest to the past who uses it and its victories as go-swords through which he must pass, without lingering, to the future.

Our Curbstone Observer

ON FAMILY RECORDS

The other day I met a boy coming from catechism class, and he was exhibiting to a companion a very unique card. On one side was a holy picture, on the other were printed the rules for altar boys to observe, hours of the Masses, regulations concerning surplices and soutanes, the names of those whose turn it might be to serve in one capacity or another in the sanctuary. I was not able to examine the card carefully, but I gleaned enough to teach me the nature and purpose of it. As I passed on I found that this simple certificate or souvenir suggested a long series of reflections. My mind went back to a little framed picture that hung for years in the nursery of my father's house; it was my First Communion card. How many there are to-day who have once taken the pledge, and have no certificate to that effect; how many who would be glad to possess some reminder of events in their lives, such as Baptism, First Communion, Confirmation, and even marriage. For one reason or another they have no relics of the kind, and their children have nothing whereby to recall these periods of special importance in their parents' lives. Most of us have served Mass in our day, have been altar boys, have belonged to choirs; but few of us can turn up souvenirs such as the card that I saw in the hands of that young boy.

From the little picture, or tiny card that the boy or girl treasures as a memento of those important events that rise up from the years long gone, we can pass to the ordinary family records. I remember what awe I had for a large family Bible, with immense brass clasps, that rested upon a central table in the drawing room of my early home. I used to admire, above all, the figures of angels and the other ornamentations of certain pages at the back of the volume. Each page represented the front of a church, with three doors of equal size—over the first was written "Births," and the second "Marriages," over the third "Deaths." And down the panels were recorded the dates and the information generally required concerning each member of the family—birth or marriage or death. Then under all these were clippings of notices from the press. It was only in after years that I learned the value of this record. I once saw my father write something in the book, and I wondered how learned he must have been to be able to write in such a huge volume. The day came when it was my turn to complete one record by writing down the date of his death, and thus ending his inscription upon the face of one of these church doors. There was a melancholy pleasure in going over those old pages.

I knew a lady once who had a man—a some foolish people call it—for having portraits of her children. She had them taken every three months, during their first year, every six months during the second and third years, and every year after that until the age of twelve was reached. She presented each child on its twelfth birthday with a handsome album containing the whole series of its own photographs, from one month old up to twelve years. This was a peculiar idea, but I could fully appreciate the wisdom of it. In years to come, away down in the future, amidst changed scenes and new faces, the boy, grown old, could take up that volume and trace every little care that hands now dust had bestowed upon his tender years. I can imagine no more delightful souvenir of one's childhood than such an album. But few mothers think so much of the future.

A person very near and dear to me, one whose years of activity were consecrated to my happiness, once wrote some verses suggested by the famous years in Ireland. This was half a century or more ago; the lines were entitled the "Old Man," and the reflections I have just made bring back one stanza—

"I must be very old, I keep repeating o'er and o'er; Yet on the old Bible page, Where my good father wrote my age, My years are twenty-four."

Then we are told why the writer feels so old. "Have I not seen death strike so fast, That church-yards could not hold, Though torn into one yawning grave The remnant of the young, the brave, The bright-eyed and the bold? Ah! no, I feel my heart is cold, I must be very, very old, An old, old man!"

take much pains to dot down every little event in the lives of their children. Things are too electric to-day; men are too eager in their rush after money; there is no time for these little delights that used the domestic hearth.

Another practice, in this connection, that seems to be falling into disuse, is that of keeping the birth, marriage and death notices that appeared in the press. In fact, some people are not at all too anxious to have such notices published. Above all, do I remark the lack of them in the Catholic organ. As a rule the daily secular press is used for such purposes; but no person seems to ever think of inserting these most useful, and often very necessary notices in the columns of the Catholic newspaper. Yet that is exactly where they should be. Possibly people fear that they might be caught encouraging a Catholic organ by such means. Yet upon that same organ do they depend whenever their interests are at stake, their rights assailed, or their privileges curtailed. In all this there is a great lack of consistency. But I am not now dealing with this particular subject, which would admit of an endless development; I am simply referring to the utility of family records. The record of a family, is the history of that particular portion of the community, and it is the aggregate of such histories that constitutes the history of a country. Consequently the one who fills in a family record is actually adding to the annals of the nation.

There is no end to the reflections that the simple card to which I referred in the beginning inspires. It would need many a column to hold all the thoughts that spring from that very insignificant source. But there is one phase of the question which I cannot omit. There is no end to the disputes, law-suits, family dissensions, domestic antagonisms, and the unhappy troubles that result from the absence of a properly kept records. Sometimes a baptismal or a marriage certificate may mean a fortune, or else a reverse, for the one who either possesses, or does not hold the same. Chance, accident, uncontrollable events, frequently cause the loss of these precious pieces of family evidence; but more often are they lacking on account of negligence. People do not take the trouble to provide for future contingencies, and the result is that they only feel and recognize the effects of their apathy, when it is too late to supply the remedy.

Examples of losses, in many ways, on account of the destruction of the non-family records, might be multiplied to an endless extent. But I will simply tell of one case. I once knew a man who had been for long years a practising barrister. When I knew him he was an old man and I was only a boy; but I still remember hearing him tell of the trouble he had to be admitted to the Bar. In the first place he could not produce his own baptismal certificate. His father was a factor of the Hudson Bay Company, and he was born at a post near Fort Garry—now Winnipeg—and had been baptized by a missionary who gave a certificate of the baptism to his parents. But that document had been lost years before. He was able, however, to procure a certificate of Confirmation. The name he had taken on that occasion was Ronald, while the certificate contained the name Donald. Evidently an error on the part of whoever made out the certificate. At all events it would not be accepted by the Council of the Bar. To get the certificates of birth and marriage of his parents was out of the question—for his father's birth he would have had to go to Scotland, for his mother's to Ireland, and for their marriage to the private records of a missionary that had been long since dead and the whereabouts of whose notes could not be ascertained. The only evidence he had as to who he was consisted of a record kept by his father in an old prayer-book, very detailed, very exact. The Council accepted the name in that old, time-worn prayer-book as the best available evidence as to the candidate's identity. And it was on the faith of that record that he got his diploma of barrister. It seems to me that this case needs no extensive comment to show its applicability, and the wisdom of families having their own records.

SEES FOR AMERICA.—The "Inter-Ocean" has a Roman correspondent who dispatches items of peculiar interest from time to time. His message of the 28th December last contains a number of exceedingly important statements—all given within a very narrow space. The only trouble is that we are at a loss to know how much of these small doses can be taken with safety; nor do we know whether they are all equally harmless or not. In that despatch we are told that the Pope expressed his intention of canonizing Joan of Arc during the year 1902, and that His Holiness is to issue an encyclical on Christian democracy, designed to check the disputes arisen lately in the Italian Catholic party. There may be some ground work for these pieces of information—and there may not. But the most important item is that in which it is stated that "Cardinal

Gibbons is to be appointed the president of an episcopal commission to submit to the Pope a list of new sees to be created in the United States in order to keep pace with the growth of the Catholic community." If it be true that any such commission is to be established, we have no doubt that Cardinal Gibbons would be appointed the president of the same. There is a semblance of exactness in the report, for it is obvious to all observers that the vast strides made of late years, by Catholicity in the United States, must sooner or later necessitate the creation of several new sees. Whether the time has come for a general action, affecting the whole country, in this regard or not, is a question that remains for the American Catholic hierarchy in conjunction with the authorities in Rome to decide.

RANDOM NOTES AND REMARKS

MARCONI.—Wireless telegraphy has won a name for Signor Marconi that will live with those of Edison and all the great inventors of modern days. Another Italian name is handed down in the annals of Ireland's story to be remembered wherever the events and men of the early and mid-nineteenth century are recalled. Charles Bianconi, the founder of the great lines of stage-coaches in Ireland, was of Italian origin, but none would ever know that aught but Celtic blood flowed in the veins of his gifted daughter, the talented Kate Bianconi—and his grand-children bear only the name that tells of their remote foreign origin. In like manner the name of the great inventor who is at present the object of so many honours and such special attention from the press and public, gives no indication of his Irish parentage and the Celtic nature that he possesses. It is no small satisfaction for us to feel that while Signor Marconi is being praised on all sides and that his inventive genius is receiving well-merited recognition, the larger share of that genius is Irish, and by education, sentiment, and blood, he is one of that unending phalanx of Irishmen that has shed lustre upon the two last centuries in almost every department.

LEO XIII. AND DIVORCE.—We have filled many a column of the "True Witness" with the evidences of the Church's abhorrence of divorce, and of all that might tend to lower the high standard of Christian marriage. Pope after Pope has fulminated against the abuse of that sacrament, and council after council has upheld the sanctity and inviolability of that holy state. At present a new divorce bill is before the Italian Parliament, and the subject was selected by the Holy Father for one of the most important of his recent allocutions. According to the reports received by "Reuter's Telegram," the Sovereign Pontiff began by saying that, although he should have liked to speak of more joyous things, he was obliged to speak of the sorrows which had marked the last few years. The cause which troubled Catholicism were of various kinds, and they were not small ones. He did not propose to touch upon all of them, but would confine himself to speaking of a matter which tended to the detriment of morals and faith, and which ought not to be passed over in silence. He said that if old age gave authority, if faith in a common fatherland was worth anything, he addressed not only a warning, but an appeal to those who proposed to vote in favour of the Bill now drawn up, to desert from their intention in the name of all that they held sacred and dear. He exhorted them not to refuse to consider the conjugal bonds of Christians as bonds holy, indissoluble, and eternal in virtue of Divine right. No human law could ever abrogate such a right. His Holiness went on to expound at some length his ideas of the sanctity and indissolubility of religious marriage, and, after a detailed consideration of the relation with the civil law, urged upon his hearers the evil results, so far as the family and society were concerned, which divorce involved. The power of a State being closely allied with its morals and its laws, corruption meant its ruin, and the laxity it encouraged was not only a private calamity, for it contributed to the perversion of the people. His Holiness expressed the hope that those engaged in politics would not forget the lessons of their ancestors, that they were to keep upon their judgment, and would not relinquish that prudence that nature had given to Italians. Concluding, the Pope exhorted the Cardinals to pray to God to protect Italy in the present difficult times.

INTEMPERANCE.—Mr. T. B. Minahan has of late been filling a section of the New York press, especially the "Journal," with contributions on the subject of intemperance. His idea seems to be the reforming of the saloon system; that is to say, the abolition of the custom of "treating." We have grave doubts as to the results of which that gentleman appears to be so sanguine. It is quite possible that intemperance might be reduced somewhat by the effacing of the "treating" habit; but as long as the open saloon exists we do not see how it is to be accomplished. There may be methods of which we are not aware, and that the inventor of the new system has in his mind; but we cannot be made to believe that any number of reformers are able to prevent drinkers from "treating." We admit that if the intemperance that now prevails would be reduced by no small de-

gree. It is also apparent, of late years, that treating is going out of fashion in the world. It might die a natural death if sufficient time were given, and a generation were allowed to pass away. But we do not believe that you can coerce people into any such a restriction of their olden customs. In fact, we know of only two ways to prevent drinking—one is by force of moral and religious persuasion; the other is by men, of their own accord, coming to the determination to resist all temptations, and to not drink. As long as a man plays with the reptile he is certain, sooner or later, to be bitten—and the bite means moral death. Some can resist, on account of special physical powers, longer than others; but eventually all have to succumb. Of the two means the higher and the surer one is religion. Without that men cannot be expected to overcome their passions.

CIVIC AFFAIRS.—While the ordinary elector is indifferent to the fact that within the short space of three weeks the day of nomination of candidates for representation in the City Council, for the next two years, will be at hand, the busy company and franchise promoters, the brokers in our miniature "Wall Street," the big trusts and companies who now hold impotent franchises, the speculator, capitalist and a host of others associated with them, are maturing their plans to ensure the election of their friends so that when the time comes around to secure further concessions from the city in connection with their enterprises they will have their voice in the Council Chamber.

A QUEER POLICY.—We have noticed during years past that many of our Irish national societies, mutual benefit organizations, some of our parishes, and our educational institutions, freely use the Protestant daily press whenever they wish to advertise any particular undertaking and for which service they pay rates varying from 10 to 32 cents per line, less a discount for cash; while on the other hand, those societies, parishes or institutions expect the "True Witness" to perform a like service for them free. This is not reasonable, much less just. From week to week we are requested to publish all kinds of notices which are of no general public interest, and which the Protestant press has refused publication time and again, unless the money was forthcoming.

We claim that the "True Witness" in as far as Irish, English and Scotch Catholics are concerned, is equal, if not superior as an advertising medium, to the most widely circulated Protestant daily newspaper in Montreal and in this province, because it reaches every Catholic family whose members are the moving force in Catholic ranks to-day, that support the Church, that subscribe to charity, that patronize the public celebrations of our societies and are their live and active members, that make our benevolent and mutual insurance organizations a success, that are the mainstay of our schools and convents. These are the men and women who read the "True Witness," and welcome it to their fireside every week and read it, not in the perfunctory manner in which they read the daily press, but in a studied and careful way.

OUR SUBSCRIBERS.—The first letter we received for the year 1902 was from one of our esteemed French-Canadian subscribers in Dorchester County. It contained the sum of one dollar, in payment of one year's subscription in advance. This is an example for our fellow-countrymen, many of whom are very slow in their payments. On the following day we received several remittances from other parts of this province and from Ontario and New Brunswick, of two dollars, accompanied by letters of approval and encouragement, in payment of subscriptions until 1903.

Those subscribers in our estimation are the silent heroes that work in a practical and loyal manner for the cause of religion. Were we to follow these co-religionists, French-Canadian, Irish, Scotch and English, through life we have no hesitation in saying that their actions would prove them to be the mainstay in every good work associated with the temporal welfare of the Church. Every practical Catholic is interested in the success of Catholic journalism, because its success means his success in every walk of life.

IRISH PIONEERS.—Within recent years terrible has been the price which our race and creed has had to pay for their indifference in all public matters which concern them as citizens of Montreal. As we recall the memory of the public-spirited acts of the Irish pioneers of three decades ago, their courage, self-sacrifice and unflinching demands for equal rights whenever their privileges as citizens were in question, and draw a comparison with that period and the present, the full significance of the price of our lack of public spirit and many courage of conviction dawns upon us.

CATHOLIC PROGRESS.

We learn from the "Daily News" that the "Almanack" which forms part of the "Calendar of the English Church" sets down the number of Catholics amongst the Anglo-Saxons—by which, we suppose, is meant the British Empire—at fifteen million. We do not know how the compiler has secured his figures, but the estimate of Catholic authorities is about twelve millions—

the same as the number of Catholics in the United States. Unquestionably the Catholic Church, despite grave difficulties and very strong opposition, is making headway in the British Empire. And there is good reason to believe that it will in due time regain the German Empire, from which the great heresy came to Great Britain. The following are the official figures of the census of December 1, 1900, for the Kingdom of Prussia, according to religious denominations:—Protestant State Church, 21,817,577 (1895: 20,351,448); Catholics, 12,118,870 (1895: 10,999,505); other Christians, 139,125 (1895: 119,243); Jews, 892,322 (1895: 879,716); religion unknown, 9,813 (1895: 5,209). The Protestant (State Church) increase during the five years is 7.7 per cent, the Catholic 10 per cent, that of the Jews only 3.6 per cent. In what may be termed the home par excellence of Protestantism the Catholic Church is making rapid strides.—Catholic Times.

CATHOLIC YOUNG MEN AND CHARITABLE WORK.

The Archbishop of Dublin presided at the quarterly general meeting of the Dublin branches of the Society of St. Vincent de Paul in Dublin, recently.

In the course of an interesting address, His Grace said: You have still to regret—and allow me to say that for my part I regret it deeply, and for their own sake even more than for the sake of the Society—the comparative failure of every effort that has as yet been made by the Society to recruit its ranks from the more youthful section of our Catholic population. As to this, however, I should wish to make one remark. Whilst the passage of the report dealing with this one drawback was being read, it struck me that the way in which the subject was dealt with was more creditable to the honesty than to the ingenuity of whoever drew it up (laughter and applause). The report gives the figures for 1896 and the figures for 1900, and shows an increase of only 32. Whilst the figures were being read I was reminded of what is told of a schoolmaster in a certain part of this country. He published an advertisement glorifying his school, and claimed that it had a great success at the intermediate examinations, saying that it was enough to mention the striking fact that in the previous year he had increased by 100 per cent. the successes of the year before. Well, on inquiry it came out that in the first of the two years, only one of his boys had passed (laughter), so that what it all came to was that in the next year a second boy had succeeded in passing, two boys instead of one (laughter and applause). Yes, that made an increase of 100 per cent., and I think that if I had had the drawing up of this report I might have put the case precisely in that way, for that is what it comes to. There were 32 new members of the more youthful class in the year 1896, and 64 in the year 1900, just twice the number, an increase of 100 per cent. (applause and laughter). Now, looked at in that way, the increase, I think, is not one that we should regard as not giving some ground for satisfaction.

