

TOPICS OF THE WEEK.

**GOOD CITIZENSHIP.**—Varied are the opinions of men, and of important men, on the subject of citizenship. Not every one has the same idea regarding the requirements, or qualities necessary to constitute true civic worth. President Roosevelt has recently written a very interesting essay on the subject. He is certainly a good illustration of the "all-around citizen." In the military and civic spheres; in almost every office of importance, up to Governor of a State and President of a Republic, he has evidenced a strong individuality and a determination of character. He expatiates upon the required qualities of honesty, (public and private), courage, (physical and moral), common sense, and a sentiment of fraternal patriotism. In all this the President states plain truths, and none can gainsay the exactness of his estimate. But there is lacking one important quality—religion. We find in the President's remarks the expression of a sincere and public-spirited man; but we miss that element, so conducive to and necessary for good citizenship, which the Catholic Church alone supplies. The "fixed principles" that the Church demands in the citizen are overlooked by the one who contemplates civic life from a purely human standpoint. Take the following extracts from an able address, on "Principles of Civic Virtue," delivered recently by Rev. Aloysius P. Brosnan, S.J., of Woodstock College. We cannot reproduce the whole text, for lack of space, although every line in it has its weight, still these few extracts will suffice to show how conducive to good citizenship, in any country, are the principles inculcated by the Catholic Church.

"The external marks of good citizenship must spring from fixed and unchanging principles. It is these which make the outward deed worthy. The man who has no motive but his personal aims could as well be a traitor as a patriot. The virtues which go to make a good citizen must come from the heart. There are three great principles of the Catholic Church from which spring civic virtue.

"First, a deep, strong love and reverence for civil authority. What is that attitude of the Catholic Church towards this authority? Put it in contrast with the theories of those outside.

"The Catholic Church says civil authority is a thing divine, God's authority is a thing divine, God's it comes as a gift from heaven to the newborn children of God. Man is a social being. Civil society is not possible without an overruling, binding authority. It is from above and must be revered, loved and executed by the ruler as well as obeyed by his subjects.

"Rome deified the man in author-

ity. Catholic faith proclaims obedience to God who invests the man with authority. The Catholic Church holds the authority unsullied no matter how base the man to whom it is entrusted. It commanded obedience in the subjects, but quelled its abuse by tyrants. To sin in each case was to sin against God.

"The second great Catholic principle of civil authority is that it is the spirit of fraternity that nourishes and sustains good government—that generous, large-hearted fraternity that makes man helpful to his fellow-man in distress. This principle cannot rest on a selfish structure nor on a much vaunted humanitarianism which is self-interest transferred from the individual to the body. Even animals have love for their own kind. The fatherhood of God and the brotherhood of man are distinctively and exclusively Catholic teaching. Man was created God's servant, not His child. A new act made him by grace what he was not by creation. He is brother to the brother Christ. Is that only dogma and nothing more?

"The third and last great principle of the Catholic Church in its relations to civic virtue is the true and clear recognition of the manhood of a man. The ideal citizen does not lose his identity. If you kill a man's self-respect you kill his virtue as well. Teach man he is the kinsman of the brute and take his fashioning out of God's hands and you leave him with nothing more than mechanical action. Man was made to know, love and serve God here on earth and after that to enjoy Him in heaven. He must be taught his duty, the magic words 'I ought.' We cannot gauge mankind by intellectual progress or by strength of arms. The royalty of virtue makes the true man. Holiness makes his kingship.

"The Catholic Church, and she alone, first gave the right place and honor to noble womanhood and proclaimed her the peer of man and made the world bow down in reverence to the high holiness of the fairest of God's creatures, the Mother of Christ. The power of the Catholic Church's teaching gave woman the high place she holds to-day if she only has sense enough to hold on to it.

"The good of the fatherland is peculiarly the motive for civic virtue. The Catholic Church does not despise the natural motives, but she supernaturalizes them by her prayers and her grace-giving sacraments. There is no doubt as to the attitude of the Catholic Church. A man cannot be true to her tenets and be untrue to his citizenship. The banner of the Catholic soldiers of the eldest daughter of the Church was wont to bear the legend, 'For God and France and Marguerite,' which could be translated into, 'For God, for fatherland, for wife and home.'

NEW YORK'S NEW MARRIAGE LAWS.

By a statute which was passed by the legislature last winter common law marriage is to be abolished in New York State on and after January 1. The bill was introduced by Assemblyman John A. Weekes, of that city, who secured its passage after a fight of two years.

The exact provisions which are to govern the making and filing of a marriage contract under the Weekes law are as follows:

The written contract must be signed by both parties and at least two witnesses.

It shall state the place of residence of the contracting parties and of the witnesses.

It shall give the time and place of the marriage.

It must be acknowledged by the parties and witnesses in the manner required for the acknowledgment of a conveyance of real estate, to enable it to be recorded.

It shall be filed within six months after its execution in the office of the clerk of the city or town where the marriage took place.

When the certificate is presented at the office of the town or city clerk, it must be filed and entered in a book kept by him in alphabetical order.

The fee for filing the certificate is 25 cents, and for a certified copy of a certificate or contract of matrimony, 10 cents.

The above extracts are taken from a regular daily newspaper. Commenting on this new piece of

dignity it will be regarded as no more than a partnership limited in its duration, not by the hallowed promise "till death do us part," but to such time only as may be satisfactory to the contracting parties.