But, as you know, I have always proclaimed it here, and what, I think, was more to the purpose at the time—I took the opportunity of saying it to the public from the platform of your meeting at Glasnevin Orphanage, that the one chance of success in this vitally important matter lies in the work being taken up by the heads of our Catholic colleges. It is no harm to ask the question, are they doing their duty in this respect? I should be slow to say that they are not. But, with the exception of two of them—the two that you have already heard mentioned here to-day—I cannot take the responsibility of saying that they are. You know the two exceptions to which I refer—Blackrock College—where a conference has already been established, and University College here, where, as we have heard to-day, a conference is to be established without delay. All this is very gratifying to me. As to the Pioneer College in this matter, Blackrock, well, the college itself is not a member of the Society of St. Vincent de Paul, so I am breaking no rule of the society in mentioning its name. I have made some inquiries as to how far the good work that has already been begun there may have led to the one practical result that I, for my part, have had in view from the first—that is, the bringing in a practical form before the mind of a Catholic young man on his leaving his school or college, and entering upon his work in the world, that it would be but natural for him, as a Catholic, to become a member of the local conference of the Society of St. Vincent de Paul.

I have had, as you know, something to do with the pressing forward of this idea of the establishment of conferences, organized on suitable lines—in our Catholic colleges in this diocese, in so far as this may be found practicable. So I have naturally been desirous of seeing what had come of it in the instance in which the practical trial of the idea had been made. I think it may be no harm to have it made known to the students who have formed that Blackrock College Conference, that so much interest is taken in the progress and results of their good work by some of us who are outside their college walls. I felt indeed that it was hardly fair to look for such results so soon. But I have had inquiries made, and, so even before it was announced by your hon. secretary here to-day, I had become aware that those members of your first College Conference at Blackrock who have already gone out from it have verified all that was expected to come from the establishment of a conference in their

colleges. Wherever they have gone, they have, as a rule, become members of the local conferences of the society. I felt, indeed, that it was too soon to expect that any such results could have been realized, but as I was coming here to-day I thought it only right to ascertain the facts of the case. I do not know that I need add anything to what I have now said, beyond expressing the hope, the very confident hope which I entertain, that when I next have the opportunity of addressing you—and I trust it may not be so long as it has been since I last met you here. I shall have the pleasure of congratulating you upon a large increase in the number of your college conferences, and upon its more and necessary result of that increase, a proportionately large increase in the number of your active members, not only in this diocese of Dublin, but throughout all Ireland.

FIVE MINUTES SERMON.

For centuries the children of Israel had suffered the bondage of Egypt, and our Divine Saviour also passed several years of His childhood in exile in the same country, when the impious Herod sought His life. At last, however, God had compassion on His people, and they received the consoling message to go into the land of Canaan, which is the land of Israel, that glorious land which flows with milk and honey. The same cheering command was given to St. Joseph, the foster-father of Jesus, by the angel in the gospel teaching: "Go into the land of Israel."

To-day a similar command is given to you by the angel's voice through my mouth: Go ye into the glorious land of Israel, that glorious land, however, I mean the kingdom of God, the Catholic Church. You will perhaps exclaim: What a singular exhortation, as if we had not entered that Church at the sacrament of baptism! I know that you consider yourselves born children of the holy Church, but are you true, living members? Are you, according to the Apostle St. Paul, "fellow-citizens with the saints, and domestics of God?" This is an important question, the answer of which will one day decide our eternal salvation. Let us answer it to-day before Him, who will then be our Judge.

The true Christian does not make himself known, merely by his baptismal certificate, but by his fidelity in keeping his faith. With unshaken loyalty he adheres to the doctrines of the Church, and courageously professes his faith by word and deed before God and men. Well, then, my dear Christians, do you cling steadfastly to the faith of the Church? The Catholic Church, as you know, is the teacher of mankind, appointed by God. She is guided by the Holy Ghost, founded upon a rock, against which the gates of hell shall never prevail. The Church is, according to St. Paul, the pillar and ground of truth. She is the beacon on the sea of life, to show us through mist and darkness the way to the haven of eternal happiness. Examine well, my dear Christians, if you are attached to this Church, to her doctrine, with unswerving fidelity? Do you believe in her mysteries with entire submission of the intellect, because God has revealed them, and because they are taught by the Church?

Do you believe the Catholic faith as the only true faith revealed by God, and hold any other doctrine deviating from this faith as error, human invention, and, as such, incapable of leading to eternal happiness? Or, are you shaken by every breath of doubt? Do you count yourselves among the so-called liberals, who disdain to receive any instruction from the priests, the ministers of God's Church, who seek their knowledge from an infidel press, who remain, as the infidel men, to be a Catholic, a Protestant or anything else is immaterial, provided one leads a respectable life? Ah! woe to you if you are believers in such doctrines. Your names then may, indeed, be written in the Catholic baptismal register, but they are not inscribed in the book of life. Woe to you, for you have not yet entered into the land of Israel, but you remain in the darkness of Egypt.

The true Christian does not show his Catholicity merely by professing his faith, but by leading a life according to the spirit of the Church, that is, by taking part in the religious services, and in the celebration of the divine mysteries. Let me put this question plainly to you: Is the house of God your favorite resort? Do you hasten there with joyful anticipation on Sundays and holy days of obligation, to participate in the holy sacrifice of the Mass, and to refresh your mind by hearing the word of God? Do you often approach the sacraments, those fountains of grace, in order to purify and sanctify your soul? Or, do you belong to that class of lukewarm Catholics who, occasionally, perhaps on some great feast, repair to the house of God? Do you belong to that number who, by omitting their Easter confession and communion, place themselves in the ranks of the heathen and public sinners, and who, in case of sudden death, compel the priest to deny them Christian burial? Ah! my dear Christian, if this should be your condition, then I am forced to tell you with sorrow: You have not yet entered into the land of promise, you are still a stranger in Israel.

ST BUDGET'S NIGHT REFUGE

Report for week ending Sunday, 5th January, 1902.—Males 829, females 70. Irish 195, French 166, English 9, Scotch and other nationalities 23. Total 892. These had night's lodging and breakfast.

LORD

The country has had time to estimate the worth of Lord Rosebery's speech at the Convention. It varies considerably in meaning. To be a prelude to public entrance into public life, with a view to impressing the minds of Liberal disaffiliates of Tory "Times" calls it "unpractical," the "Guardian" bluntly "frosts." Most other more or less uttered regard to it. They see what it means, do not discover what self intends to do, put himself at the nation; but appear to be in no hurry to be dismissed. It is a definite programme to a politician who is party-hardly, indeed himself. For on that which everything in any Liberal administration Lord Rosebery is a own Scotch hills. With regard to Ireland to that question, hope or despair for as on a pivot. In question Lord Rose to understand as the Irish Party, he in its alliance with need therefore take consideration about the repeat Lord Rosebery he hoisted the Union; because he had country and held that was no further troubled by the accepted from the B. unless they come to agreement with the they will cut down sentation to fifty; mean a hundred on what party can sap power for injury which fifty determined? Do the Libe returned to office by ity as was granted Government? Are they ever be, so ur, and all accept Lord miership—a premier which must be exer for he could not per own party in the C possible that all th als, men like Mr. J.

Profe

BY

In the Church of Soho, London, a recently sung his first which occasion a sp preached by Rev. D. "Dignity of the Priest" to state that received a treatment to impress every page of a sublime idea of rogatives as well as responsibilities of the received the sacraments and who ascend God." However, the point in the sermon from the published London press, which such importance, unless explained to us that we deem it well in a special manner said: "Men outside Church were apt to priesthood as a good profession; but the a profession. It is calling, a divine vocation said to His Apostle to every priest who altar: You have no more chosen you, you and appointed you, and appointed you, bring forth fruit."

This declaration of a preacher in regard to the priesthood is of a nature that might ent. A profession is whereby a livelihood the attainment of w of special studies. T of law, by means studies the lawyer of a member of the erices, or practis mainly, to gain a ally, he has certain such as that of be some day; but the for which he sought the profession was a living. On the priesthood is a voc man does not enter

LORD ROSEBERY'S SPEECH.

The country has not, even yet, had time to estimate the exact worth of Lord Rosebery's long-expected speech at Chesterfield. Opinion varies considerably as to its very meaning. To some it seems to be a prelude to Lord Rosebery's entrance into public life; to others an academical disquisition on present day politics, with a laudable intention to impress on the country the folly of Liberal disunion and the failings of Tory Government. The "Times" calls it "amateurish and unpractical;" the "Manchester Guardian" bluntly terms it "frost." Most other journals take a more or less undefined position in regard to it. They do not clearly see what it means, because they cannot discover what its author himself intends to do. He appears to put himself at the disposal of the nation; but apparently the nation is in no hurry to accept his distinguished offer. It must have a more definite programme from him before it decides to entrust its destinies to a politician who is in touch with no party—hardly, indeed, in touch with himself. For on the one point on which everything in the future of any Liberal administration depends, Lord Rosebery is as hazy as his own Scotch hills. What is his policy with regard to Ireland? On the answer to that question everything of hope or despair for Liberalism turns as on a pivot. But on this vital question Lord Rosebery was as hard to understand as a chapter of Kant. The Irish party, he cried, has broken its alliance with the Liberals; we need therefore take no further consideration about them. This is to repeat the Lord Roberts' mistake when he hoisted the Union Jack at Pretoria; because he had conquered the country and held the capital there was no further trouble to be anticipated from the Boers. Everybody accepted his view of the military situation; everybody except the Boers! The party holds good for Ireland. We say nothing, as a correspondent of the "Times" did say, about the consideration of a duty to grant reforms wherever reforms are needed and demanded. Let that go with the breeze. But what can Liberals hope to accomplish, how can they expect to rule at all, how can they fancy they will form a governing majority in the House of Commons, until and unless they come to some working agreement with the Irish party? Say they will cut down the Irish representation to fifty; that will still mean a hundred on a division! And what party can safely scout the power for injury and resistance which fifty determined men will wield? Do the Liberals hope to be returned to office by such a majority as was granted to the present Government? Are they now, would they ever be, so united as to one and all accept Lord Rosebery's premiership—a premiership, he it is noted, which must be exercised by proxy, for he could not personally lead his own party in the Commons? Is it possible that all the present Liberals, men like Mr. John Morley, Sir

William Harcourt, Mr. Labouchere, will turn their backs on their past, and forsake Home Rule? The thing is absurd, and the country feels it. And this is the real reason why the man in the street is so little troubled with Lord Rosebery's philosophic platitudes. He knows, if his lordship does not, that until the Liberal party has laid to rest the spectre of Home Rule—by granting it—there is no chance of any stable Liberal administration; the Tories are secure and safe in office. If they may not want Home Rule granted generally, in England, he does not, but he is not such a blind owl as not to see that until it is granted any talk of the Liberals coming back to power is worthy of "Alice in Wonderland."

Home Rule, let it be frankly admitted, is the rock in the path of all Liberal hopes. There it stands, huge, immovable. No force of circumstances can turn it aside, no eye can find a way over it, and it closes up the pass, and there is a halt to be called until something is done. Ireland is disunited; she hates the landlord garrison; she demands for the tenant a land law that will permit him to live on the soil; she wants to fend for herself in matters domestic and internal. She will no longer be governed from Dublin Castle; and from Westminster she is not governed at all. "Let us," she asks, "try to govern myself. I know what I want, you don't." For a whole century she has been a stinging thorn in England's side. Every statesman has tried to pacify her, and every statesman, for a century now, has failed. Try liberty, as Garibaldi advised one of our Prime Ministers to do. If Ireland were out of the way she would be able to look after herself, and England would be thus enabled to get some of its own urgent reforms attended to. As things are, there is no hope of any progress. The Liberal party is sea-sick, and a crew in such a state is not fit to navigate the ship of State. But perhaps we do Lord Rosebery an injustice. He may—in his language was by no means clear-sounding—he may still be willing to make some arrangement with the representatives of Ireland. He said, it is true, that the Irish party had thrown overboard its alliance with the Liberals; he did not say that the Liberals had done with the Irish party or with Ireland. If indeed he has left himself this loophole of escape, he may, should the Liberals entrust their destinies to him, include some compromise which would concede Home Rule for Ireland. Time will tell. At any rate, it is futile for any man, in his views on the Irish question, what they may, to anticipate any movement of reform in England on democratic lines until the problem of governing Ireland has been solved. If Lord Rosebery has any solution of this century-old problem in his pocket, it is a thousand pities he did not produce it to the Chesterfield audience. The absence of any plan for satisfying the people and the representatives of Ireland deprived his eloquent speech of the one note which all thoughtful men longed especially to hear.—Liverpool Catholic Times.

multitude of other ways, all of which indicate infallibly a natural drifting of the soul towards God. This is really a subject that permits of endless development. It must be remembered that while the priest is actually a minister, a preacher, a teacher, a guide, he is yet something more than all these. The unique prerogative which distinguishes him from other men is that of the sacerdotal character imparted to him through ordination. Above all is it his mission to stand between God and man, to renew upon the sacred altar the sacrifice of Calvary, to fulfill the dread commandment of Christ that enjoined upon His Apostles and their successors the performing in commemoration of Him of that great miracle of Transubstantiation. When we contemplate the awe-inspiring import of the priest's power it not longer is difficult to understand that it could be no mere profession that he had selected to exercise, but that he necessarily must have had a special call from God—a divine vocation that carries with it the necessary graces for such an exalted state.

Notes and Cleanings.

KNIGHTED BY THE POPE.—In recognition of distinguished services to the Church, His Holiness Leo XIII. has conferred upon John D. Crimmins, of New York, the title of Knight Commander of the Order of St. Gregory the Great of the Civil Class. This is one of the highest titles which can be given to a layman. The apostolic brief by which it was conferred was on October 11 last signed by the Pope at the Vatican.

Mr. Crimmins has for many years been actively interested in the affairs of his Church. He has served on many boards as trustee and the energy with which he has discharged various duties has earned for him the regard of the clergy and laity. As trustee of St. Patrick's Cathedral for several terms, he directed the finances and suggested improvements.

He gave much of his time to the affairs of the orphan asylum. His private charities have been extensive. He has also given liberally of his wealth to several of the institutions of the Church. He built a few years ago a chapel for the Sisters of St. Dominic at Hunt's Point, N.Y.

INTOLERANCE.—The Catholic parish priest of Rostock in Mecklenburg, the Rev. Ludwig Brinckwirth, died last November in that enlightened university town, says the "Germania," after a long martyrdom of twenty-five years. He was pastor of the civil and military Catholics of the town and as such—according to the laws of Mecklenburg—belonged to the Protestant Church, and a fee of eighty marks had to be paid to the Lutheran pastor for the funeral with which the latter had nothing whatever to do. For years he had been petitioning for permission to build a church. To his first petition the answer was negative, and the reason given, that Catholics did not enjoy the rights of public worship. To his further petitions no answer was vouchsafed. An anti-Catholic Berlin paper exclaims: "One is ashamed to be a German on reading such stories." Last September a South German paper announced that Professor Hoffmeister of Tubingen had received a call to the medical faculty of the University of Rostock. It was at once denied by a Rostock paper in this wise: "Why, that's out of the question; he cannot be appointed as he is a Catholic." True enough. Hoffmeister's appointment would have been contrary to law. And that same Mecklenburg Government authorized a house-to-house collection in furtherance of the Los-von-Rom movement in Austria.—The Messenger, N.Y.

IN THE CLOISTER.—One of the oldest members of the Franciscan community in the United States, Brother Pascal, died last week, at the Franciscan monastery in West Paterson. For sixty years he had subjected himself to all the rigors of the cloister. He was 85 years old. Death came to him with a prayer on his lips and his hands extended toward a crucifix on the wall.

CARDINAL AND NURSES.—In a recent address to the first graduating class of the Baltimore city training school for nurses, which is under the auspices of the Sisters of Mercy, Cardinal Gibbons said: "You have adopted a care, and the most honorable and useful any young woman could select. You put to shame those fashionable women who are daily worshipped at the shrine of idleness and pleasure. 'It is true you cannot, like our blessed Redeemer, work miracles by giving sight to the blind and strength to the paralyzed limbs, but you can work miracles of grace and mercy by relieving the suffering of fellow-beings, and never do you perform an act more pleasing to God than when you alleviate corporeal afflictions of a fellow-creature.'

FATAL ACCIDENTS.—Prosecuting, as answerable for homicide, persons whose playfulness, thoughtlessness, negligence, or want of capacity causes death to others, is becoming a somewhat general practice—and possibly an effectively preventative one. At Hagerstown, Md., one Rinehart has been arrested, indicted and put on trial for murder, for having rocked a boat, after being warned not to do so, and having thereby drowned one of the occupants. Naturally the accused claims that it was all an accident; but he had already upset the boat in shallow water and had risked the lives of those with him. Out of pure fun he commenced the same game again when they were in fifteen feet of water, and the lady who was drowned had already declined to enter the boat unless Rinehart promised not to rock it. It is a good thing that fools of his class should be taught, in a practical manner, that such like practical jokes are out of season at all times, and that no degree of high spirits, of frolic or excess, is a person for endangering the lives of others. Too many accidents occur every year that are due to sheer carelessness or to downright stupidity. People who cannot restrain their inclinations, for what they call fun should not be tolerated wherever others are enjoying themselves, especially when there is any risk to be run. We hope the example set by the Maryland authorities will prove salutary.

being. Rome can make concessions to circumstances that no archbishop or delegate would dare to attempt. Anything like a compromise is beyond the province of any agent or representative of the Vatican. Now a new order of things has to be created in Porto Rico and the Philippines. It is not a change in the social life of the people alone; it is not even a political readjustment that is aimed at. It is a realignment of the civil, social and religious relations of the people with the Government of the United States and with each other. It is a process of accomplishment. To do this successfully and without unnecessary and dangerous delay it is of the first importance that the principals to the new compact come together in council. This reconstruction cannot be effected by subordinates.