Legislation will never succeed in removing from the minds of God-fearing people the conviction that marriage must be sanctified by a religious ceremony, and that a duly empowered minister of the altar must preside at the nuptials. Catholics especially are aware that marriage as a purely civil contract is impossible between Christians, no matter what the State may decide concerning the question. The doctrine of our Church tells us that as soon as baptized persons pronounce the marriage vows validly, the sacrament of matrimony ensues. This sacred nature of Christian marriage

removes the matrimonial contract from the jurisdiction of the State, leaving it where it belongs under the supervision of the Church, which alone has the right to determine what elements affect the union or dissolution of the bond.

It is not to be feared that Catholics will avail themselves of the free and easy method which is about to come into operation, any more than they have recourse to the divorce mill to separate what God has joined together. We feel sure that the protests of our co-religionists, and indeed of all self-respecting citizens of this state, will speedily show our legislators how prematurely they have acted, and how disastrous to our common welfare would be the upholding of this specific enactment. It is pestiferous and must be erased from our statute books.

"CHATS WITHIN THE FOLD."

"Chats Within the Fold," from one point of view, is a very timely book, as it reveals a state of mind only too prevalent amongst Catholics. Many Catholics are of the opinion that there is something decidedly out of joint in the Church in this country. Their brethren within the fold are an uncouth, ignorant set, and do not properly represent the teachings of their Church. Churchmen are too conservative, "not knowing the changed ways of a changeful world, and not wishing to know, they keep on beating the toms-toms of other ages." The Church's system of charities is unscientific and antiquated. That non-Catholics are bent on treating the Church unfairly is a bugaboo unworthy of any serious consideration. Such is the cry of this class of Catholics; and Mr. Desmond, in his "Chats," proves himself a worthy exponent of this querulous school. I do not question Mr. Desmond's intentions. No doubt they are well meant. But since he has felt privileged to do a little sermizing, I hope he will not take unkindly to a little in turn.

"A few years ago," says Mr. Desmond, "the work of the earnest Catholic and of the Catholic press was one of vindication. The Church had to be defended on every side. The great body of the American people were not merely misinformed about what we believed and who we were; they were prejudiced against us. Now, because we are more numerous, because we have accustomed the nation to our presence, and because we have struck out energetically against misrepresentation and prejudice, the epoch of vindication has come to an end. Not that we do not still have to explain and refute, but the work of vindication is not solely our task as it was heretofore. We find leisure for something else.

"With the end of the epoch of vindication much of the energy heretofore spent on outward defence will turn to zeal for inward improvement. This is a wholesome and a hopeful situation.

This certainly has the ring of assurance about it. But it does not give us a correct portrayal of the situation, either in principle or in fact.

In the first place, the Church does not recognize the supposed principle that "energy spent on outward defence" can ever work to the detriment of "zeal for inward improvement." The reason is plain. The inward or spiritual life is the source of the energy exerted in outward defence. To have a spirited and robust defence, you must have a correspondingly robust spiritual life. Wherever you find a well-developed zeal and energy exercised in defence, you will find a correspondingly developed spiritual life. It must be so. The stream of energy can not rise higher than its source. A glance at the history of the Church will verify this. Her greatest apologists were her greatest saints; and during those very ages in which she was the most active in defence, she was the most illustrious in the spiritual life of her children. The condition, then, that Mr. Desmond describes never existed in the Church, nor could it exist. If it could the Church would be a strange anomaly indeed. The greatest and most aggressive apologists of the Church in this country, during the very period he speaks of, were men who were deeply spiritual. To-day they are the same—men who live the spiritual life and mirror it in their actions. If the situation were as the writer depicts it, that heretofore we were solely engaged in outward defence to the neglect and consequent loss in the spiritual life, it would be neither "wholesome" nor "hopeful." On the contrary, it would be deplorable. But God's ways are not man's ways. His Church entered the world a divinely organized spiritual power and prerogatives necessary to fulfil her mission. She has the same character, powers and prerogatives to-day that she had at her birth, because they were given her for all time. "Behold, I am with you all days, even to the consummation of the world." She came into the world a spiritual body; for her life is the spiritual life—the life of God,

suiet to modern conditions. The Bible is no longer the inspired Word of God, but a "good book," for the most part, containing many things that are "helpful," and many more things that the writers would have done better to have left unsaid. Its course of destruction is complete, and the result is that Christianity has become the butt of supreme ridicule to the masses. It has destroyed the faith of the masses, and if it still utters an occasional truth, that truth is buried so deep beneath the ruins of heterodoxy that its presence is never even suspected. Worse still, the occasional truth it does utter it does so in the name and authority of its heterodoxy. Let us not deceive ourselves. It is Satan who feigns to fight the battles of truth in the name of error. There is, then, no hope that Protestantism will aid in stemming the flood of unbelief and corruption which is fast engulfing the masses; but as long as it remains it will tend only to aggravate it.

Such is the situation that confronts the Church in America. She has a great and worthy conquest before her. She knows it well; and enlightened as she is by Divine Wisdom and guided by the Divine Hand she could never commit the folly of declaring the epoch of vindication at an end. In point of fact, it never ends. The Church knows that on this militant world, the flesh and the devil are her enemies. She never declares a truce with them, nor they with her. Raging more fiercely at one time than at another, the battle is incessant.

The enemy was never more in evidence than now. Satan is in the van. He and his allies have donned new armor, it is true. Old heresies have taken on new forms. Carnal and materialistic heathenism stalks abroad in Christian garb. He himself appears as an angel of light. But the Church knows her old enemy. She will strip him of his steel armor, and lay bare his subtlety and cunning to his own defeat and confusion, and to the eternal joy of the millions whom she will have saved from his grasp. What a glorious conquest awaits her!—Rev. John P. Kearns, in the Catholic Universe, Cleveland.

whole year will have flown into the ocean of eternity, leaving us, for the hour of death, so few consolations, and perhaps so many bitter and painful reminiscences. How many days, weeks, perhaps months, of this year have we spent in the service of the world and its pomps and pleasures, aye, perhaps even in mortal sin, in the death of the soul in enmity with God. How rich in virtue and good works we might have become, had we been faithful in the service of the Most High! But we did not wish it, we had no desire to do so. We preferred to load ourselves with responsibilities, a heavy burden of sins and commissions of duties of all kinds! With sincere sorrow, let us bewail our negligence, and, with bitter tears, pray for God's mercy, and pursue Him, in all sincerity, to spend the coming year which His infinite goodness may grant us, for the benefit of our immortal souls, and by true penance to cancel our sinful indebtedness, so that by a life of virtue in the service of God, we may store up merits for eternity, and prepare ourselves worthily for the terrible hour of death. Perhaps the coming year will be the last of our life. If, during it we spend every day, yes, every hour in such a manner as if we were to be summoned immediately before the judgment seat of God, then, indeed, the new year will become for us one of grace and divine blessings.

MUNICIPAL AFFAIRS OF PARIS.

According to the New York "Tribune's" correspondent, the municipal councillors of the city of Paris, under the presidency of M. Selves, Prefect of the Department of the Seine, are holding daily sessions of ten hours each, discussing the Budget for 1902, the expenses of which are estimated at \$67,000,000. This is a sum exceeding any previous yearly expenditure on record at the Hotel de Ville, and exceeding the estimates of 1901 by \$400,000. The situation is aggravated by a deficit of \$2,500,000 in the Budget of 1901. At the session last night Ernest Caron, chairman of the Budget Committee, in a remarkable speech on the financial difficulties of modern municipal governments, stated that the total debt of the city of Paris, was already \$400,000,000; but notwithstanding this fact, it is necessary to issue the new municipal loan recommended by M. Sainloin, president of the Metropolitan Railway Commission, for \$30,000,000 bearing 3 1/2 per cent. interest, secured by the receipts of the Metropolitan system and the construction of cross lines. The Municipal Council seems to favor the idea of a new loan, which will probably be voted before the end of the year. It seems inevitable that Parisians, already the most heavily taxed municipal population in the world, must next year have new burdens imposed upon them. The Municipal Council is eagerly discussing the particular kind of taxation. Among the various schemes proposed are a dollar capitation tax, taxes on books, additional taxes on real estate, increased water rates, etc. At yesterday's session several items of expenditure of the last year were severely criticized. For instance, a city printing bill for \$173,000, \$60,000 for towels and washing linen and \$56,000 for cab hire.

FIVE MINUTES SERMON.

THE NEW YEAR.—"She departed not from the temple, by fastings and prayers, serving day and night." Luke 2, 37.

How glorious praise does the Holy Ghost give to St. Ann in the gospel. He praises her as a woman who is occupied day and night in the service of God, and in the salvation of her soul, "by fastings and prayers," says Holy Scripture. How precious, in the sight of God, must have been the eighty-four years of her pilgrimage! How rich in virtue and good works, in precious merits for Heaven! How grateful does not St. Ann rejoice in Heaven that she was covetous of time, not permitting a moment to pass without merit for Heaven!

We, too, have received the precious gift of time, that it may be used for eternity, but, alas! how many there are who do not know how to appreciate this admirable gift and who do not wish to use it for the purpose for which it is given. They squander days that are irremediable in sinful absurdities or in an insane rush after gold, riches, honors and pleasures, when, finally, the hour of death draws nigh and brings bitter remorse, but too late for eternity.

But how will those in eternity think of time, who abused it for their own destruction! Place yourself, in spirit, before the portals of hell, and listen to the voices of the damned, who cry out in woeful lamentation: O God, give us back one moment, only one moment of that precious time, in order that we may be reconciled to Thee by penance, and thus change our fiery bonds for a golden crown in Heaven! But, alas! their cries and lamentations are in vain. That one minute will not be given. For them, time has passed, eternity has begun.

Yes, for you, also a day and an hour will come, when you will think and judge of the great value of time, as do the saints in Heaven and the damned in hell. When, at the hour of death, the candle will throw its light on your breaking eyes, you too, will exclaim: Time, O time, how have I neglected you, and now you are gone forever! Then you will promise God with tears and groans that you will make good use of the days He may grant you, but it will be in vain. His justice will cut without mercy the thread of your life, and in which you now squander in sin and folly, will be denied to you for all eternity.

Oh! that we would learn true wisdom, and no longer abuse the precious gift of time to our own destruction, and to making more difficult the account of our stewardship! Oh, that we would henceforth dedicate every day and every hour of our life to the service of God and the salvation of our soul. In a few days, another year of our earthly pilgrimage will be added to our series of years, many of which have been spent so uselessly! A

NOTES IN CIRCULATION.

Tomlinson notes to the amount of \$27,671,452.05 were outstanding on June 30, 1901, as against \$26,044,923.52 on June 30 of the previous year, or an increase of \$1,576,528.53. The increasing volume of the business of the Dominion, the Deputy Minister of Finance says, is doubtless the principal cause of this expansion of the circulation, but a part of it is apparently attributable to the fact that the chartered banks are approaching the limit of the circulation allowed by the terms of the bank act, and are using Dominion issues where ordinarily their own notes would be employed.

CONSCIENCE MONEY.

The Washington Government ought to be glad the Catholic Church exists. Said a dispatch from that city on a recent Friday: "Treasurer Roberts has received from an unknown person a conscience contribution of \$420. The money was received through Father V. A. Raggio, S.J., pastor of St. Clare Church, Santa Clara, California."

AN AUSTRALIAN PRIEST.