It is for this reason that friends of the government, sincerely desirous of the success of our policy in the East, have been advising the President to resurrect our embassy at the Vatican. We never did understand why that embassy was abolished, unless it was that we felt bound to follow the example of England. In everything distinctly religious we hope to be known as Anglo-Saxons. On the other hand, we never have been able to understand why we should appoint a minister to the Vatican in the first place. We had no dealings with the Holy See then, but we have now, and they concern the temporal welfare of a fourth part of our population. With the 11,000,000 of Catholics in this country and the 13,000,000 in our new possessions we compose fully one-fourth the entire population of the country, and any question touching the Catholic Church is of vital importance to every Catholic of those 24,000,000. We do not want to be burdened with the sinners of those tremendous masses. We have no authority to treat with the American Government on questions touching the Church, and the Government will simply waste its time treating with us. We would have the President treat with the Pope, and any settlement arrived at between them will be perfectly satisfactory to us; and the question settled will be wholly eliminated from politics.

There may be, or there may not be, some truth in the rumor that Congress will be asked to accredit a representative to the Vatican. We sincerely hope it is true. The Pope very much desires it. The Catholics of the country would hail it as a pledge of abiding peace between the Church and State in America, in the Philippines and in the Antilles.—Western Watchman.

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AMERICAN REPRESENTATIVE AT THE VATICAN.

We are no longer a pent-up republican Utica. We are an imperial nation, and our concern must henceforward embrace classes and conditions not dreamed of by our revolutionary forefathers. We have placed in our keeping the political fate of thirteen millions of people who have never tasted liberty and who must be taught the A B C's of self-government. In the early days we had a few hundred thousand aborigines in this country for whom we were compelled to provide food, clothing and shelter. We then found it good policy to utilize the priest. The services of the Black Robe to the American Government will never be told, and is known only to God and the old heroes of our Indian wars. How many wars have been averted by the Black Robe? How many butcheries prevented? How much misery to the early settlers and how much ruin to the Red Man have been ward off by the ever-present and vigilant friend of both the Catholic missionary? The praises of the Black Robe have been sounded in the halls of Congress time and again, but always far below his deservings.

We shall have to use the priest in the government of the Philippines. That fact is becoming more and more apparent every day. From the day we entered Manila and Cavana we have been in collaboration with the church authorities in the management of the mixed questions of religion and politics that have constantly confronted us. We have been treating with a Spanish Archbishop in one case and an Italian bishop in the other. We soon learned that doing business with subordinates was unsatisfactory. The Holy Father saw our embarrassment and at once appointed a delegate apostolic. The first not proving satisfactory, a second was appointed. It is to be seen what measure of success the second will achieve. We are not sanguine as to the results of Mgr. Sbarretti's mission to the Philippines. He will soon find himself hampered by inadequate powers and a divided authority, as was Mgr. Chapelle. The Church must recognize the Archbishop of Manila. The government can take no official cognizance of him. The Philippine Commission will treat with the delegate; Rome cannot accord to him absolute powers. It is gradually dawning on the minds of the authorities at Washington that it would be much more satisfactory and vastly more expeditious to deal with Rome direct. A thing settled by the Vatican is settled for good and all. And Rome is more liberal than any of her representatives would think of

being. Rome can make concessions to circumstances that no archbishop or delegate would dare to attempt. Anything like a compromise is beyond the province of any agent or representative of the Vatican. Now a new order of things has to be created in Porto Rico and the Philippines. It is not a change in the social life of the people alone; it is not even a political readjustment that is aimed at. It is a realignment of the civil, social and religious relations of the people with the Government of the United States and with each other. It is a process of accomplishment. To do this successfully and without unnecessary and dangerous delay it is of the first importance that the principals to the new compact come together in council. This reconstruction cannot be effected by subordinates.

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INDEMNITY OF AMERICAN LAWMAKERS.

Among the more modest suggestions for the disposition of at least a portion of the national surplus is the proposal to increase the pay of congressmen from \$5,000 a year to \$10,000. Persons whose minds run readily back to 1873 will immediately recall, under the prompting of this proposition, the "Salary Grab" scandal which arose then over the retroactive provisions of a bill raising congressional salaries to \$7,500. That back-pay feature killed off the new law in a year's time, and incidentally brought political execution to several of its promoters. Movers for the now contemplated bill will dodge the old danger. The \$10,000 rate will be named to take effect with the next Congress. Members at the present session who vote for it, unless they are sure of coming back, will do so in pure unselfishness of spirit. The late legislators who sat for the nation got, in effect, about \$1,000 a session, coming of \$6 per day, and a mileage rate of 30 cents. It was in 1855 that the pay now prevailing was fixed. Of course from the Congressman who rode to the Capitol in the saddle and "put up" at the old-time tavern, it is a far cry to the law-maker who, to-day, travels in parlor cars, hires a man to carry a hotel suite, provides work for a private secretary, and makes out of his own section in the River and Harbor Bill. The change in general conditions seems to justify the proposed increase in salaries, although it really is a pity that while the services of some are worth as much more than \$10,000 as the services of others are worth less than nothing, differentiation is not feasible.—New Century.

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Profession and Vocation.

BY A REGULAR CONTRIBUTOR.

In the Church of St. Patrick, Soho, London, a young priest recently sung his first High Mass, on which occasion a special sermon was preached by Rev. Dean Vere, on the "Dignity of the Priesthood." Needless to state that the subject received a treatment well calculated to impress every person present with a sublime idea of the world's prerogatives as well as the tremendous responsibilities of the one who has received the sacrament of Holy Orders and who ascends the "Altar of God." However, there was one point in the sermon, as we glean it from the published report in the London press, which seems to us of such importance, and so infrequently explained to the world at large, that we deem it well to allude to it in a special manner. The Rev. Dean said: "Men outside the Catholic Church were apt to look upon the priesthood as a good and honorable profession; but the priesthood is not a profession. It is a vocation, a calling, a divine vocation. Our Lord said to His Apostles: 'I have said to every priest who ministers at the altar: "You have not chosen Me, but I have chosen you, I have chosen you and appointed you to go and bring forth fruit."'

This declaration of the learned preacher in regard to the nature of the priesthood is of more importance than might at first be apparent. A profession is an occupation, whereby a livelihood is obtained and the attainment of which is by means of special studies. Take for example the law; by means of particular studies the lawyer reaches the rank of a member of the Bar; he then exercises, or practises his profession mainly, to gain a living. Incidentally, he has certain other ambitions, such as that of becoming a judge for some day, but the principal object of the profession was the securing of a living. On the other hand, the priesthood is a vocation. The young man does not enter upon his theo-

logical studies for the main purpose of gaining a livelihood. It is true that he who works for the salvation of souls is entitled to a respectable livelihood, to the necessities of life, to the salary that his time, labor and sacrifice deserve. But that is less than a secondary consideration with him.

A vocation is something higher than a mere profession; the latter belongs to this world, the former concerns the world to come; the latter is temporal in all its aims, the former is essentially spiritual in its sublime purpose; the latter is provided for personal or individual benefit, the former is exercised for the salvation of others; for the success of the Church, for the diffusion of truth, and for the glory of God.

To a certain extent the Catholic, who feels that his place is in the secular ranks, and who selects a profession, has a vocation. He is called by God to live in the world, to perfect himself and sanctify himself in the body of the Church Militant as a private. But his vocation is not his profession; the profession is a matter of selection, guided to a great extent by taste, adaptability, talents, inclinations, and a score of other considerations, while the vocation to walk the ways of the layman was a secret and inner calling that a "still small voice," that of conscience, spoke to his soul, at the hour when he was obliged to decide upon the route that he would follow through life. It is entirely different with the priest. That call must have been most emphatic, most certain, most unmistakable. It was not, with him, a mere matter of selection based upon a whim of the moment, a passing fancy, or some personal interest, or ambition. It was the voice of God, resounding in his soul and permeating his whole existence. The exterior evidence of that voice's call might be traced in the manifestation in him of special virtues, the presence of marked tendencies, the love of meditation, of silence, of retirement, of prayer, of unostentatious acts of piety, deeds of charity, works of mercy, or in a

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NOTICE.

Dame Henriette Gerault, of the City and District of Montreal, wife of George Pinault, Printer, of the same place, has instituted an action for separation as to property, before the Superior Court, at Montreal, on the seventeenth of December, 1901. (No. 1418, S.C.H.) TALLON, BONIN ET MORIN, Attorneys for plaintiffs.

To rejoice in another's prosperity is to give content to your own lot; to mitigate another's grief is to alleviate or dispel your own.

"The Collapse of Atheism."

COMMENTS BY "CRUX"

The title of the article and the name of the writer arrested my attention; I am always interested in what that refers to the collapse of Atheism, and I am invariably delighted to meet with anything, no matter how short, or in what form, from the pen of Marion Crawford. It is now about sixteen years since I first made the acquaintance of the now famous Catholic novelist, not a personal acquaintance, but a literary one. He was introduced to me by "The With of Prague," and from the hour that I first read the scene, at the High Mass, in that quaint old Cathedral of Bohemia, down to the last few moments when I perused Crawford's latest essay on the "Collapse of Atheism," I have felt a special pleasure in observing the trend of the great author's ideas, sentiments and principles. That Marion Crawford has been the author of very much good in the domain of letters and in that of morals no person can hesitate to assert—provided he has studied as well as read those admirable works. I do not wish it to be understood that I am a hero-worshipper, or that I see only perfection in a favorite writer, or that I agree with all that Crawford has written. In fact, I have mentally found fault with many a passage in his works, and I have discovered that he is but another illustration of the saying that "who writes much must sometimes make a mistake." But taken as a whole, omitting all petty details that are the coveted bits that the critic enjoys, it seems to me that his works are calculated to leave impressions both healthy and Catholic. I have rarely ever closed the covers of one of his works without exclaiming within myself a something that served to strengthen my faith—not only in God, but also in man.

JUSTICE AN ARGUMENT.—As abuse of an opponent is invariably regarded as evidence of a weak cause, so justice rendered to the character or talents of an antagonist is always a powerful argument in support of a contention. It is only the man who has no thought to set against thought, no reasoning to oppose to reasoning, no facts wherewith to confront alleged facts, who has recourse to a system of belittling those whose views do not harmonize with his own. In his splendid faculty of according fair and just credit to everyone whose principles he repudiates or assails, appears to lie the secret of Crawford's effectiveness. He takes nothing from an opponent that belongs to him, nor does he permit any prejudice against the person to become associated with his denunciation of the principles. It is thus he shields himself against the shafts of individual retort, and forces others to fight out the contest with equal arms in the same arena, and upon the sole merits of their theories.

SCIENTIFIC TITANS.—What I have thus sought to accentuate as a special characteristic of Marion Crawford's work I find illustrated in the very article before me. It is this spirit of "fair-play"—a spirit eminently characteristic of the Catholic Church—that dictated such a passage as the following: "There was something very heroic about the men of science of the nineteenth century. As the Titans fought against Olympus, they arranged themselves in battle against all religious belief, armed with such weapons of argument as the human intellect had not seen since Socrates and Plato reasoned on the other side to prove the immortality of the soul." Here is an unselfish, a charitable and in some cases a merited tribute to the mental greatness of men who sought to substitute science for religion. The writer has paved his road well and has removed many obstacles that, otherwise, would have delayed him by their obstruction and time needed to overcome them. Having given the great men of science due credit for loftiness of purpose and sincerity of spirit, he is justified in adding: "They failed to change or destroy the religions of the world, but they accomplished much." That is to say, they unearthed many a hidden scientific fact that might have remained buried beneath the reach of human knowledge for centuries to come. And in so doing they fabricated, all unknowingly, mightier weapons for the hand and the use of that very religion which they had expected to overthrow.

RESPECT DEAD TITANS.—Still carrying out his argument in favor

of religion and against scientific Atheism, Mr. Crawford presents us with the following admirable passage—admirable from a literary standpoint, and equally so as a link in the chain of his close reasoning. It runs thus:—"As we grow older, we find out what it means to fight for a principle, without hope of present advantage, and we learn to respect the dead Titans who gave their lives for an impossibility, and whose failures to destroy the indestructible were marked by the steps they added to the Giant's Causeway of learning. For though they could not tear down what was beyond reach, they planned and built the broad military roads of modern science, monuments of their patience and skill, along which men are to-day marching steadily to the only end which science can have—the welfare and security of man." Here we have the "Collapse of Atheism" explained. The men of science constructed the highways; the men of religion as well as of irreligion are free to walk them; but they all terminate with man, with human success, with mortal well-being. The spirit, that portion of man called the soul, demands something more. It can appreciate the advantages in this world, that man derives from science; but once man's earthly pilgrimage over, even as from his very birth, that soul gravitates towards another existence, the perfection, the security, the happiness of which cannot depend upon science, nor can science affect. It is here that science ends its mission and religion alone can be of any practical utility. This brings us to the closing passages—four short paragraphs—of this carefully prepared paper. Before quoting that closing of an argument I will add to what has just been reproduced this connecting link: "If there is one condition of thought which is characteristic of the new century, and of the last years of the old, it is the trace between religion and science, the mutual understanding that neither will disturb the other."

GOD: THE ALPHA AND OMEGA.—In order to fully appreciate the successful manner in which Crawford guides his reader through all the passages of scientific discovery, and through the throes of scientists up to God—as the source and the ultimate end of all being—I will quote the passage in full. I hope that it will be carefully noted, for it is a striking illustration of the truth of what I advanced in the opening, regarding Marion Crawford's methods of inculcating great truths. The passage, with which the article closes, reads thus:—"Darwin, the greatest thinker, the greatest logician, the greatest discoverer of the last generation, was already beyond the limitations of 'Scientific Atheism' when he wrote his 'Earthworms.' So was Helmholtz in his later days. A man who is now a leader of scientific discovery, and who was once his assistant, told me many years ago of something he said that showed the bent of his thoughts. He was much given to explaining a vast number of phenomena by the theory of the 'vortex.' But, the assistant asked one day, 'what made the vortex?' The man of genius looked at his young companion for a moment. 'God made the vortex,' he answered gravely."

THE CONCLUSION.—It is not my purpose to enter into details; I am not going to question whether Darwin was the greatest logician of the century now gone, or whether he was a logician at all. I merely wish to indicate by this one example the general method followed by Marion Crawford and the aim evidently of his different literary productions—as well as the aim of his own life. He disarms all prejudice by according his opponent all that he deserves and giving him the benefit of every reasonable doubt. He then proceeds to separate the good from the bad done by the man of science or of letters. He gives him credit for the good, and points out its every result; and he proves the failure of the bad, consequently the failure of the man's entire work, and of his own life. He makes even the scientific Atheist eventually acknowledge God, and thereby shatter to ruins the whole fabric of Atheism.

CATHOLIC EDUCATION.—"I will not dwell," said the Rev. Dr. O'Hare recently, "on the reasons why Catholics wish for educa-

tion inspired and supplemented by religion. It is enough to know that we mean that such shall be our education. I will not tell you that the most judicious minds in the world, and those most zealous for the future of the race and republic, say that we are right. It is enough for you and me to know that the Catholic Church has decided that its children shall be educated in a religious atmosphere, and that the Catholic Church in America on this question has nailed its colors to the mast! It, therefore, means to win what justice and experience demand, and win it surely shall, even though its struggle may be prolonged and arduous."

ARCHBISHOP BRUCHESE

Makes His Annual Visit to the Prisons.

His Grace, Archbishop Bruscese, has made it a rule, each year, on the feast of the Epiphany, to visit the prisoners confined in the Montreal jail. In accordance with this custom he proceeded to both the male and female sections of the jail on last Monday. It was but a few weeks ago that His Grace had the melancholy duty, imposed upon him by sad circumstances, of passing some hours in the same prison and there celebrating the Holy Sacrifice of the Mass. He had gone, at the suggestion of his own great charitable heart, and in obedience to that solicitude which he feels for each one of his immense flock, to console and fortify the unfortunate man whose life ended, recently, upon the scaffold. That was a rare and a special occasion, and one that, we hope, will not soon arise again in our community. It evidenced, however, the keen watchfulness and unrelenting zeal of the first pastor of the Church in this section of the province.

On Monday last the visit of the Archbishop was of a less painful, but nonetheless charitable character. He was received by Governor Vallee and his staff, and escorted to the chapel. Amongst those present were Rep. Father Meloche, S.J., chaplain of the prison; Rev. Abbe T. Cavanagh, pastor of St. Vincent de Paul; Rev. Abbe Robillard, chaplain of the St. Jean de Dieu Asylum; Lady Hingston, Mrs. Sheldon Stephens, Mrs. Vallee, Miss Hingston, Mr. D. Hingston, and Master C. Bruscese, nephew of the Archbishop.

It was remarked that the order and attention shown by the prisoners were most praiseworthy, and in both jails—male and female—the advice given and the words of encouragement expressed by the Archbishop seemed to have produced a profound impression. After referring to the festive season, the enjoyments of which were not for them, but the recollection of which and the anticipations of the future would serve to make them resolve never more to deserve the sad position of this year. His Grace told them that they were forgotten, and beyond the reach of the sympathies of those interested in them, religion did not neglect them. He, as first pastor of the diocese, had left aside many personal visits that he would wish to have made, in order to come down and spend the few hours with those who had no one to visit them, or who were debarred by their situation from hearing the kindly greetings that belong to this season. He then continued by saying that:—

Momentarily deprived of their liberty, they could secure their happiness by accepting with Christian fortitude the punishment imposed upon them by human justice for some infringement of the law, and taking advantage of their present solitude to earnestly prepare for a new life as honest citizens and true Christians. Misguided by evil associations, or having fallen victims to intemperance, they had for a moment forgotten themselves and sinned against society, but now they had the advantage of preparing for a new life and becoming dutiful sons or loving and devoted husbands and fathers. His wish was that in the future they should shun evil associations, keep away from bar-rooms and saloons, and faithfully attend to their religious duties. By taking a firm resolution so to do, they would find their time of incarceration to have been truly beneficial, and they would secure a truly happy life. In conclusion, His Grace gave his hearers his paternal blessing.

After the visit to the female prison was over, His Grace proceeded to Leagas Point, and there spent the evening visiting the various departments of the Lunatic Asylum. We can easily imagine that the Epiphany must have been a day of deep impressions for the zealous Archbishop. A nature both sensitive and sympathetic cannot but be strongly affected by the close contemplation of human misery and misfortune. The hideous scenes that at the asylum present are more sorrowful than those of the prison. The victim of his own wrong-doing is not as great an object of pity as is the one in whom the glorious fabric of mind has crumbled, and the Heaven-impaired light of reason has been extinguished. Great is the pity and the mercy of the Church, and great is the solicitude she has for the well-being of all her children.

Take heed lest, in an unwary moment, you stray from the way of salvation, the entrance to which is narrow and straight.

IRISH CATHOLICS IN CIVIC AFFAIRS.

The "True Witness," as its columns will amply prove, has always been opposed to sectionalism, religious or national, in the matter of representation in public affairs. We have also made it quite plain to our people that in every office from that of a police constable up to the highest civic official the sway of sectionalism is dominant, and that so long as other sections of the community are using it as a means to secure place and power it is their manifest duty to assert themselves and demand, as an important and numerous body of citizens and taxpayers, that representation in important civic offices which is equitable.

Let our readers spend a few moments studying the following schedule showing how the various races and religious are represented in the chief and high-salaried offices, and ask themselves the question, who are benefitting from the cry of sectionalism—religious and national—in the City Hall?

Table listing Officers and Employees of the Corporation, categorized by race and religion. Includes names like J. P. Hewitt, L. J. Ethier, J. L. Archambault, etc.

CATHOLIC AND SECULAR EDUCATION.

[BY AN OCCASIONAL CONTRIBUTOR.] In glancing over the New York press we find that much space is devoted to comments, principally of a laudatory nature, upon two persons who have surpassed all others in the gifts they have made to the cause of education. One of these is Mrs. Jane L. Stanford, the other is Andrew Carnegie. Mrs. Stanford gave thirty million dollars to the Le and Stanford University in California, making that institution the richest seat of learning in the United States, or probably in the world. Mr. Carnegie donates ten million dollars—apart from all his other donations for libraries and such-like—for the founding of a new university at Washington. It is claimed that this proposed institution is not intended to compete with other universities or colleges, but merely to be a post-graduate establishment, where men who have already completed their courses in other colleges may come to pursue original investigation. The Chicago "Tribune" has kept a record of the donations, in the cause of education, during the year 1901, given in sums ranging from \$5,000 to millions. The total sum thus totaled amounts to eighty-one million and a half of dollars. We can fairly suppose that at least eighty-one million, if not the entire sum, went to Protestant institutions of education. In presence of such facts it is a matter of surprise that our unendowed Catholic universities should be able to hold their own, as they do in the great world-wide competition for intellectual supremacy. There must be a something beyond the ordinary ken of men sup-

porting and guiding the Church that can, in poverty and self-dependence, keep pace with such a flood of money, and often outstrip, in the race, the most richly endowed institutions of the non-Catholic world.

Prejudice, that will not down, and that will not learn, seems ever to harp upon the lack of educational advancement in Catholic countries, forgetting that these very countries have been through long ages the conservatories of all learning and science. It is equally contended that Catholic institutions are not as advanced as those belonging to the various sections of the non-Catholic world. While we not only cannot admit the truth of such contention, but rather feel capable of proving its fallacy, we must draw the attention of the great critics to the actual condition of educational affairs both on this and on the other side of the Atlantic. Wealth, especially wealth that has come by gift and not as the result of labor, does not constitute a standard of educational worth. Ten million dollars may construct a palace outrivalling the splendours of the famed golden houses of New York; it may furnish it with luxuries that Sardanapalus never dreamed of; it may endow it with chairs and professors out of number; but it cannot infuse into the institution that spirit which alone constitutes the guarantee of a positively Christian education. The Greek was taught in the Attic grove; those immortal principles that have come down through the ages as the fundamental basis of all secular education—neither Socrates nor Plato taught in marble halls, nor were their schools endowed with means that might have built stupendous edifices for their habitation, but could never have added or taken from their philosophy. Had it been otherwise that philosophy, those teachings, might have perished with the ruins of their institutions; as it is their precepts have survived the changes of centuries. Hypsalia lectured under the porticos of Alexandria and in the public squares. There stands to-day no ruins of any edifice to recall the wonderful learning of that ancient educator. Look over the English-speaking world, and what do we find? In England, as well as in America, the Catholic is handicapped from the very primary department up to the higher summits of education. In the elementary stages, and even in the intermediate, the Catholic parent is hampered with laws that impose a double burden upon his shoulders. If he is to follow the dictates of his conscience he must pay for the state schools which his child cannot frequent, while supporting the separate schools to which he may send the young student. When it comes to university education he finds that he is obliged to maintain the higher institutions in a degree of effective strength that will make them the peers of like educational houses that are built up, sustained, and secured by the millions that flow from the coffers of the wealth-possessing Protestant world. And despite all this unequalness of conditions, we find that our Catholic colleges and universities—all due proportions of advantages being considered—surpass everything that the world has yet produced in the perfection of the training and the stability of the principles that they impart, and the securities they afford the future generations that pure Christianity will yet prevail.

OBITUARY.

MR. WM. H. CUNNINGHAM.—It is our melancholy duty to announce the death of a well known and enthusiastic Irish Catholic resident of Montreal, Mr. William H. Cunningham, whose unexpected death, a few days ago, caused so much sincere sorrow in the circle of his numerous friends and acquaintances. Despite the demands of his constantly growing business Mr. Cunningham devoted much time to public affairs. He was a well known figure in all elections, civic and parliamentary, which have been held in St. Lawrence Ward for many years, and for a term represented that district in the City Council. Deceased was prominently connected with several Irish national societies, and was an ardent and sincere supporter of Home Rule. In private life he was kind and generous, and many of our people when the shadow of death crossed their homes found in him a true friend. In commercial circles he earned for himself a high reputation for integrity and honesty. Mr. Cunningham leaves a widow and two children to mourn his loss.—R.I.P.

MR. O. E. HART.—Last week there passed to his reward a young Irish Catholic business man, in the person of Mr. O. E. Hart, who had achieved within a comparatively short career a measure of success in this community which is all the more praiseworthy because it was accomplished in a quiet and unostentatious manner. At the time of his demise Mr. Hart had only crossed the threshold of the prime of life, and although it was known to his immediate circle of intimate friends that he was ailing they did not expect that the end was so close at hand. While of a most retiring disposition deceased during his lifetime always displayed a spirit of profound interest in all matters that concerned his religion and nationality. He was esteemed and respected in business life, and was a welcome guest in many of our Irish Catholic homes. The funeral, which was held at St. Patrick's Church, was attended by all classes of citizens.—R.I.P.

If crosses, or contradictions, or troubles come, do not murmur or state against them. Take them calmly, and accept them thankfully.

THE IMMIGRANTS' CEMETERY

A representative of the "True Witness" called upon Dr. L. E. Davidson, K.C., Archbishop Bond's legal adviser, and after a few preliminary remarks put to him the following questions in regard to the action of the Grand Trunk Railway Company in trespassing upon the cemetery in Point St. Charles where the monument to the ship fever victims formerly stood:—"Has the Archbishop or the synod taken any steps in the matter?" "Oh, yes; the Archbishop has." "It is understood that you sent the Company a protest. Is that the case?" "Yes; we sent them a protest." "Will you please say whether the Company has sent you any communication in response to it?" "The Company has not replied directly." "Then it has answered your protest indirectly?" "Have you any objection to letting the readers of the 'True Witness' know something of its nature?" "I would gladly do so, but owing to my position, both in regard to the Archbishop and the synod, it would not be right for me to speak of it." "A committee of the synod, including the late Mr. E. L. Bond, was appointed to take the question in hand. Has any successor been appointed in Mr. Bond's place? and has the committee done anything yet?" "I must repeat what I have just said. All that I can say is that we have taken no further steps in this matter, and that we keep Mr. Kavanagh, K.C., apprised of whatever we do in that respect."

ST. PATRICK'S ORPHANS REMEMBERED.

The Sisters of St. Patrick's Orphan Asylum desire to express their most sincere thanks to all those who so kindly sent donations to the orphans for their Christmas tree and Christmas dinner, amongst whom were:— Mr. B. Tansley and friends, provided for the Christmas dinner of the orphans. Fenel's Piano Express, removing of piano free of charge. Mrs. Layton, 2 photo-harps. Donations of money—S. Green-shields, Sons & Co., Carsley & Co., Kearney Bros., J. Wilson & Co., Ogilvie Milling Co., John O'Neil, Mrs. and Miss McGarvey, Mrs. Whitney. Donations of various articles for children—Mr. J. Allan, Hermann H. Wolf & Co., Jette & Lemieux, Hector Lamontagne & Co., Jas. Ogilvie & Sons, Gault Bros., Jas. McCready & Co., A. Gaudetroy & Son. Donations of toys, etc.—Duchess, Duchesneau & Cie., E. Boyce & Zou, Graeger Bros., Haycock & Dudgeon, Mrs. L. L. Davis, Henry Morgan & Co., E. Levesque, John Murphy & Co., D. J. Sadiou and others. Donations of candy, etc.—Dr. J. A. Macdonald, John Barry & Sons, Vipond & Peterson, N. Quintal & Fils, Laporte, Martin & Cie., C. Lacaille & Co., Van Freres, L. Martineau & Cie., H. Poirier, D. Furlong, Jos. T. O'Connor, James Brown, Michael Burke, M. Burns, Mrs. Boud, Miss Coleman, Nelson & Tees, The Lang Manufacturing Co., Christy, Brown & Co., Phelps & Binns, Mrs. O. McGarvey, Miss M. McGarvey, Miss Desmond, Mrs. Edward Desbarats, L. O. Grothe & Co., S. Davis & Sons, J. J. Duffy, Mr. P. Milloy, The Laing Packing Co., Mr. Walter Shea, and others.

NUNS OBTAIN CERTIFICATES.

The first Sisters of Charity who ever appeared before the State board of pharmacy for examination were Sisters Mechtildis and Marceline of St. Vincent's Charity Hospital of Cleveland, who successfully passed the examination in Columbus recently. Only one other woman out of nearly one hundred applicants satisfactorily answered the questions and received a certificate as a graduated pharmacist.

THE BIBLE IN PUBLIC SCHOOLS.

Proof that the public schools are used in the interest of Protestantism now comes from Wisconsin. The State superintendent of public instruction has discovered that for many years a number of school districts in Frankenuith and Birch Run townships, Saginaw County, where there is a large German population, have been using public money to conduct sectarian schools, in violation of the laws of the state. It has been the practice to teach the German language, to give instruction in the Bible and catechism of the German Lutheran Church. Several of the schools were held in church buildings. The State superintendent has notified the district officers that hereafter they will not be entitled to primary school money, or to the mill tax set apart for the support of the common schools.—Home Journal and News.

Kind thoughts are wings which bear us on to kinder deeds.

Are You not my Father, O my God? What more can I say? What more can I ask? Are You not my Father, O my God?—St. Augustine. Life is very short, and the world to come already dawns upon us. Choose boldly a life devoted to Christ. Be His above all, be His only.

THE M

"Are you in favor of tacit understanding with long existed amongst Montreal, according to Irish-speaking Protestants Catholics have had representatives in the mayo you not think that the fountain's predecessor, constant, it is now the Irish Catholic?" This question was by number of leading Pro-French-Canadian citizens representative of the "yesterday; and the some of the replies w en— Mr. Matthew Hutchin L.A.—Certainly; this the Irish Catholics at ty. They should not l unity slip by. I feel they bring out a stro able candidate—a man such as Alderman Simm man Hart—he will be help of the votes of Protestants and the dians. I am in favor understanding which being observed in a nity such as ours is depends upon the I themselves this time. I out a good, well know

Mr. R. Wilson-Smith fair play all round, but deprecate the idea of ing always divided up nationalities and cre my friends know, is n with me. The English the French-Canadian c certainly get their mayoralty, the French course, being in the r taining the larger nu magistrates.

Mr. W. J. White, K. Catholics of this city portant body, and sentation.

Mr. Branchaud, of Messrs. Judah, K. Branchaud.—It is cert of an Irish Catholic fe alty. But they should an acceptable man speaking Protestants, want another term for representatives; but it turn. I believe in t reationalities with due There are certain pub performed in connecti city, which are still u Prefontaine takes a gr them. Whether someb help to forward them Mr. Prefontaine could question.

Mr. W. A. Weir, K. While I have a kindl Mr. Prefontaine, I th anking a mistake in c

PRESENTATION

The "True Witness" son to join heartily i sions of congratulation companied the prout William Hingston, M. trait. Mr. J. Collin F was the artist, and he excellent likeness of The committee of pre- ssembled in Sir William was received in the di Lady Hingston. The present were: Miss H John Davidson, Mrs. A ton, Mrs. Sheldon S McCabe, Miss Macdon Beatrice Macdougall, Hingston, Mr. H. W. 1 other members of the also there. Rev. Father Quinlivi presentation and read in which he spoke of few of Sir William's f citizens and co-religio offering him a slight t esteem and admiration sion of his professions be. His name was hig colleagues, not only i in the United States a had received marks of the Supreme Pontiff, e reign, Queen Victoria eral Government. But these honors came b esteem and affection of them were pleased to g fact portrait, the wor dian artist, as a mark and esteem.

Sir William replied to be affection touched to deeply touched by that their sentiments their judgment had by the eloquent and f

ANTS' CEMETERY

ive of the "True Wit- on Dr. L. H. David- Bishop Bond's legal- ther a few prelimi- t to him the follow- regard to the ac- and Trunk Railway passing upon the at St. Charles where o the ship fever vic- d— bishop or the synod in the matter?" Archbishop has." that you sent protest. Is that the them a protest." ase say whether the ent you any commu- to it?" has not replied di- answered your pro- objection to let- of the "True Wit- neting of its na- ly do so, but owing both in regard to and the synod, it ght for me to speak of the synod. in- te Mr. E. L. Bond, o take the question y successor been ap- Bond's place? and ee done anything t what I have just can say is that we urther steps in this e we keep Mr. Kava- apprised of whatever respect."

ORPHANS REMEM- EREED. St. Patrick's Or- sire to express their nks to all those who onations to the or- Christmas tree and er, amongst whom y and friends, pro- Christmas dinner o Express, removing charge. 2 photo-harps. money—S. Green- So., Carsley & Co., J. Wilson & Co., Co., John O'Neil, McGarvey, Mrs. Whit- various articles for Allan, Hermann H. tto & Lemieux, H. & Co., Jas. O'Grady Bros., Jas. McGarvey & Son. toys, etc.—Duchas- u & Co., E. W. rauger Freres, Hay- Mrs. Loye, Mrs. rgan & Co., E. Le- rphurphy & Co., D. J. ers. candy, etc.—Dr. J. John Barry & Sons, rson, N. Quintal & Martin & Co., C. La- au Freres, L. Mar- Poirier, D. Purlong, or, James Brown, M. Burns, Mrs. Coleman, Nelson & Manufacturing Co., & Co., Phelps & McGarvey, Miss M. Desmond, Mrs. Ed- s, L. O. Grothe & Sons, J. J. Duffy, The Laing Packing Shea, and others.

N CERTIFICATES. rners of Charity who before the State ay for examination hildris and Marcel- rson's Charity Hos- id, who successfully ination in Columbus ne other woman out- arest of Protestant- from Wisconsin. The dent of public in- discovered that for umber of school dis- kenmuth and Birch Saginaw County. large German popu- using public mo- sarian schools, he laws of the state practice to teach the- and catechism of heran Church. Sev- chools were held in The State super- tified the district of- rimary they will not- ill tax set apart for the common schools. and News.

is are wings which nder deeds. e any Father, v that e? Are You not my oth—St. Augustine.

the world 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

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.