Rev. P. M. Ryan, who is visiting his old home in England, after an absence of 15 years, had the grim satisfaction of reading his own "Memoriam," and found he had been praised for as dead for several years. The mistake was caused by the death of another priest of the same name in Sydney, Australia.

WOMEN MAKE PROTESTS.

A notable protest of the Catholic womanhood of the German and Austrian empires, and of Switzerland against the assaults upon the confessional, and with it the coming jubilee, was presented to the Pope, recently, bearing 90,000 signatures.



CATHOLIC MISSIONARIES IN THE PHILIPPINES.

Gen. James F. Smith, Justice of the Supreme Court of the Philippine Islands, has written for the Catholic Truth Society of San Francisco a very valuable pamphlet entitled "Catholic Missionaries in the Philippines." Few Americans have had such opportunities to study religious and social conditions in the Philippines as Gen. Smith. He left San Francisco in May, 1896, as colonel of the First California Volunteers. After a brilliant career in the army he was promoted to be brigadier-general, and was soon afterward selected to be Governor of the Island of Negros. His administration on the island was most successful.

He won the friendship of the natives, and peace reigned throughout the island. Finally, on the organization of the first Supreme Court of the Philippines, he was selected to be one of its members, a position for which he was eminently fitted, as he had occupied a leading position at the bar of San Francisco before the outbreak of the Spanish-American war.

This man's opinion on the friar question is ten times more deserving of respect than all the statements made by newspaper scribes, traveling preachers and prejudiced writers. He knows the conditions, and his high position demands that he speak the truth. The pamphlet is a complete vindication against all the charges of avarice and ignorance leveled against the friars.

Here is what he says about the work of the friars: "Spain's missionaries gathered the tribes into villages and towns, formed councils for their government (which, whatever might have been their deficiencies, had at least the merit of being actuated by some higher principle than mere brutal force), set down the primeval forest, uprooted the impenetrable jungle, and taught their charges to cultivate the soil and to make for themselves a permanent habitation and a home. Churches were built, Christian instruction imparted, and, when the desire to wander had given way to settled habits, schools were established and the simpler forms of education inculcated. The work of civilization was slow, necessarily so, but the progress was steady and healthy, and all that could be expected until about the close of the eighteenth century. After that Spain began to experience the full effects of the reaction resulting from the stupendous national exertions in the fifteenth and sixteenth centuries, and failed, except in the larger towns and cities, to give the opportunities for the higher education which conditions justified and the thirst for further knowledge among the native peoples demanded. Universities, colleges and schools that would bear favorable comparison with other institutions of learning in the world had been established by the religious orders in Manila, Iloilo, Cebu and Zamboanga, but beyond those facilities, for acquiring the higher education were not many.

Almost every town, it is true, had its government school, but its teachers, as a rule, were poorly paid by the Government, and not being highly instructed themselves, only the rudiments of education were imparted by them. In the large cities just mentioned, however, where education was not dependent

on the munificence of the Government, but on institutions in charge of the Religious Orders and endowed with means to support themselves, education made mighty strides. A visit to the institutions of learning, richly gifted with every means to furnish superior instruction, cannot fail to convince an impartial observer that the Catholic missionaries, far from being the foes of learning, spared no pains to impart it, and that the statement so often made that they sought to keep the natives in ignorance is the favored product of a prejudiced mind. The schools, colleges and universities of Manila and other cities have produced native doctors, lawyers, authors, chemists, pharmacists, engineers, painters, sculptors, etc., of splendid ability, and not even the jaundiced investigator can refuse to them the respect and consideration which learning, without regard to the color of its possessor, commands all the wide world over.

To give a whole people a complete and finished education, nay, to give them instruction only sufficient for the ordinary wants of a busy life, requires resources and means beyond the ability of individuals or comparatively small aggregations of individuals, to supply. It was just as much beyond the power of the Religious Orders of Spain to furnish schools of high standard to eight millions of people in the Philippines as it would be for all the religious denominations of California to furnish proper instruction to its million or more of people. The idea has gained ground that the Religious Orders had incalculable resources at their command, and that practically all the valuable lands of the archipelago were at their disposal. If I remember correctly, the Civil Commission, after a careful and impartial investigation, found that the value of the entire holdings of the Catholic Church in the Philippines did not, after more than 300 years of occupation, exceed \$12,000,000 Mexican, or about \$6,000,000 gold. If that be true, then the resources at the disposition of the Church, if they were all utilized in furtherance of education, would not more than suitably endow three such institutions as Stanford University or the University of California.

In judging of the Spanish missionaries one is disposed to begin with the assumption that Spain showered into their laps torrents of gold and gave over to their hand limitless tracts of valuable land. So far as concessions of land were concerned, the missionaries enjoyed substantially the same privileges as other Spanish subjects—neither more nor less. They went into the trackless forests and took up so much of the then valueless public domain as was necessary for their immediate wants; and as the months, the decades and the centuries went by, widened their little possessions until, after 300 years, they had gained for themselves a property worth some \$6,000,000 gold—not an inconsiderable sum when you look at it all together; but not so much when you consider that it represents the savings, the gifts, the donations and the accumulations, during more than three centuries, of thousands upon thousands of missionaries and charitable persons who labored for a sentiment and gave all their lives to what the world calls an abstraction; not so much when you come to think that even here you fairly good landgrabber, twenty-five years ago, could have annexed as much in about a thirtieth of the time and not hurt his appetite either.—New York Freeman's Journal.

"LALOR'S MAPLES."

A REVIEW, BY "CRUX"

Before me lies a neatly-bound, well-printed, attractive volume of about three hundred and fifty pages, bearing the title "Lalor's Maples." I have been requested to review the story, and I must admit that I have rarely been assigned a more difficult, pleasant, or pleasantly difficult task. The work, as its name would suggest, is a novel; it is a Catholic novel; it is a New England novel; and it is a sensational novel. It is so sensational that you forget entirely that it is Catholic; it is so purely Catholic that you are finally oblivious of the fact that you had been reading something sensational. It is so new, so fresh, so genuine in its every aspect, that I am at a loss to know how to review its contents. I will, however, begin by stating that it is written by Katherine E. Conway, assistant editor of the Boston "Pilot," that it is published by "The Pilot Publishing Company," and that it is retailed at \$1.25. The name of the writer is alone a guarantee of something worth the reading, the name of the publishing house vouches for the elegance and the richness of the mechanical work; and the price is certainly not high, when the quality of the volume and the nature of the literary contents are considered. Having said so much for the book, from the general standpoint of critical and journalistic appreciation, I again find myself in the same dilemma, as when I first set down to write this review.

MY DILEMMA.—The best thing that I can do is to tell exactly how I have gone about this study of "Lalor's Maples." One who has considerable literary work on hand, especially such work as requires to be performed without fail each day

note, and I had not read the first hundred pages. I was in the middle of a chapter, so I resolved to finish it before turning to the articles that awaited me. The clock struck twelve, and was still following with breathless anxiety the career of the Lalors, resting at times, to dwell again and again upon the gradually developing picture of little Mildred—the heroine. Finally I was obliged to close the book and take up my pen, for it became necessary to step out of the charmingly described atmosphere of the Victoria-Mackenzie convent, and the then gathering gloom of the old homestead, "The Maples," into the busy, unispiring domain of trans-Atlantic politics.

MY SECOND NIGHT.—On the second night I felt that I would have to make up for "lost time," and I resolved merely to glance, and glance in a very hurried manner, at the concluding chapters of "Lalor's Maples." When I took up the volume I felt an overpowering desire to read the chapter following the last one of the previous night. It might serve as a connecting link to renew in my mind what I had already perused, and to afford me a kind of spring-board off which I could leap to the conclusion. It was a fatal mistake. The second evening flew past, and I still found myself following little Mildred through all the vicissitudes of a most natural, but most wonderful career. I had learned to appreciate the sentiments of the child whose earlier years were surrounded by the stillness of the cloister, whose only misery was the home-sickness, which each yearly disappointment, when obliged to spend the holidays at the convent, created, and which had its compensation in the freedom from all the cares of actual life and from any knowledge of the troubles that agitated that home that was the scene of the dreamy, talented, poetic-souled girl. I followed her into the world of sad reverses and of shattered ideals, with a deepening interest. I sympathized with her in the shock and bitter disappointment which the first revelations of actual life, with all its countless ills produced. I shared her delight when she was accepted by a leading magazine; I participated in her ambitious satisfaction, when her story won the prize money that she coveted for her father's sake—to save him from ruin. I followed her into the office of the great Palmer Ellis, and into her ten dollar a week job on his successful paper. I could foresee that this tiny, lonely, dreaming, religious girl, fired with a love of all who were dear to her as relatives, and spurred on by the knowledge of the reverses that had crushed her home, was destined to re-establish that home, to wipe away the tear from her parents' cheeks, to make "Lalor's Maples" as home-like and as happy as in her infant days; but I could not foretell whether she would end in the cloister, or in a happy Catholic marriage. For am I now going to tell, for my mission is not to kill the interest of a story. It was far into the night when I discovered that more astounding developments were ahead; that Palmer Ellis was to furnish me with subject matter for deep reflection, serious study, as well as all-absorbing interest. I could not stop; so I read on. Need I say that my second evening was entirely consecrated to "Lalor's Maples," and all my other work had to stand.

MY THIRD EVENING.—Here I am, arrived at last at the moment for writing. I am now obliged to pen my impressions, to state what my opinion is of the work, to analyze it, to criticize it. Well; I have no intention of doing anything of the kind. I am convinced that it is one of the foremost Catholic novels of the new century. From the standpoint of religion it contains some of the most salutary and timely lessons that any work of its kind could possibly preach. There is also a strain of Irish patriotism running through the story, that is so deftly woven into the composition that one scarcely perceives it, save in the general and agreeable impression that it necessarily leaves on the mind of the reader. Some of the most absorbingly interesting situations presented by the writer are actual refutations of slanders, that in Church and on her institutions, that in any other form would not be nearly as effective. All this I now feel and know. But I repeat that I have no intention of spending my few hours of this evening writing down my impressions; I have yet six chapters of "Lalor's Maples" to read; and read slowly, when I wish to thoroughly enjoy a good literary treat. I mean to read those six chapters, and if I have any time to spare, I will go back and re-read some of the pages that I could not help marking as deserving of special attention. If any of my readers think me selfish, if they prepared to plead guilty; if they imagine that I have been fascinated, I have no objection; but I want to read the rest of the story, and should others feel that I have not told them enough about it, then they have only to go and read it for themselves. It is thus I get out of my dilemma—so here goes for an hour of literary pleasure.

As to the charge of ambition and avarice being the ruling vices of the clergy, that, too, does not hold good in the Catholic Church. "In many Protestant denominations I understand, if a congregation is not pleased with the ministrations of a man or with his preaching he is invited to take his departure. In the Catholic Church a priest is assigned to his position by his Bishop. The question of salary has no place in the appointment. Salaries of two, three, four or five thousand dollars are not uncommon among the Protestant clergy. I wonder how many people are aware that the salary of the head of the primate see in the United States—Cardinal Gibbons—is exactly \$1,000 a year? "Thousands of the Catholics in our own city—not to speak of those elsewhere—are under the care of Redemptorists, Passionists, Benedictines or Jesuits. The members of these orders receive no salary at all for their services."