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 Macdougall. 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, his 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 personal testimonial, in the form of a Canadian artist, as a mark of their pride and esteem.

Sir William replied that it would be affectionate not 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

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 prominently noted as a great physician, a leading surgeon, a man whose whole life has been devoted to professional ad-

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.

FRATERNAL SOCIETIES.

The opening social of the New Year, held under the auspices of Branch No. 232, C.M.B.A., Grand Council of Canada, took place on Tuesday evening last, in the Drummond Hall, and was a pronounced success.

The members and friends, to the number of about two hundred, entered into the evening's enjoyment with a zest that spoke volumes for the manner in which the entertainments of this Branch are conducted. The first part of the evening was devoted to progressive euchre, and the prizes which consisted of "Cut Glass" vessels, were greatly admired. The following ladies and gentlemen were the lucky winners and a committee of gentlemen well known in C.M.B.A. circles were called upon to make the presentations:— 1st ladies' prize, Miss M. Merriman, perfume bottle, cut glass. 2nd ladies' prize, Miss M. Gillies, bon-bon dish, cut glass. 3rd ladies' prize, Mrs. T. A. Lynch, olive dish, cut glass. 1st gentlemen's prize, Mr. J. Mahoney, liqueur bottle, cut glass. 2nd gentlemen's prize, Mr. R. T. Trudel, claret jug, cut glass. 3rd gentlemen's prize, Mr. Robt. Gibson, shaving bottle, cut glass, (with sterling silver top).

After the prizes were presented, refreshments were served, and Bro. W. J. Shea looked after those present in a manner which reflects credit upon him. After partaking of the good things provided, a return was made to the hall, which having been cleared of the euchre tables, dancing was indulged in to the strains of a splendid orchestra. The next progressive euchre party and social, to be held by Branch 232, will take place on Friday, February 7th.

The first meeting for 1902 of Branch 74 of the C.M.B.A. of Canada, was held at the St. Gabriel Hall, Centre Street, last evening. There was a large attendance of members. Grand Deputies John H. Feeley, Geo. A. Carpenter, J. J. Costigan and President-elect Sears, of Branch 26, were present on their annual visit. President Shea presided and welcomed the visitors. The reports of the officers of the branch were submitted, and showed the branch to be in a flourishing condition. The officers were then installed as follows: Chancellor, William Deegan; spiritual adviser, Rev. Dr. O'Meara, F.P.; medical adviser, Dr. Hugh Lennon; president, John S. Shea; first vice-president, T. J. Kavanagh; second vice-president, W. D. McCarthy; recording secretary, J. Deegan; assistant secretary, Wm. Hennessy; financial secretary, Maurice Murphy; treasurer, William Cullen; marshal, M. Hannan; guard, Lawrence Bleau; trustees, R. Morris, John Kenny, Wm. Deegan, Wm. Egan, Peter Shea and Jer. Coffey. After the installation speeches were made by the visiting deputies. Branch 74 will celebrate its anniversary February 6, by an "At Home" in the Royal Bank of Canada Building, corner Notre Dame and Seigneurs streets.

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, hon. president; Joseph Johnson; president, M. Casey; first vice-president, P. Kenahan; 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; art-talent, Ibrarlian, E. Ganton; 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.

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 Wieszma (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, un-animously 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 lines," so many hours to remain in school after class hours, or to have no dinner and, finally, "cut out the whip," the whip, that medium for subjecting 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 seriousness 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 a 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 homes, bread or clothing. A sad spectacle indeed! And what was their crime? Merely 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.

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 Limes." 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 then has 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 insubjectively 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 the 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 Carassare, 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 man 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.

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Deeds, Not Words.

A large party is assembled to celebrate the holidays ushering in the New Year at Ravelstoke Hall, an old country house about two miles distant from the northwest coast of Devon.

Frederick Tyrawley resembles Sir Charles Coldstream, inasmuch as he had been everywhere, and done everything; but he is by no means used up, and can still take an interest in whatever his hand finds to do.

Mr. Tyrawley has fought in more than one State of South America, and has wandered for more than two years from isle to isle of the Pacific.

A mysterious reputation hovers round him. He is supposed to have done many things, but no one is very clear what they are; and it is not likely that such information on the point will be obtained from him, for he seldom talks much, and never speaks of himself.

Such as he is, however, he is an object of interest to the feminine portion of the party at Ravelstoke Hall; for he is rich and handsome, as well as mysterious, and cannot be more than two-and-thirty.

And the ladies at Ravelstoke outnumbered the men, for although it is rare for the fair sex to participate actively in the saturnalia of the partridge-god, they will always be found hovering in considerable numbers on the outskirts of the feast, and the varieties of the British lady are fairly represented.

There are some mammas with daughters to marry, and there are some daughters with a mamma to prevent marrying again,—which is, perhaps, the most difficult thing of the two, as she has an income in her own right.

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she began to lament the decline of chivalry. Tyrawley was sitting half in and half out of range.

"I cannot agree with you, Miss Baynton," he said. "It is true we no longer wear ladies' gloves in our helmets, nor do we compel harmless individuals, who possibly may have sweethearts of their own, to admit the superiority of our ladylove at the point of the lance; but of all that was good in chivalry, of courage, truth, honor, enterprise, self-sacrifice, you will find as much in the nineteenth century as in the twelfth."

He brightened up as he spoke, and it was quite evident that he believed what he said, a circumstance which always gives an advantage to a disponent.

More than one pair of bright eyes smiled approval, and Miss Constance saw a probability of a defection from her ranks. She changed her tactics.

"You are too moderate in your claims for your contemporaries, Mr. Tyrawley. If I remember right, modesty has always been considered a qualification of a true knight."

"I am not ashamed to speak the truth," he replied; "your theory would have been more tenable before the days of the Crimean war and the Indian mutiny; but the men who lit their cigars in the trenches of the Redan and who carried the gate of Delhi, may bear comparison with Bayard of Coeur de Lion."

"Oh, I do not allude to our soldiers," said she; "of course I know they are brave; but,—and here she hesitated a moment till, possibly piqued because her usual success had not attended her in the passage of arms, she concluded,—but to our idle gentlemen, who seem to have no heart for anything."

Tyrawley smiled. "Possibly you may judge too much by the outside," he said. "I am inclined to fancy that some of those whom you are pleased to call idle gentlemen would be found to have heart enough for anything that honor or duty or even chivalry could find for them to do."

"I hope you are right," said Miss Constance, with a slightly perceptible curl of her upper lip, which implied that she did not think so.

Tyrawley bowed, and the conversation terminated a few minutes afterwards; when he had left the room the conversation of the young ladies was suddenly interrupted by Master George Baynton, aged fourteen, who suddenly attacked his sister.

"I think you are wrong, you know, when you call Tyrawley a humbug."

"My dear," said Constance with a start, "I never said anything so—"

"Well, you implied it, you know, in your girl's words, and I think you make a mistake; for he can shoot like one o'clock, never misses a thing, and I hear he can ride no end. He was rather out of practice in his cricket when he came down, but he is improving every day. You should have seen the hit he made yesterday—right up to the cedars."

"Do you think there is nothing else for a man to do but ride and shoot and play cricket?"

"Oh, that's all very well; but you should hear what Merton, our second master, says, and a great buck he is, too. Whatever you do, do it as well as you can, whether it's cricket or verses. And I believe if Tyrawley had to fight, he'd go in and win, and no mistake."

"Ah," said Constance with a sigh, "I have evidently—what is it you boys call it—tipped you, isn't it?"

Indignant at this insult, George walked off to find his friend and have a lesson in billiards.

The day lingered on, after the usual fashion of wet days in September in full country houses. There was a little dancing after dinner, but all retired early in hopes of a finer day on the morrow.

Tyrawley had some letters to write, so that it was past two before he thought of going to bed. He always slept with his window open, and as he threw up the sash a fierce gust of wind blew out his candles and blew down the looking-glass.

"Pleasant, by Jove!" he soliloquized. "I wonder whether it's smashed—unlucky to break a looking-glass—I'm hanged if I know where the matches are; never mind, I can find my way to bed in the dark. What a night! as a flash of lightning lit up the room for a moment, and he bent out of a window. The wind must be of the north-west. Cheerful for anything coming up to Bristol from the southward. I wonder what a storm is like on this coast. I have a great mind to go and see. I shall never be able to get that hall-door open without wakening them up. What a nuisance! Stay! capital idea! I'll go by the window."

Before starting on this expedition he changed the remains of his evening dress (for he had been writing in his dressing gown) for a flannel shirt and trousers, whilst a short pea-jacket and glazed hat completed his array. His room was on the first floor, and he had intended to drop from the window-sill; but the branch of an elm came so near that he found it unnecessary, as springing to it, he was on the ground, like a cat, in an instant. He soon found his way across country, "like a bird," to the edge of the cliff. The sea for miles seemed one sheet of foam.

But a flash of lightning discovered a group of figures about a quarter of a mile distant, and he distinguished shouts in the intervals of the storm.

Bilford for Manby's rockets, but she must break up before they come."

"How far is it to Bilford?"

"Better than seven mile, you honor."

"If we could get a rope to them, we might save the crew."

"Every one of them, your honor; but it ain't possible."

"I think a man might swim out."

"The first wave would dash him to pieces against the cliff."

"What depth of water below?"

"The cliff goes down like a wall, forty fathom, at least."

"The deeper the better. What distance to the water?"

"A good fifty feet."

"Well, I have dived off the main-yard of the Chesapeake. Now listen to me. Have you got some light, strong rope?"

"As much as you like."

"Well, take a double coil round my chest, and do you take care to pay it out fast enough as I draw upon it."

"You won't draw much after the first plunge; it will be the same thing as suicide, every bit."

"Well, we shall see. There's no time to be lost; lend me a knife."

And in an instant he whipped off his hat, boots and pea-jacket; then with the knife he cut off his sleeves and passed the rope through them that it might chafe him less.

The eyes of the old boatman brightened. There was evidently a method in his madness. "You are a very good swimmer, I suppose, sir?"

"I have dived through the surf at Nukuhova a few times."

"I never hew a white man that could do that."

Tyrawley smiled. "But whatever you do," he said, "mind and let me have plenty of rope. Now out of the way, my friends, and let me have a clear start."

He walked slowly to the edge of the cliff, looked over to see how much the rock shelved outwards; then returned, looked to see that there was plenty of rope for him to carry out, then took a short run, and leaped as if from the spring-board of a plunging-bath. He touched the water full five-and-twenty feet from the edge of the cliff. Down into its dark depth he went, like a plummet, but soon to rise again. As he reached the surface he saw the crest of a mighty wave a few yards in front of him—the wave that he had been told was to dash him lifeless against the cliff. But now his old experience of the Pacific staid him in good stead. For two moments he draws breath, then, ere it reaches him, he dives below its centre. The water dashes against the cliff, but the swimmer rises far beyond it. A faint cheer rises from the shore, as they feel him draw up on the rope. The waves follow in succession, and he dives again and again, rising like an otter to take breath, making very steadily onward, though more below the water than above it.

We must now turn to the ship. The waves have made a clean breach over her bows. The crew are crowded on the stern. They hold on to the bulwarks, and await the end, for no boat can live in such a sea. Suddenly she is hailed from the waters.

"Ship-a-hoy!" shouts a loud, clear voice, which makes itself heard above the storm—"throw me a rope or a buoy!" The life-buoy was still hanging in its accustomed place by the mainmast. The captain almost mechanically takes it down, and with well-directed aim throws it within a yard or two of the swimmer. In a moment it is under his arms, and in half a minute he is on board.

"Come on board, sir," he says to the captain, pulling one of his wet curls professionally. The captain appeared to be regarding him as a visitor from the lower world; so, turning to the crew he lifted up the rope he had brought from the shore. Then for the first time the object of his mission flashed upon their minds, and a desperate cheer broke forth from all hands, instantly re-echoed from the shore. Then a strong cable is attached to the small rope and drawn on board, then a second, and the communication is complete. But no time is to be lost, for the stern shows signs of breaking up, and there is a lady passenger. Whilst the captain is planning a sort of chair in which she might be moved, Tyrawley lifts her up on his left arm, steadies himself with his right by the upper rope, and walks along the lower as if he had been a dancer. He is the

first on shore, for no sailor would have till the lady was safe. But they soon follow, and in five minutes the ship is clear; five minutes more and no trace of her is left.

Ravelstoke Hall has been aroused by the news of the wreck, and Mr. Ravelstoke has just arrived with brandy and blankets. Him Tyrawley avoids, and thinking he can be of no further use, he betakes himself across the country once more, and by the aid of the friendly elm regains his chamber without observation.

The lady, whom Tyrawley had deposited in a cottage, with a strong recommendation that she should go to sleep immediately, was soon carried off in triumph by Mr. Ravelstoke to the Hall, and welcomed by Lady Grace at half-past three in the morning. There were very few of the guests who slept undisturbed that night. The unusual noise in the house aroused everybody, and many excursions were made in unfinished costume to endeavor to ascertain what was going on. The excitement culminated when the miscellaneous assemblage who had conducted the captain and some of the crew to the Hall, after being well supplied with ale and stronger liquors, conceived that it would be the correct thing to give three cheers at the hour of half-past five.

It was then that Lord Todmoulton, an Irish peer laboring under an erroneous impression that the house was attacked, was discovered on the landing-place, in array consisting principally of a short dressing gown, flannel waistcoat and a fowling-piece.

Breakfast that morning was a desultory meal. People finished and talked about the wreck and began again. It seemed quite impossible to obtain anything like an accurate account of what had taken place. At last the captain appeared, and though almost overwhelmed by the multiplicity of questions, nevertheless, between the intervals of broiled ham and coffee, he managed to elucidate matters a little.

Then came the question, "Who is it who swam to the vessel?" Tyrawley had only been at Ravelstoke a few days, and was a stranger in the neighborhood. None of the servants had reached the coast till it was all over, so there had been no one to recognize him.

"I scarcely saw him," said the captain, "but he was a dark, tallish man, with a great deal of beard."

"Was he a gentleman?" asked Miss Constance Baynton, who had been taking a deep interest in the whole affair.

"Well, d'ye see, Miss, I can't exactly say, for he hadn't much on; but if he isn't, he'd make a good one—that I'll go bail for. He's the coolest hand I ever saw. Stay! now I think of it, I shouldn't wonder if he was a naval man, for he pulled his forelock, half-laughing like, and said, 'Come on board, sir,' to me, when we pulled him up."

"Perhaps it was Rutherford," said Mr. Ravelstoke, naming the lieutenant in the navy; "he is tall and dark."

"And he has been letting his moustache grow since he came on shore," observed a young lady.

"Where is he?"

But Mr. Rutherford was gone down to the cliff to inspect the scene of the disaster.

"Begging your pardon, sir," said the butler, "it could not have been any gentleman stopping in the house, for the door was fastened till the people came down to tell you of the wreck."

At this moment, half-past ten a. m., Mr. Tyrawley walked into the breakfast room. He was got up, if possible, more elaborately than usual.

"Now here's a gentleman, captain, Mr. Tyrawley, who has been all over the world and met with some strange adventures. I'll be bound he never saw anything to equal the affair of last night."

"You'd a nearish thing of it, captain?" inquired Tyrawley, speaking very slowly. His manner and appearance quite disarmed any suspicion the captain might have had of his identity.

"Five minutes more, sir, and Davy Jones's locker would have held us all. Begging your pardon, miss," apologizing to Constance.

The captain had already repeated the story a reasonable number of times, and was anxious to finish his breakfast. So Miss Constance gave it all for the benefit of Mr. Tyrawley, dressed in her own glowing periods.

Tyrawley made no observation upon her recital, but took a third egg.

"Well, Mr. Tyrawley," said she at last, "what do you think of the man who swam out to the wreck?"

"Why, I think, Miss Baynton—I think," said he, hesitating, "that he must have got very wet; and I sincerely hope he won't catch cold."

"There was a general laugh at this, in which the captain joined; but it is to be feared that Miss Constance stamped her pretty little foot under the table.

Tyrawley turned and began to talk to Miss Mellish, who was sitting on his right.

As he was speaking the door on his left opened, and Lady Grace Ravelstoke entered with the lady passenger. The lady heard him speak, and there arose some voices which a woman never forgets, and the dangerous journey over the rope had not passed in silence.

She laid her hand upon his arm and said, "Oh, sir, how can I thank you?"

Tyrawley rose, as in duty bound, saying, "Do not speak of it. I did not know when I came off that I was to have the pleasure of assisting you."

But the astonishment of the captain was beautiful to behold.

"Why, you don't mean to say—well, I never—dash my wig—well, I'm—Here, shake hands, sir, will you?" And he stretched across the table a brawny hand not much smaller than a shoulder of mutton.

The grip with which Tyrawley met his seemed to do a great deal more

to convince him of his identity than the lady's recognition of their preserver.

The day was as wet as the preceding. Half an hour after breakfast, Mr. Tyrawley lounged into the back drawing room. There sat Miss Constance Baynton, and, by the singular coincidence which favors lovers or historians, she sat alone.