FOR FINE FURS.

Just bear in mind that there is no firm in Montreal who can sell you such fine garments so reasonably as we can. Every skin we put into a garment matches every other skin, the seams are taped, the lining of the best quality, and the workmanship—well, it's got to be the best to leave our store. Chas. Desjardins & Co., St. Catherine street.

A POLICEMAN'S BIGOTRY.

Edward Bonnet, fourteen years old, was struck by a Pittsburg traction car Christmas eve and badly mangled. The boy was carried into a drug store. He was conscious, though the by-standers did not know it. Hearing one of them say: "The poor boy's a goner," he had opened his eyes and said: "Send for a priest, quick."

St. Paul's Cathedral was right across the street from the drug store. One of the clerks ran into the church and knocked at the confessional box of Father L. A. O'Connell. Father O'Connell hurried out of the box, bareheaded, and arrived at the drug store just as the boy was being placed in the police wagon. Father O'Connell says he told the policeman that he was a priest, calling his attention to his priestly garb and said he wanted to administer the rites of the Church to the boy.

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AT DISCOUNTS RANGING FROM

10 to 50 Per Cent

With 5 per cent extra for cash.

Special Attention Given to Mail Orders.

HENRY MORGAN & CO., MONTREAL.

NOTICE.

Dame Henriette Garault, of the City and District of Montreal, wife of George Pineault, 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.) TAILLON, BONIN ET MORIN, Attorneys for plaintiff.

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STATUARY IN METAL, FOR THE POCKET.

BLESSED VIRGIN...5c, 10c, 15c each Larger Size, 35 cents.

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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 of 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, 6 December, 1901. L. VILLENEUVE, P. TERRAULT, H. CORBELL.

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.

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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.

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W. G. KENNEDY, Dentist.

No. 158 PALACE STREET. Tel. Main 880.

THE TRUE WITNESS AND CATHOLIC CHRONICLE

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All Communications should be addressed to the Managing Director, "True Witness" P. & P. Co., Limited, P. O. Box 1188.

EPISCOPAL APPROBATION.

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

SATURDAY, JANUARY 4, 1902

Notes of the Week.

THE EPIPHANY.—On Monday the 6th January, the Church celebrates the first great event following the birth of Our Lord—the adoration of the Magi. These wise men or kings, who were good men and leaders in their respective countries, were drawn to the crib at Bethlehem by the miraculous star which they had seen in the East. They crossed the desert, faced the dangers and fatigues of a great journey, and were finally rewarded by having the privilege of placing their symbolic gifts at the feet of the King of Kings. Gold, frankincense and myrrh were the offerings they made. The first indicated power and wealth, the second sacrifice, and the third suffering. This, like every other event recorded in the Scriptures, is calculated to serve as a lesson for all mankind throughout the ages. Along the desert of life we are journeying, and a mysterious star—that of faith—is set on our horizon to guide us to the Saviour of mankind. We need not question that star, nor must we doubt its guidance. We have but to follow faithfully along the path which it indicates, and we are positive to reach the object of our earthly pilgrimage. Like the Wise men we are expected to lay all that we possess at the feet of the Lord of Hosts. Our wealth and power and opportunities, from Him do they all come; our sacrifices, in poverty, and struggles with adversity, for He sends them to us for His own wise ends, and our sufferings, privations, contradictions, failures, sorrows, bereavements, and ills of every class for, like Job of old, we are afflicted by God Himself in order that we may reap a proportionate reward hereafter. It is in this spirit that we should celebrate the great feast of next Monday—a spirit of Faith, of Hope and of Charity. We will in turn like the Magi be warned, by the Angel of God, of the dangers that beset our path, we will be directed how to return to our own country, and we will be blessed in accordance with the manner in which, in our lives, we follow the example of those three great figures in the picture of the past.

THE MAYORALTY.—We have been silent for a time in regard to this all-important question of the mayoralty. For a time we thought that a final and decisive step was about to be taken and that a candidate was going to be selected. Rumor clashed with rumor, contradictory views were expressed in the various daily organs, and ultimately the subject appeared to be forgotten. As the day of contest approaches naturally interest is revived in the mayoralty, and suggestions are popping up on all sides. One party puts forth the name of a French-Canadian candidate, another mentions that of a prominent English-speaking Protestant opponent to the present Mayor; finally, we are told Mr. Prefontaine is going off to Europe—which would indicate that either he is confident of re-election over any adversary, or else that he depends upon a return by acclamation. We now return to the subject of an Irish Catholic's turn to occupy the civic chair. There should be no need for our people to insist, and to persist in insisting on their right to be recognized as an important element in the community. We number almost forty-five thousand; we bear our proportionate share of the taxes and other civic obligations; we contribute our share to the social, municipal, commercial, industrial, educational, and provisional development and progress of the city; we have as deep an interest as any other section in the proper administration of public affairs. In a word, the common law that dictates the rights and privileges which correspond with the obligations of citizenship, should suffice to establish our status without there being the necessity of any recourse to appeals or urgent pleas. The tact, agree-

ment, regarding alternate representation, is nothing more or less than the recognition by all sections of the first principles of municipal equity. It is much easier for the general public to understand the situation by describing it as an unwritten compact, than were it explained upon the basis of political economy and the abstract theories of inter-sectional justice. Every day, and on every side, we have examples that should spur us into activity; but we read of and hear of such examples without ever dreaming of making the application that they allow of to our own case. For the present we have enough to do to insist with our own people upon effective action, without here discussing the pros and cons of the tact agreement so frequently mentioned. Moreover, the time has arrived when hesitation means assured defeat and when immediate action has become an imperative necessity in order to save the situation for the future.

SUBSIDIZING SYSTEM.—Under the heading "How the City is Injured," a correspondent in the "Daily Witness" seeks to point out the injustice being done Montreal by certain adjoining municipalities. The opening paragraph of the letter contains the kernel of the complaint, or rather lamentation. It reads thus: "The system of subsidizing municipalities to leave the city of Montreal and establish themselves in adjoining municipalities, of borrowing money on a long term with a view to transferring the debt to the city of Montreal when annexation takes place, and exempting the factories from taxation, is inflicting great injury on the city." This may be the case; we do not dispute the fact. But we think that it is the city of Montreal and not the outlying municipalities that should be the object of the writer's complaint. The adjoining municipal councils that, by such means, succeed in bringing into its domain one or more municipalities deserve credit for a degree of public spirit and foresightedness, that cannot be ascribed to our City Council. If the city is suffering great injury in the premises, why does not the city take a leaf from the outside municipality's book, and prevent the removal of such municipalities by the simple means of affording equal, if not greater inducements to remain within the city limits. In more than one instance our city has proven itself to be like the dog in Aesop's fable, carrying a piece of meat across a stream, and sees his reflection in the water, and drops the substance he holds to grab at the shadow that vanishes. If the city allows our neighbors to practise a greater public spirit than this metropolis possesses, let us blame the city, but not the municipalities.

SHATTERED IDOLS.—[By an Occasional Contributor.] The world, and especially the world's history, may be said to be full of shattered idols. The great Irish orator, Charles Phillips, in picturing the French Revolution, said: "The mob executioner of today became the mob victim of tomorrow." So has it ever been down along the ages; from Caesar to Napoleon, the idol of one hour became the object of the next hour's contempt or hatred. In political life this sad spectacle of human ingratitude seems to have ever been the most frequent. The man whom we carry in triumph to-day, we curse and tread upon to-morrow. There is no more heartless tyrant than the public—unless it be the government. And we make no exception of governments, great or small. They all are ungrateful; possibly through necessity, but nonetheless in fact. A very striking example of this solemn truth is now awakening the deepest interest in the neighboring Republic. The Schley-Sampson controversy furnishes a triple illustration of the vanity of all national triumphs, the ingratitude of governments, and the schlemens of popularity, and it is all about a couple of

victories; just as if these triumphs of the country's arms should not transcend all petty rivalries, and all political considerations. Whether the greater amount of credit were due to either Schley, or Sampson, for Santiago, should matter very little in presence of the victory. Whether Dewey is more or less honored by the nation, more or less censured by the public, more or less praised by the press, can never add to, nor take from the importance of his victory at Manila. As a consequence of that proverbial ingratitude, fickleness and jealousy, what do we find? Sampson, the rear-Admiral, execrated from all blame by a court martial's majority report, and his vindication coming too late to be of any possible use to him—for already has the mental twilight fallen upon him just before the inevitable night rushes over his mortal career. Schley is vindicated by a minority report of Admiral Dewey. And Dewey, who was the idol of the nation when he returned triumphant from the Philippines, is censured, caricatured, ridiculed and frequently attacked by the people who were loudest in their cheers and most enthusiastic in their waving of hats, only a few months ago. What does it all mean? Simply that the tide of popularity is eternally flowing and ebbing; that the greatest services to a country are darkened with the hue of suspicion, and that all human praise is but a passing breath that may at any moment become poisoned with envy and injustice.

PRISON FOR DEBT.

We were under the impression that imprisonment for debt had long since ceased to exist in Great Britain. It seemed to us that Dickens had helped, by his "Little Dorrit" to break the backbone of that peculiar system. But by the County Court returns, for the past year, in England, we find that 4,692 debtors were imprisoned during the twelve months. Technically they were imprisoned for contempt of court, in failing to pay after the judge of the County Court had ordered them to do so. The returns show that out of 129,044 against whom commitment warrants were issued, 124,852 found means to avoid the prison. But nearly five thousand were "sent up" or "sent down," which ever it may be, until such time as they paid their debts. We do not doubt that there are hundreds who owe, and who will not make the necessary exertion to pay, unless they are coerced into so doing. But in a multitude of cases it appears very much like taking away a man's tools and then bidding him to perform a certain amount of work. The subject brings back to our mind the words of Richard Dalton Williams, taken from his "Misadventures of a Medical Student." In the fourth of these amusing incidents, entitled "Quodded," he says: "I muse upon a law like this, So deliriously funny, That takes away my liberty, Because I haven't money, I could work before they quodded me. But devil a thing at all Can a body do in prison But apostrophise the wall." Notes of the week

THE CHURCH AND MASONRY

In the last number of the "Fortnightly Review," Mr. Richard Davey has an able article, under the heading "A Few More French Facts." All who know how severely the Holy See has, at all times, condemned Masonry, and especially Continental or Latin Freemasonry, cannot but appreciate the criticism of Mr. Davey's article that comes from the "Catholic Times" of Liverpool. We need add nothing to that appreciation, which says:— "The writer has gathered together a fund of information of especial importance at the present moment, when Freemasonry is in so many lands carrying on a vigorous crusade against the Church and the religious orders now expatriated from France. Who has not wondered at the phenomenon of the resistance displayed to the exiled monks and nuns by populations professing Catholicism? Let him read Mr. Davey's article, and his wonder will cease. For he will see where what manner of men these Continental Masons are. We say Continental Masons; for, though other Masons come under the Papal ban, they are neither anti-Catholic nor anti-God hating as the members of the Continental lodges. Indeed, so disgusted have English and American Masons been by the atheistic propaganda of their foreign brethren that, according to Mr. Davey, since 1888 no communication has been held between them and Continental, for which may be read all Latin Lodges.