Now Constance had made up her mind that she was bound to apologize to Mr. Tyrawley for her rude speeches of yesterday; she had also decided that she would compliment him on his gallant conduct.

She had, in fact, arranged a neat, quiet, cold, formal, appropriate form of words in which she would give her views expression. And how do you think she delivered them? She got up, said "Oh, Mr. Tyrawley," and burst into tears.

If a proud woman's pride is a shield to thee, O man, as well as to her, against the arrows of love, remember that if ever she throws it away, after she has compelled you to acknowledge its value, you are both left utterly defenceless.

Frederick Tyrawley capitulated at once. They are to be married this month. And if Mr. Tyrawley does not, at some future time, achieve a reputation which no mystery can cloud, it will not be Mrs. Tyrawley's fault.—From the Catholic Citizen.

CHILDHOOD INDIGESTION

Often Leads to Serious Trouble Unless Prompt Steps are Taken to Check it—How They can Best be Done.

Indigestion is a trouble that is very common in infancy and early childhood, and unless prompt measures are taken to control it the result is often very serious. It prevents the proper growth of the child and weakens the constitution, so that he is unable to resist other diseases that are more dangerous. Fortunately, however, the trouble is one that is easily controlled. Proper food—not too much, but absolutely pure—plenty of fresh air, and Baby's Own Tablets, freely administered according to the directions, will soon put the sufferer right, and make both mother and child happy.

Mrs. W. E. Bassam, of Kingston, Ont., is one of the many mothers who has proved the truth of this statement. She says: "When my little girl was about three months old, she had indigestion very badly. She was vomiting and had diarrhoea almost constantly. She was very thin, weighed only four pounds and although she had a ravenous appetite her food did her no good whatever. I had tried several medicines but they did not help her. Then I heard of Baby's Own Tablets, and procured a box. After giving her the tablets for a few days, the vomiting and diarrhoea ceased, she began to improve at once, and grew plump and fat. I always give her the Tablets now when she is ailing and the result is always good. Baby's Own Tablets are the best medicine I have ever used for a child."

These tablets will promptly cure all the minor ailments of little ones, such as sour stomach, indigestion, colic, constipation, allay the irritation accompanying the cutting of teeth, etc. They are good for children of all ages, and crushed to a powder or dissolved in water can be given with absolute safety to the youngest infant. If you cannot obtain Baby's Own Tablets at your druggists, they will be sent post paid at 25 cents a box by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

A GUARANTEE.—"I hereby certify that I have made a careful chemical analysis of Baby's Own Tablets, which I personally purchased in a drug store in Montreal. My analysis has proved that the Tablets contain absolutely no opiate or narcotic; that they can be given with perfect safety to the youngest infant; that they are a safe and efficient medicine for the troubles they are indicated to relieve and cure."

(Signed) MILTON L. HERSEY, M.A.Sc., Provincial Analyst for Quebec, Montreal, Dec. 23, 1901.

CHICAGO FIREMEN WANT MORE PAY.

The Chicago firemen are out for an increase of salary. According to their statement, they receive much smaller pay than the firemen of all the other large cities of the country, and think they deserve an increase. They say the city is better able, from a financial point of view, to stand the extra expense than has been the case for several years.

The policemen are also after an increase of pay, and the firemen are of the opinion that they are as deserving of more money as the police.

The following figures, prepared by several members of the fire department, present their side of the case. When a new member is added to the department he receives \$66 per month, and it is four years before he reaches the first grade and receives the pay of a first-class fireman, \$93.50 per month. Under the present rules, it takes four years for the men to pass through the several grades before they reach the final one, and they think a man should receive first grade pay in a shorter length of time. A first grade fireman in either New York or Boston receives \$1,400 per year, to \$1,134 for the same class in this city.

Then, again, the firemen say that the police do not have to be purchasing equipment, or, in fact, anything outside of their uniforms, while they are obliged to pay out of their own pockets for not only uniforms, but rubber coats and boots, fire hats, etc., which this city does not furnish. They also object to the statement made by some members of the police force that, they, the firemen, receive 12 per cent more per year than do the police. While the actual salary paid is 12 per cent greater, yet the net amount is much less. They simply wish to be put on a par with their co-workers in the other large cities.

The firemen have another grievance, which is that they have to work longer hours than do the police. A member of the latter force works in shifts of eight hours each, and spends the night at home with his family, while a fireman is on duty twenty-four hours out of every twenty-four, except when on a regular leave of absence, which for him is one night in every twelve at home except his meal hours—one hour three times a day.

It is also claimed by the firemen that if on a meal hour or on leave of absence, if a large fire occurs, they have to report for duty, thus losing that time.—Inter-Ocean.

Advertisement for EUREKA HARNESS OIL, featuring an image of a horse and rider.

Advertisement for CHURCH BELLS, Chimes and Peals, featuring an image of a bell.

Advertisement for MENEELY BELL COMPANY, Troy, N.Y., featuring an image of a bell.

Advertisement for BUCKEY BELL FOUNDRY, featuring an image of a bell.

Advertisement for St. Croix Soap Mfg. Co., featuring an image of a soap box and the text "SAVES THE HANDS".

Advertisement for ROOFERS ASPHALTERS, Luxfer Prisms and Expanded Metal Work, Hot Blast Heating, etc., featuring the name GEO. W. REID & CO.

Advertisement for FRANK J. CURRAN, B.A., B.O.L., ADVOCATE, Savings Bank Chambers, 180 St. James Street, Montreal.

Advertisement for C. A. McDONNELL, Accountant and Liquidator, 150 ST. JAMES STREET, Montreal.

Advertisement for CHICAGO FIREMEN WANT MORE PAY, detailing their grievances and demands.

Advertisement for CHURCH BELLS, Chimes and Peals, featuring an image of a bell.

Advertisement for MENEELY BELL COMPANY, Troy, N.Y., featuring an image of a bell.

Advertisement for BUCKEY BELL FOUNDRY, featuring an image of a bell.

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Advertisement for BUCKEY BELL FOUNDRY, featuring an image of a bell.

Advertisement for CHURCH BELLS, Chimes and Peals, featuring an image of a bell.

Large advertisement for "Our Boys And" featuring an image of a boy and text about "OLD SPORT" and "NEWFOUNDLAND DOG".

Our Boys And Girls.

"OLD SPORT" is a dog, and his home is with the family of Mr. William G. Morrissey in Bensonhurst, Borough of Brooklyn, New York city.

Last winter Marie Morrissey, a child about ten years old, was playing on the ice in the bay, when the ice broke and she fell into the water. "Old Sport" was near, and instantly diving into the water between the pieces of broken ice, he brought her to shore before the child had received any injury beyond the fright and the wetting.

One day in December last, Willie Morrissey, aged eight years, was playing with "Old Sport" on the pier at the foot of twenty-first street in Bensonhurst. The two ran and frolic in a playful way, until "Old Sport" put his paws on the little fellow's shoulders, and Willie, losing his balance, fell back into the freezing water.

The boy had on heavy winter clothing, and his warm rubber jacket was buttoned close, so that, although he could swim, he was so hampered he could not even keep afloat. His loud shriek as he sank seemed to attract no attention from the men who were working a little distance away.

"Old Sport" did not even wait to bark, but sprang in at once, dove under the thin ice, and catching the collar of the lad brought him coat and shore.

Willie had not become unconscious, so as soon as he was safe on land he started for home. When he was about half way there his clothes were frozen, and he could scarcely move. The child began to grow weak, and at last, as he lay on the walk, again "Old Sport" came to the rescue; he was not going to permit his playmate to give up now. Seizing the boy by the reefer, he began dragging him toward the house.

In the meantime, Mrs. Morrissey had become somewhat alarmed at the absence of the boy and stepped out of the door to look for him. What was her surprise to see the Newfoundland dog tugging away at the now unconscious boy. She soon perceived the faithful dog of his burden, and carried the child into the house. His clothing had to be cut off, but with the aid of the doctor who had been summoned, Willie was soon well enough to put his arms around "Old Sport" and say to him, "You're the bestest dog in the whole world."

"Old Sport" blinked and wagged his tail and looked around at the smiling family as much as to say: "I'm glad you appreciate me."

ST. AGNES, MARTYR. — Of all the saints in the Calendar, there are very few lovelier and better known among Catholics, than St. Agnes. From the earliest times of Christianity up to the present day, she is held up as a model of purity and fortitude, seldom witnessed in a child so young as she was.

Agnes was a charming, beautiful girl, just budding into womanhood. Her charms fascinated the son of the Roman Prefect, and he asked her hand in marriage. In this he, however, made a mistake, for Agnes was a Christian and had consecrated her heart and soul to a far nobler life.

you, then, continues His Lordship, to endeavor to realize the deep responsibility which rests upon parents with regard to the bringing up of their children. It should not be necessary to insist upon the obligation Catholic parents are under of sending their children to Catholic schools, where alone they can learn the necessary truths of their Faith and receive that thorough grounding in their religion which will protect them against the "pestilence of error and corruption" amidst which so much of their lives must afterwards be spent. It is just on this point that Catholics have now, as heretofore, been sadly wanting. In the past, to succeed worldly-wise, such schools the positive instruction in the Catholic religion which every child needs, that there are dangers to a child's Faith, at an impressionable time of life, from the ridicule of companions, or the covert sneers of masters, or to its morals from the low standard that too frequently prevails; that encouragement is given in a child's mind to a sinful tolerance of heresy, or a spirit of religious indifference; and finally, that parents who thus disobey the Church are guilty too often of scandal, by inducing others by their example to follow in their footsteps. But, when parents have fulfilled their obligation by sending their children to Catholic schools, it must not be supposed that their duty ends there. The duty of forming the hearts of their children rests principally with the parents, who, besides being in constant contact with them, have the authority and also the help, both natural and spiritual, to enable them to discharge this obligation.

WITH THE SCIENTISTS.

TYPHOID FEVER.—The whole medical world, which has waited for three years to hear the results of the experimentation of Dr. Andre Chantemesse, of the faculty of the Academy of Medicine of Paris, with his new serum cure for typhoid fever, is highly interested in the report which he has officially given out, says the New York "Journal."

In 1898 he read a paper at the Medical Congress in Madrid in which he described his remedial serum, its methods of preparation and its principal properties, and how its anti-infectious and anti-toxic attributes affected the animals experimented upon.

After three years of work in the various hospitals in France, with funds provided by the Municipal Council of Paris, the distinguished savant adduces facts and figures to prove that the method has become most efficacious and that its treatment is of great importance.

At the Bastion Hospital, out of twenty-nine cases treated by his system, all twenty-nine cases were successful.

At Tenon a mortality of fourteen out of forty-four was reduced to four. In another group of sixty cases privately treated the remedy proved a complete success.

Another group of one hundred hospital cases was inoculated, and in every case where the treatment was resorted to early in the disease not a case was lost.

The resulting mortality in the group using Dr. Chantemesse's treatment is shown to be only 6 per cent., as against 38 per cent., shown in official typhoid statistics.

Typoid has made fearful ravages in France. The statistics collected by M. Roux, Minister of the Interior, show that out of 12,848,235 inhabitants there have been 55,223 deaths by this scourge. It has made alarming inroads on the French army and navy. It made disastrous havoc in the English forces in the Boer war and it became distressing in the American camps in the short war against Spain.

interesting to all human persons, says an exchange. Dr. Braithwaite argues in "The Lancet" that an undue consumption of salt is a leading factor. He has ascertained that in all districts where the malarial is prevalent beyond the average the inhabitants are great eaters of meat, especially ham and bacon, whilst Jews rarely suffer. But for numerous generations, until quite modern times indeed, the peoples of Northern Europe lived upon salt meat exclusively during six months of the year at least, unless, perchance, they could catch game or fish. And the quantities they consumed astonished foreigners, as is shown by many familiar allusions. Moreover, common folks had no vegetables except wild species, until the fifteenth century. But was cancer a notable disease among them? There are medical antiquaries who could answer the question, perhaps, and decidedly it is pertinent. Dr. Braithwaite points out that savages are exempt, and they get no salt. This is certainly an error. Some very low races might be found, perhaps, which have not discovered any means of making salt. But the curious processes used by a great majority, and the quantities manufactured, prove their craving for it.

EPILEPSY CUREABLE.

A DISEASE THAT HAS LONG BAYLED MEDICAL SKILL.

Mr. M. A. Gauthier, of Buckingham, Gives His Experience for the Benefit of Other Sufferers From This Terrible Malady.

From the Post, Buckingham, Que.

We venture to say that in our town of 3,000 inhabitants few business men are better known than Mr. M. A. Gauthier, the young and hustling butcher of Main street. He wasn't, however, as energetic or as hustling a couple of years ago as he is to-day, and for a good reason — he wasn't well. Having gone into business ere reaching his majority his desire to succeed to such a purpose, he had paid to keeping the body in the state of health necessary to stand a strain, and in consequence of the extra demands upon the system it became run down to such an extent that epilepsy or falling sickness resulted, and these lapses into unconsciousness becoming alarmingly frequent he consulted physicians and took some remedies, but without beneficial results.

Finally seeing Dr. Williams' Pink Pills advertised as a cure for falling sickness he decided to give them a trial. As to the result the "Post" cannot do better than give Mr. Gauthier's story in his own words: "Yes," said Mr. Gauthier, "for nearly four years I suffered from epilepsy or falling fits, which took me without warning and usually in most inconvenient places. I am just twenty-four years of age, and I think I started business too young and the fear of falling spurred me to greater efforts perhaps than was good for my constitution, and the consequence was that I became subject to these attacks which came without any warning whatsoever, leaving me terribly sick and weak after they had passed. I got to dread their recurrence very much. I consulted doctors and took their remedies to no purpose, the fits still troubled me. I saw Dr. Williams' Pink Pills advertised and determined to try them. I did so, and the medicine helped me so much that I got more and kept on taking them, until to-day I am as well, yes better, than I ever was, and am not troubled at all by epilepsy or the fear of the fits seizing me again. Thinking there may be others similarly afflicted, I give my story to the "Post." It may perhaps lead them to give this great medicine a trial."

Dr. Williams' Pink Pills are a positive cure for all diseases arising from impoverished blood, or a weak or shattered condition of the nervous system. Every dose makes new, rich, red blood and gives tone to the nerves, thus curing such diseases as epilepsy, St. Vitus' dance, paralysis, rheumatism, sciatica, heart troubles, anaemia, etc. These pills are also a cure for the ailments that make the lives of so many women a constant misery. They are sold in boxes, the wrapper around which bears the full name—Dr. Williams' Pink Pills for Pale People. Can be procured from druggists or will be sent by mail, post paid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

ALASKA SEAL JACKETS.

These we make so good that no furrier in America can make better. Genuine Alaska Seal, dyed by Rice, of London, England, goes in every garment, and each is lined with the highest grade silk or satin manufactured. Any lady anticipating the purchase of a Seal Skin Coat will find upon investigation that she can do better here than anywhere else in America. Ches. Desjardins & Co., the largest retail furriers in the world. Come and see our Grand Display of Novelties for 1901 and 1902, at our stores, 1533 to 1541, St. Catherine street, Montreal.

St. Gertrude once heard these words in a vision: "My child, there are many more saved than thou thinkest for. I condemn no one who does not wilfully resist My grace."

Poverty is full of potent virtues. It is a sort of discipline, the ascetic rule of God's Providence. They that are poor are already and unconsciously under a discipline of humility and self-denial.

Society Directory.

A.O.H., DIVISION NO. 3, meets on the first and third Wednesday of each month, at 1863 Notre Dame street, near McGill. Officers: A. L. Gorman, D. G. G. M.P., President; M. McCarthy, Vice-President; Fred. J. Devlin, Rec-Secretary; 1528F Ontario street. L. Brophy, Treasurer; John Hughes, Financial Secretary; 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

ST. ANN'S T. A. & B. SOCIETY, established 1863.—Rev. Director, Rev. Father Flynn, President, D. G. G. M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 3.30 p.m.

A.O.H. LADIES' AUXILIARY, Division No. 5, Organized Oct. 10th, 1901. Meeting are held on 1st Sunday of every month, at 4 p.m.; and 3rd Thursday, at 8 p.m. Miss Annie Donovan, president; Mrs. Sarah Allen, vice-president; Miss Nora Kavanagh, recording-secretary, 155 Inspector street; Miss Emma Doyle, financial secretary; Miss Charlotte Sparks, treasurer; Rev. Father McGrath, chaplain.

ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director Rev. J. Quinlivan, P.P. President; Wm. E. Doran, 1st Vice, T. J. O'Neill; 2nd Vice, F. Casey; Treasurer, John O'Leary; Corresponding Secretary, F. J. Curran; B.C.L.; Recording-Secretary, T. F. Tansey.

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, D. J. O'Neill; Secretary, J. Murray Delegates to St. Patrick's League J. Whitty, D. J. O'Neill and M. Casey.

ST. ANTHONY'S COURT, C. O. F., meets on the second and fourth Friday of every month in their hall, corner Seigneurs and Notre Dame streets. A. T. O'Connell, C. R., T. W. Kane, secretary.

ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St. immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. Father McGrath, Rev. President; James J. Costigan, 1st Vice-President; Jno P. Gunning, Secretary, 716 St. Antoine street, St. Henri.

C.M.B.A. OF CANADA, BRANCH 26.—Organized, 13th November, 1883.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Curran, B.C.L.; President, Fred. J. Curran, B.C.L.; Recording-Secretary, J. J. Costigan; Financial Secretary, Robt. Warren; Treasurer, J. H. Foley, jr.; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

ST. ANN'S KINDNESS TO A NUN.

Hoping to fill our readers' hearts with unlimited confidence in the power and goodness of Saint Ann, we gladly publish the following simple lines of Sister Adegonda's cure, says the Annals of St. Ann's:

"For thirteen years I had been suffering from severe pain in the foot, caused by a diseased bone." "During all that time I had been obliged to move about on crutches, and when the pain became severe the surgeon operated on the foot, each time removing decayed bone. Seeing the trouble increasing, they pronounced the case incurable and advised amputation as the only relief."

"Not wishing to submit to the operation, I resolved to have recourse to Good Saint Ann, feeling that my cure would be wrought through her intercession." "I made the pilgrimage" (the last week of October, 1901). "To her shrine at Beauraup, had a novena of Masses offered in her honor, and, on the sixth day, had the gratification of placing at the shrine the crutches which I had been obliged to use during so many years of pain. Since then I walk firmly and with ease, and my foot daily grows stronger." "Praise be to God who, through the intercession of dear Saint Ann, has granted my miraculous cure."—Sister Adegonda, Saint Mary's Convent, Pittsburg, Pa., Dec. 2, 1901.

It is the great misfortune of the Christians of this time not to value the Faith which is in them. Yes, in this century one thinks too little of his baptism, and considers the gifts of grace beneath the gifts of nature.

Let us beware how we give much care or thought to anything but the perfecting of our hidden life. What else is worth living for? What else shall endure at Christ's coming? Let us live, ever waiting for that hour.

PUBLIC NOTICE.

Notice is hereby given that the City of Saint-Henri will apply to the Quebec Legislature, during the coming session, to obtain:

1st. Amendment of the Quebec Act, 61 Victoria, Chapter 55, Section 660, to the effect of authorizing the said city to issue bonds bearing varying rates of interest.

2nd. Amendment of the Quebec Act, 60 Victoria, Chapter 62, Section 650, for the purpose of erasing from the said Act the following words: "which privileges are hereby ratified and confirmed,"—to declare said ratification and confirmation to be null and to have always been without any effect.

3rd. Authorization to enter into an agreement with the Montreal Abattoirs Company, by the terms of which the said Company will renounce, for itself and its successors or representatives, the obtaining of its public abattoir, on certain conditions, in the City of Saint-Henri.

4th. Amendment of the Act 60 Victoria, Chapter 62, Section 450, to the effect of comprising in the enumeration contained in that Section, farmers and gardeners who sell, retail, exhibit, peddle or offer the products of their farms and gardens for sale.

5th. Amendment of the Act 60 Victoria, Chapter 62, Section 491, for the purpose of adding thereto a proviso that each day of violation of said regulation will be considered to constitute a distinct and separate offense, each such offense to be punishable in the manner provided in said section.

6th. Amendment of the Act 60 Victoria, Chapter 62, Section 547, for the purpose of replacing the words "thirty days" by the following, "two months."

7th. Amendment of the Act 62 Victoria, Chapter 61, Section 2, for the purpose (a) of erasing therefrom the proviso, (b) to grant the City Council the power to name a person to examine the engineers or stokers of the steam boilers in use in the City, and to accord certificates of capability to them, on such conditions as the Council may deem proper, and calculated to oblige such engineer or stoker, before acting in such capacity, to undergo such examination and obtain such certificate.

8th. That any constable may be allowed to apprehend and arrest, without warrant, inside the limits of the City of Saint-Henri, all persons wandering about, loafing, drunk, lying out, disturbing the public peace, or whom he has reason to believe intent on evil, in no matter what field, road, highway, street, lane, yard or other place; or loitering therein without being able to give a satisfactory explanation of himself, and to hand him over to any police officer in charge of any of the police stations of the City of Saint-Henri, to be taken before the Recorder's Court.

9th. That any constable or officer may be permitted to apprehend and arrest on sight, day or night, any person violating the regulations or by-laws of the City of Saint-Henri, when such violation is punishable by fine or imprisonment, to be taken before the Recorder's Court.

10th. That the Recorder's Court be allowed to proceed in the absence of the accused and to confiscate his deposit, when he does not appear on the day following his arrest, or on any other day fixed by the officer in charge of the station in which he is detained, or by the Court.

11th. That any person detected committing any offense, that comes under the jurisdiction of the Recorder's Court, on the street, in a field, in a yard, or other place, may be at once taken and arrested without warrant, to be brought before said Court.

12th. That any person creating noise in a yard, by shouting, singing, blaspheming or insulting others, and thus disturbing the peace of the neighbors, be considered a vagabond and idler, and may be condemned by the Recorder's Court to a fine of not more than fifty dollars, and to imprisonment for not more than six months.

13th. Amendment of the Act 60 Victoria, Chapter 62, Section 554, to the effect that the Recorder's salary be unchangeable.

14th. The repealing of the Act 60 Victoria, Chapter 62, Section 576, and the replacing of the said section by a similar one, but conformable to the Code of Procedure in force.

15th. That the articles of the Code of Civil Procedure from 590 to 598 inclusively, be applicable, mutatis mutandis, according to the case, to the Recorder and to the Recorder's Court.

16th. The amount or value mentioned in sub-section 2 of Article 59 of the Code of Civil Procedure, be fifty dollars, instead of twenty-five.

17th. Amendment of the Act 60 Victoria, Chapter 60, Sections 5 and 6, and the Act 60 Victoria, Chapter 62, Sections 158 and 159, for the purpose of making the election of the Mayor and of all the Aldermen, bi-annual and general, after 1903 inclusively.

Saint-Henri, 23rd December, 1901. PRIMEAU & CORDERRE, Attorneys for the City of Saint-Henri.

SYMINGTON'S GOFFEE ESSENCE. Makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all grocers. GUARANTEED PURE. 10

LAWRENCE RILEY, PLASTERER. Successor to John Riley. Established in 1866. Plain and Ornamental Plastering. Kinds of all kinds promptly attended to. Estimates furnished. Postal orders accepted. 18 Parke Street, Point St. Charles.

PUBLIC NOTICE.

The undersigned, Leonidas Villeneuve, lumber merchant, of the town of St. Louis, in the district of Montreal; Pierre Terrault, notary, of the city of Montreal; and Hilaire Corbell, grocer, of the said town of St. Louis, in their capacity of testamentary executors and administrators, appointed by the late Honorable Joseph Octave Villeneuve, in his lifetime Senator of Canada, for the execution of his testament done at Montreal, before me, Joseph P. Landry, notary, on the 16th October, 1900, give notice that they will apply to the Legislature of the Province of Quebec, at its next session, for the passing of a law for the following purposes:

1. To define the powers of the testamentary executors and administrators appointed under the said testament, especially to declare that they will have the powers given to fiduciaries by the civil code of this province.

2. The replacing of the testamentary executors and administrators, and their remuneration.

3. To prolong the term during which the succession may continue between the said Joseph Octave Villeneuve and Leonidas Villeneuve; such term shall not exceed five years from the testator's death.

4. To give to the testamentary executors and administrators the necessary powers to dispose of the assets, movable and immovable, of the partnership so as to protect as far as can be done the interest of the partners; and

5. Also of the share of the testator in the immovables which he possessed in joint-tenancy with said Leonidas Villeneuve and Edouard Roy.

6. To authorize the testamentary executors and administrators to dispose of certain immovables of the succession in urgent cases.

7. To authorize the testamentary executors and administrators to grant aid to the children and grandchildren of the testator.

Montreal, 5 December, 1901. L. VILLENEUVE, P. TERRAULT, H. CORBELL.

Business Cards.

T. J. O'NEILL, Real Estate Agent, 180 ST. JAMES STREET.

Rents collected. Renting and repairing attended to and included in commission. Monthly returns of all collections. Special attention given the property of non-residents.

M. SHARKEY, Real Estate and Fire Insurance Agent, 1340 and 1723 NOTRE DAME ST., Montreal.

Evaluations made of Real Estate. Personal supervision given to all business. Telephone Main 771.

ESTABLISHED 1864. G. O'BRIEN, House, Sign and Decorative Painter, PLAIN AND DECORATIVE PAPER-HANGER.

Whitewashing and Tinting. Orders promptly attended to. Terms moderate. Residence 645, Office 57, Dorchester street, east of Bleury street, Montreal. Bell Telephone, Main, 1165.

CARROLL RBOS., Registered Practical Sanitarians, Plumbers, Steam Fitters, Metal and Slate Roofers, 795 CRAIG STREET, near St. Antoine Street. Drainage and Ventilation a specialty. CHARGES MODERATE. Telephone 1566

CONROY BROS., 228 Centre Street, Practical Plumbers, Gas and Steam Fitters, ELECTRIC and MECHANICAL BELLS, etc. Tel. Main 3552. Night and Day Service.

TEL. MAIN 3000. T. F. TRILLEY, Real Estate.

Money to Lend on City Property and Improved Farms. VALUATIONS. Room 33, Imperial Building, 107 ST. JAMES STREET. TELEPHONE 3833.

THOMAS O'CONNELL, Dealer in General Household Hardware, Paints and Oils, 137 McCORD Street, cor Ottawa

FRANCIS PLUMBER, GAS, STEAM and HOT WATER FITTER. BUTLAND LINDING, FITS ANY SYSTEM OF PIPING. Orders promptly attended to. — Modern charges. — A trial solicited.

DANIEL FURLONG, Wholesale and Retail Dealer in CHOICE BEEF, VEAL, MUTTON and PORK, 55 Prince Arthur Street. Special rates for Charitable Institutions. TELEPHONE, EAST 47.

Advertisement for soap, featuring an illustration of a woman washing her hands and text describing the benefits of the soap.

Advertisement for 'The Hands' soap, highlighting its effectiveness for various skin conditions.

Advertisement for 'HARD SOAP', emphasizing its durability and cleaning power.

Advertisement for 'J. CURRAN, B.O.L., VOCATE', providing contact information for legal services.

Advertisement for 'McDONNELL, and Liquidator', offering services for estate liquidation.

Advertisement for 'FIREMEN WANT MORE PAY', discussing the financial needs of firefighters.

Advertisement for 'TRAINING OF CHILDREN', focusing on the importance of early education.

Advertisement for 'ALASKA SEAL JACKETS', promoting high-quality winter clothing.

Advertisement for 'SYMINGTON'S GOFFEE ESSENCE', a product for making coffee.

Advertisement for 'LAWRENCE RILEY, PLASTERER', a professional service for home repairs.

Advertisement for 'DANIEL FURLONG', a dealer in various meats.

## Australian Aboriginals Who Track Criminals.

When a man commits a crime in Australia he knows that his chances for escape are hopeless if a "tracker" is put upon his trail within twenty-four hours thereafter. A tracker is a native black man, one of a tribe endowed with a marvelous instinct which enables them to run down to his hiding place any criminal fleeing from justice. These men are literally known as bloodhounds, and their strange power is possessed by no other race of people in the world.

It has been my good fortune to follow a man hunt with these trackers on several occasions, not as an official, but as a participant in an adventure. I say it has been "my good fortune" because the experience of trailing with human bloodhounds is about as interesting, unusual and exciting a one as can be imagined.

Once given the scent, a tracker will pursue and discover his game with never failing success, unless the criminal has had sufficient start to enable him to put to sea, in which case the black man can only follow him to the water's edge.

The peculiar power of the black detectives was first discovered by the white surveyors in the antipodes through their extraordinary success in locating lost persons in the bush. An unerring instinct, coupled with an inflexible judgment, made it possible for them to take up a trail and follow it until the lost man was found, dead or alive, even though the journey led through forests where the black pursuer never had been. Their usefulness as trackers of criminals was thus suggested, and they have since proved themselves invaluable to the police. So implicit is the confidence felt in them that when a black starts out on a man hunt the officer who accompanies him merely follows in his wake, leading his own horse, and does not question him or in any way interfere with him, no matter in what direction the trail may go, or how apparently reasonable or futile his method. The officer knows that the simple-minded aborigine possesses a cunning and sense of divination superior to his own trained intelligence, and so keeps a respectful silence.

The most expert trackers are found in the State of Queensland, near the borders of New South Wales. They are animated by no feeling of vengeance toward their quarry, and will travel faithfully for any number of miles, intent upon their task and unmindful of an obstacle or danger, seeming to take delight in the accomplishment of their object and asking a reward ridiculously out of proportion to their labor—a few shillings, some tobacco or gawgaws sufficing them. Of the value of money they have no conception. Rum is their weakness. I have known of a tracker employed to locate certain valuable trees for a timber man, traveling forty miles through a forest so dense that he had to cut his way with a tomahawk (a necessary weapon down there for explorers), and being content with a reward of a bottle of rum, while the timber man realized \$450 from the sale of the tree. They are submissive, courageous and alert. Their knowledge of English is very imperfect, a few broken words, signs and gestures conveying their meaning.

My first man hunt was with Charlie, a splendid specimen of aboriginal symmetry, and muscular development. I had business that took me to the Queensland border, en route through the Nightcap Mountains, and was looking forward with little pleasure to the loneliness of the trip when I was overtaken by an officer and Charlie, like myself on horseback, the officer having some vest jewelry and a warrant for the apprehension of a cattle stealer. Now, cattle stealing in Australia is a serious offense, the cattle laws there being most strict. The officer had two days' start of his pursuers, and was known to be a well seasoned bushman, who would resort to considerable cunning to elude capture, being thoroughly familiar with the methods of the trackers. This made the chase the more exciting.

Charlie had struck the trail some fifteen miles back. I was glad enough to be given permission to accompany them. I know all the trails myself, having been over the ground pretty thoroughly from point to point, but it is dull riding alone in that country, with no sound to break the depressing silence but the whistle of the "coachman," a bird whose note is so like the sound of the cracking of a whip that one could declare a team was about to appear in the road; or the boldbird in the topmost tree branches, or the "laughing jackass," a strange bird that mocks one from overhead with a startlingly natural sound of derision that echoes far into the wood. Then, too, the trails are deceptive, many times leading to a deserted wood camp, beneath foliage so dense that it is impossible to catch even a glimpse of the sky.

There was comparatively little difficulty for Charlie in keeping to the track of the fugitive the next eighteen miles, although for at least half that distance neither the officer nor myself could discern anything that looked like an imprint. We conversed but little, and then in low tones, that we might not divert Charlie's attention or disturb his meditations.

Not once did the black raise his eyes from the ground. Several times

he dismounted and examined the earth closely, pausing for some minutes before going forward, as though to get his bearings from other senses than that of sight.

Darkness closes in very quickly in the mountain regions, and by night-fall we were glad to reach an "accommodation house," or selector's (rancher's) home, where travellers are usually allowed to put up for the night. Here the officer tried to get some information of his man, but no one had seen him. At daylight we started out and followed the main road for a few hours, then Charlie turned into a bridge patch. From this on we had a rough trip through a heavily wooded country. I saw that I was likely to be taken far out of my way if I remained with my companion, but by this time I was so interested that I was willing to sacrifice a good deal rather than miss being "in at the finish"—for that Charlie would eventually capture his prey we did not in the least doubt.

Late in the afternoon we came to another accommodation house, where we had a meal and bed, and after breakfast took up the scent again. This day's travel was harder than the previous one, the black man hurrying us through a portion of the country where it was difficult to believe any human being had tried to travel, so slow would be his progress. At no time could we ride, and with great difficulty got our horses to a clearing, where we made camp and rested. Tearing three huge strips of bark from the trees, Charlie wrapped a blanket around him and lay on the concave surface of one for a bed and we did likewise. At daylight we took up the march, and by noon reached a bushman's cabin. Here we had a meal, and tethered our horses, proceeding, by Charlie's advice, on foot.

That night we again camped in the forest, making a slim breakfast on the provisions brought with us. The fourth day found us hacking our way through underbrush peculiar to Australia, called "lawyers and baristers," because its thorns and brambles catch one at every turn. Once Charlie hesitated, turned back and struck off in another direction down an embankment, we plugging after him.

What a wild chase that was! Two white men blindly following the apparently crazy course of a black fellow into places so remote that it would be impossible to find our way out of them alone. Such is the confidence in that country in the ability of a tracker.

Charlie now crawled the greater part of the way on his hands and knees, minutely examining twigs and branches for signs of a freshly broken passage way for the fugitive. Every action betrayed his intention upon his task. He was about ten feet ahead of us, when we heard him give a subdued exclamation of delight.

"I catch white fellow quick!" he said, when we came up, and triumphantly pointed to a scrap of cloth hanging to a broken twig.

After some four hours' more of scrambling through the underbrush we reached a river, Charlie crouching attentively along the ground under a bottle of rum, while the timber man realized \$450 from the sale of the tree. They are submissive, courageous and alert. Their knowledge of English is very imperfect, a few broken words, signs and gestures conveying their meaning.

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There was comparatively little difficulty for Charlie in keeping to the track of the fugitive the next eighteen miles, although for at least half that distance neither the officer nor myself could discern anything that looked like an imprint. We conversed but little, and then in low tones, that we might not divert Charlie's attention or disturb his meditations.

Not once did the black raise his eyes from the ground. Several times he dismounted and examined the earth closely, pausing for some minutes before going forward, as though to get his bearings from other senses than that of sight.

Darkness closes in very quickly in the mountain regions, and by night-fall we were glad to reach an "accommodation house," or selector's (rancher's) home, where travellers are usually allowed to put up for the night. Here the officer tried to get some information of his man, but no one had seen him. At daylight we started out and followed the main road for a few hours, then Charlie turned into a bridge patch. From this on we had a rough trip through a heavily wooded country. I saw that I was likely to be taken far out of my way if I remained with my companion, but by this time I was so interested that I was willing to sacrifice a good deal rather than miss being "in at the finish"—for that Charlie would eventually capture his prey we did not in the least doubt.

Late in the afternoon we came to another accommodation house, where we had a meal and bed, and after breakfast took up the scent again. This day's travel was harder than the previous one, the black man hurrying us through a portion of the country where it was difficult to believe any human being had tried to travel, so slow would be his progress. At no time could we ride, and with great difficulty got our horses to a clearing, where we made camp and rested. Tearing three huge strips of bark from the trees, Charlie wrapped a blanket around him and lay on the concave surface of one for a bed and we did likewise. At daylight we took up the march, and by noon reached a bushman's cabin. Here we had a meal, and tethered our horses, proceeding, by Charlie's advice, on foot.

ground. What else could Charlie be following now? Did he expect to find his man by the sky? Up went the black until thirty feet in the air. Here we noted that the main trunk of the tree had been broken off years before, forming a crotch for the new branches that had sprung up on either side.

Then a most astonishing thing happened. Reaching down into the hollow of the half dead tree trunk, the tracker seized something, at the same time shouting to the officer below: "Boss! boss! I catch white fellow! He play 'possum'!"

Out of the opening appeared a man's head, and a more miserable object I have never seen. He was tattered, dirty, gaunt, half starved. I have said that a tracker always runs down his game. This time he certainly ran it up. Charlie's skill at ring-tailed "possum hunting" helped him out, for very often when a native has killed his game with a boomerang the animal is caught in a tree branch and the hunter has to climb for it in the manner I have described.

Charlie got us safely back to the cabin, and later on I bade him and the officer good-by. The cattle thief, of course, paid the penalty of his crime. I saw that, knowing a tracker would be put upon his trail, he had hoped to give him the impression that he had drowned while swimming the river.—San Francisco Examiner.

## RISKS OF LABOR.

Much has been written of the risks of capital and its timidity in seeking investment, and workmen are often warned not to do this thing or that, as it might cause capital to flee away, leaving the laborer to starve for lack of employment. In talking of the risks of capital, it is well to keep in mind the risks of labor. No occupation is without its special danger, and sometimes behind the most innocent looking employment there lurks a deadly enemy to the worker's health.

The life insurance companies of the world recognize these facts, and they have at great expense collected facts showing the fatality of all occupations. And this labor is not yet completed. The actuaries of America are now, it is said, engaged in an effort of magnificent proportions to collect and tabulate exact statistics on the subject.

Men with no occupations are placed in a class by themselves and an exclusive average thus obtained. It is found that so many men out of every thousand with a regular occupation die every year. The average occupied man is then said to die with this average rapidly. Specific occupations are then grouped, and the average death rate in each of them is computed.

Latest compilations made show that the cutlery manufacturing trade is exceedingly dangerous. In every such factory the air is laden with metal dust caused by the grinding of the steel, and this being carried into the lungs, produces asthma, and eventually consumption. The grinder leads over their work inhale such quantities of the dust that they rarely live above the age of 40, while a needle polisher, who begins to work at his trade at 17 may feel that he is unusually fortunate if he is alive at 37.

All metal trades, in fact, are very hazardous. Phtisis or tubercular affections, and respiratory diseases are the principal penalties of these pursuits. Records show that ille-makers are dying more rapidly year by year. Files are now being manufactured in much greater abundance than formerly, and the mixture of metals from which they are made is more injurious to the human system when inhaled than was formerly the case. File-makers are beginning to suffer from chronic lead poisoning, a disease which in former years they were never troubled with at all. The lowest mortality for metal workers is among blacksmiths.

One of the most terrible diseases is that which attacks wool scabbers and all who handle untanned skins, for not only do they breathe from the skins before they have been preserved, and which is apt to cause consumption or diphtheria, but they are also subject to anthrax.

All the building trades are dangerous. Plumbers, painters and glaziers show a high mortality. With the development of these trades in recent years, too, the mortality does not seem to decrease. These workers suffer severely from lead poisoning, this being the principal cause of their excessive death rate. The painter is paralyzed through mixing paints owing to the quantities of arsenic and white lead they contain. The occupation of the plumber is also subject to an undue mortality from phtisis, cancer and rheumatic fever.

The glass blower, no matter how strong his constitution, cannot long escape the certain death of his trade. Life insurance companies are reluctant to take risks in this occupation. In all glass factories millions of jagged fragments of glass are constantly floating in the air. These, being inhaled, wound the lungs, causing hemorrhage and premature death. Glass workers are apt to grow dumb through a peculiar complaint induced by handling glass, which attacks the jaws and ends in paralysis. In mirror factories, in addition to the danger already mentioned, there is that of mercurial poisoning. This denses the sight, crumbles away the jaws, and ultimately kills long before death is due. The average mortality among those who have worked in glass for more than 20 years is, according to recent actuarial tables, more than 60 per cent.

ceptibility to certain dread diseases. No other class of men suffer so heavily from consumption, and the life underground is apt to produce blindness and ague. Coal miners are the healthiest of all miners. They are unusually free from phtisis, and they suffer inappreciably from alcoholism. In recent years, too, the liability among coal miners to accident has decreased very considerably.

Divers do not live long, and those who dive to great depths are extremely short lived. The diver generally dies from accident. The first warning the deep-sea diver has of the effect that the high pressure he has undergone is about to end his life is copious bleeding of the nose, accompanied by occasional fits of giddiness. From this, in case he escapes alive, two results may occur; either total collapse of the nervous system or a disease known as diver's palsy. Both of these result in the victim becoming a permanent invalid.

The man who works on high places seems to suffer from troubles very similar to those of the diver. The man who works in cellars and basements, on the other hand, is liable at any time to be struck down by a malignant fever. If he recovers from this he is left weak and decrepit for the remainder of his life. The mortality among ordinary laborers exceeds that among the average of men by about 25 per cent.

The worker in match factories suffers from a peculiar complaint known as "phossy jaw." This was at one time the most deadly of all trade maladies, but matchmakers studied the problem and they now use a newly invented kind of phosphorus which reduces the number of fatal cases to a minimum. Nevertheless, a large number of workers in these factories succumb to this trouble every year, and insurance companies are extremely loath to insure the life of any man in a match factory. The symptoms of "phossy jaw" are a crumbling away of the jawbone, this ending ultimately in total paralysis and death.

Dyers, bleachers and all who labor in factories where chemicals are largely used seldom reach their fortieth year. The chlorine, used so extensively by dyers and chemists in general, attacks the lungs and burns them away gradually but surely. Those occupied in making chlorine gas are well aware that if they continue in that employment they cannot expect to live more than 10 years. Hatters, shoemakers and tailors show very high mortality from phtisis.

Besides these risks incident to the occupation there is always hanging over the worker, especially in high buildings, the danger of fire; or, there is the equally frequent danger of an explosion that will in one moment wipe out a score of lives. Thanks to the factory inspection, accidents are decreasing. Verily the risks of capital does not compare with the risks of labor.—Detroit News-Tribune.

### LET US GO TO DESJARDINS.

That is what is being said this season among all the buyers of choice furs, at reasonable prices for both rich and poor. It is a well established fact that the great house of Charles Desjardins & Co. gives 30 to 40 per cent. better value than anywhere else for the same money. Join the crowd, therefore, for Charles Desjardins & Co., who are in every way the kings of furs in Canada, 1533 to 1541 St. Catherine Street.

## CARPETS.

Our January Discount Sale gladdens many purchasers. Mail orders filled.

THOMAS LIGGET,  
EMPIRE BUILDING,  
2474-2476 St. Catherine Street

GRAND TRUNK RAILWAY SYSTEM  
Montreal—Ottawa  
FAST SERVICE.

Leave Montreal.....1:30 a.m. 7:10 p.m.  
Arrive Ottawa.....1:45 a.m. 7:10 p.m.  
Leave Ottawa.....8:30 a.m. 4:10 p.m.  
Arrive Montreal.....11:45 a.m. 7:25 p.m.

MONTREAL and SPRINGFIELD, Mass.  
SHORT LINE DOUBLE SERVICE.  
Lv. Montreal.....19:01 a.m. 8:40 p.m.  
Ar. Springfield.....6:15 p.m. 7:35 a.m.  
Lv. Springfield.....19:05 a.m. 8:15 p.m.  
Ar. Montreal.....8:30 a.m. 7:25 p.m.  
\*Service daily. \*Dolls except Sunday.  
Through Coaches are run on day and night rates and Pullman sleepers on night trains in both directions.

TOURIST SLEEPERS  
Leave Montreal every Monday and Wednesday at 10:30 p.m. for the accommodation of passengers holding first or second class tickets to Chicago and west thereof as far as the Pacific Coast. A nominal charge is made for accommodation in these sleepers. Berths reserved in advance.

CITY TICKET OFFICES,  
187 St. James Street, Telephone Main 460,  
Main 461, or Bonaventure Station.

## NOTICE.

Notice is hereby given that application will be made to the Legislature of the Province of Quebec, at its next session, for a Bill incorporating an Association to be known under the name of "Followers of St. Anthony of Padua, Montreal," for mutual benefit purposes.  
Montreal, Jan. 8th, 1902.  
MRS. ROY WALKER,  
28 Brunswick St.

THE S. CARSLY CO., LIMITED.  
Notre Dame Street, Montreal's Greatest Store. St. James Street  
SATURDAY, January 11, 1902.

## How to Make Money At CARSLY'S JANUARY SALE.

Buy as we buy! Watch your opportunity! As we tell of things that are special, look into them. We keep men on the look-out all the time for quick buying chances, and all you have to do is to buy when we say.  
The best time to come for these things is bright and early Monday morning.

### A MAN'S LIST.

	Reg. Sale.
Men's Braces .....	15c 10c
Men's Handkerchiefs .....	7c 4c
Men's Undressed Shirts .....	45c 29c
Men's Lined Gloves .....	65c 50c
Men's Wool Sox .....	15c 9c
Men's Underwear .....	30c 19c
Men's Night Shirts .....	50c 33c
Men's Wool Tuques .....	65c 40c
Men's Cardigans .....	75c 58c
Men's Smoking Jackets.....	3.75 2.75
Men's Dressing Gowns .....	6.00 4.05
Men's Wool Top Shirts .....	65c 37c
Men's Flannellet Shirts .....	85c 18c
Men's Wool Underwear .....	1.00 67c

### MEN'S UNDERWEAR

This is the season for warm Underwear. The Big Store is in a better position than ever to meet the demand. Following are a few of the special offers for January Sale:  
Men's Heavy Ribbed Shirt and Drawers, in Shetland and fish color, regular 30c; sale price.....19c  
Men's Shetland Lamb's Wool Shirts and Pants, shirts double breasted, pants trouser finish, soft and warm, regular 60c. Sale price.....47c

## GREAT JANUARY SALE of MEN'S and BOYS' CLOTHING!

### MEN'S ULSTERS.

500 Men's Winter Overcoats to be cleared during January Cheap Sale, regardless of cost.

Men's good strong Frieze Ulsters, in brown mixtures, high storm collars, fancy check lining, good value at \$5.50; sale price.....\$4.85

Men's Heavy Winter Ulster Coats, double breasted, good strong fancy lining, high collars, made of all wool material, worth \$8; sale price.....\$4.90

Men's fine quality Beaver Overcoats, velvet collar, fly front, lined with fancy tweed, well made throughout; regular \$6.00; sale price.....\$4.45

### BOYS' CLOTHING.

Parents should take advantage of the four great bargains quoted below:

Boys' 2-piece brown and gray Tweed Suits, sack style, pleated front, regular \$1.75;.....\$1.35  
Sale price from.....\$1.35

Boys' 2-piece Navy Serge Suits, pants lined, sizes 22 to 28 inches, regular \$4.75 sale price from.....\$3.15

Boys' 3-piece Brown Tweed Suits, sack style, pants lined, coat lined in farmer's satin, regular \$3.25;.....\$2.25  
Sale price from.....\$2.25

Boys' 3-piece, gray and black, mixed Tweed Suits, single or double breasted, farmer's satin lined, latest cut, regular \$6.75; sale price from.....\$4.75

### MAIL ORDERS PROMPTLY FILLED.

THE S. CARSLY CO., LIMITED.  
1765 to 1788 Notre Dame Street, 184 to 194 St. James Street, Montreal

## Colonial House, PHILLIPS SQUARE.

## Great Annual Discount Sale.

DISCOUNTS on MEN'S GOODS.

**TAILORING DEPARTMENT.**  
Special Table—Fine Scotch Tweed Suits, regular price \$23.00 per suit. January price.....\$18.00 per suit.  
1000 yards West of England Trouserings, regular price \$7.00 and \$8.00 pair. January price.....\$5.00 per pair.  
Japanese Smoking Jackets, in Brown, Red and Navy Blue Quilted Silk,.....HALF PRICE.....

**READY-MADE CLOTHING.**  
Special Table—Containing Children's Reefers, Youths' Suits, Men's Office Coats.....All Reduced to \$2.00 each

**MEN'S FURNISHINGS.**  
Special Tables Neckwear—Former prices 20, 25c, 30c, all reduced to 10c.  
Special Tables Neckwear, better goods, all styles, HALF PRICE.  
Old lines Men's Silk Mufflers, HALF PRICE  
Men's Gold-filled Cuff Links, Scarf Pins, Collar Studs, Tie Clips, etc., all less 20 per cent.

**MEN'S HATS and CAPS.**  
3 Lines Colored Derby Hats, HALF PRICE  
3 Lines Colored Fedora Hats, HALF PRICE  
Walking Sticks—20 per cent off. Men's Umbrellas, 10 per cent off.

**MEN'S BOOTS and SHOES.**  
All subject to discounts ranging from 15 to 25 per cent.

Trunks and Bags—Brown Leather Gladstone Bags from \$11.50 to \$15.50—half price. Other discounts in this department, 15 to 25 per cent.  
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Special Attention Given to Mail Orders.

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Vol. LI, No. NOTES

PARISH CALENDAR  
week's issue of the  
we are opening a  
adapted to our parish  
regulations, sick calls  
are explained; items  
of Masses on Sunday  
confessions, parish  
the list of births,  
deaths, and notes of  
takings, are furnished  
Each parish will  
space, which will be  
calendar of the parish  
other name that  
consider suitable.  
idea in view for man-  
ing that it would be  
mutual help to  
and the "True Wit-  
taining their respect-  
well as furnishing the  
with a fund of inform-  
be valuable and inter-  
be necessary that  
for this calendar sh-  
not later than Tues-  
week. We cannot do  
planation of the pro-  
pastors to the fir-  
which appears under  
"St. Patrick's Parish  
on page 5.  
It is hardly necessa-  
extremely useful and  
each parish and its  
weekly summary may  
well worth the trifling  
each week to pro-  
serves in every respect  
poses of a distinct pul-  
out its responsibilities  
ences. We have, no do-  
the undertaking  
the attention of the pa-  
show good results.

THE MAYORALTY,  
not the slave of circum-  
need not be." John B.  
The above lines are  
as we reflect upon the  
attempt of Irishmen  
standard bearer for  
and honored office of  
of Montreal. So  
plain of ostracism  
duty at the hands of  
of the community. Le-  
est, and say that if o-  
acts of bigotry really  
result of our own su-  
lack of confidence  
and kin. The surrender  
as citizens in this year  
election is an evidence

UNSELFISH MEN.—  
contributor "Cruz," di-  
topic in his contributi-  
week. All that he writ-  
of a greater dispo-  
siveness in the ranks of  
gionists who are the p-  
wealth which is measur-  
and cents is true. But  
pects too much. Men  
and, in fact, in all clas-  
write their cheques for  
cannot be expected to  
such a luxury as selfish

WOMAN'S RIGHTS.—  
this issue we publish a  
lective address, of  
Lady MacDonnell, wife  
ant-Governor MacDonnell  
at a distribution of pri-  
Mary's Convent in that  
contains much sound  
should be read in the  
It is the best kind of  
some of the latter day  
find such wide circula-  
Saturday (Blanket) ne-  
der delusive and flaring

A SUBSCRIBER.—In  
umn we print a letter  
thus a subscriber, in-  
offers a suggestion that  
both practical and tim-  
prepared to accept his  
condition that our sub-  
sent to an increase of  
tion price in the man-  
gets. If we receive the  
encouragement before  
March next we will not  
increase the number of  
the "True Witness," as  
our patron.  
Our Maple Island frien-  
dutions will always  
His sympathetic refer-  
Times in Montreal  
with interest by our  
There are scores of our