The propagandism of Masonry does not stop at merely pulling the wires which make the political marionettes dance in time with the Central Council's wishes. That it effects a great deal of such harmonious dancing is undeniable, and Mr. Davey gives numerous instances. But it also invades the privacy of homes and

hunts out people guilty of religious practices with all the zeal and fanaticism of a sixteenth century pursuivant. Here is a case: "At Limoges the Mayor, a very advanced Free-thinker, has lately taken upon himself to institute a house-to-house visitation among the schoolmasters and mistresses employed in the State schools, its object being the discovery or prayer-books, Bibles, rosaries or other articles of devotion. Three young ladies were guilty of the heinous offence of possessing them, and were suspended until orders were received from headquarters allowing them to resume their duties. Literally hundreds of postmen and other small officials have been dismissed for sending their children to the free (i.e. Catholic) schools and for occasionally attending Divine services themselves." Much that follows in Mr. Davey's article is of a character so blasphemous that we do not soil our pages with it; but intelligent Catholics who wish to understand the low machinations of Masonry may with advantage peruse it for themselves. And these are the men who have initiated the law of associations, under which the religious have been exiled from their homes! Whatever be the real cause of the French Church's troubles, they are sad, serious even. Distant observers may regret, be alarmed; but only the legitimate authorities on the spot must decide what course is best to adopt to stay the progress of the evil. The bishops' difficulty is the Masons' opportunity, and with foes so blasphemously atheistical and anti-Christian as Mr. Davey shows them to be, the bishops and priests of France may claim the consideration and the prayerful sympathy and support of their co-religionists in freer if less Catholic lands.

MUNICIPAL CONTEST IN ST. GABRIEL WARD.

Montreal, Dec. 30th, 1901. The Editor of the True Witness. Sir,—Kindly allow me a little space in your paper, the only paper for the English-speaking Catholics of Montreal, in favor of Mr. Monahan, candidate for Seat No. 2, St. Gabriel Ward. The "Daily Witness," "Gazette," "Herald" and "Star" contain articles against Mr. Monahan, the Irish Catholic candidate, simply because he is opposing Ald. Turner. The following letter was sent to the "Star," but refused:— Editor of the "Star." As the election in St. Gabriel Ward progresses, it becomes most interesting. An item appeared in your issue of Tuesday, 10th inst., which read: "As nearly two thousand names have been placed on the petition asking Ald. Turner to again stand for Seat No. 2, St. Gabriel Ward, his election seems now practically assured."

Referring to the above, I may say, perhaps Mr. Turner may have that number of names signed, but you must remember those names were obtained five months in advance of polling day, and when there was no sign of opposition; but now that Mr. Monahan is opposing him, fully fifty per cent. of those names will decrease in favor of Mr. Monahan. This going round for names so long a time in advance amounts to nothing, besides as there are some 3,800 names on the list the return of Mr. Turner does not seem "practically assured." Mr. Monahan is out to stay, and his chances of election are good. He will receive a large percentage of the English Protestant vote, who are dissatisfied with Mr. Turner in his representation of the Ward. Some others are in favor of Equal Rights, and will support Mr. Monahan. He will receive almost a solid English-speaking Catholic vote, and probably seventy-five per cent. of the French-Canadian vote, and, therefore, I think his election "practically assured," and I think Mr. Turner might gracefully retire and let Mr. Monahan be elected by acclamation. Any way if Mr. Monahan wins, he will not keep our Protestant friends out in the cold six years as Mr. Turner has kept us out, as he believes in "Equal Rights for all." JOHN CONNOR.

Referring to the above letter, it demonstrates the necessity for an Irish Catholic daily paper. The "Star" boasts of its large circulation, a copy of which likely goes into every Irish Catholic family, and which if taken away would considerably reduce its number. Then, again, see all the advertisements of Catholic societies, the deaths, etc., which appear in it daily. Taking all this into account I consider it incumbent justly, but rather an injustice to refuse a local item, simply because our candidate is opposed to Ald. Turner. I consider Mr. Monahan as deeply interested, and as much in favor of "Good Government" in the City Council as Mr. Turner, although he is the nominee of that self-styled organization. J. C.

In reference to the above we desire to say that we are always ready and willing to assist our co-religionists and fellow-countrymen when they are public-spirited enough to demand representation in the City Council and in other public bodies to which their citizenship entitles them. In St. Gabriel Ward we are aware from our past knowledge that in seeking to place one of their number in the City Council, our people are only asking what is reasonable and just. The Irish, English and Scotch Catholics are to be found in large numbers in the Ward; they are taxpayers and have always been known to be associated with

every movement in the district. We have every confidence that they will do their duty on election day, and that the broad-minded section of the electorate who belong to other races and creeds will be generous enough to concede the right that "turn about" is only fair play. With regard to the attitude of the secular press in this contest it causes us no surprise. It has been their policy during a quarter of a century to dole out the crumbs to Catholics in this city. Our people seem to be timid about facing the remedy for this condition of affairs. But some day they will have to do so. We now number nearly 45,000 souls in this city, or about 9,000 families. If the proper spirit prevailed, if every family made a little sacrifice and contributed to a general fund, the remedy would not long be forthcoming, and that remedy is a daily voice in the ranks of journalism of this city. We may defer the undertaking, shirk our duty, and leave it to others to work out the problem, but if we ever expect to achieve success for the masses of our people in Montreal, we must have the modern auxiliaries in aids and help—one of which is the daily press—or else continue to bear the ostracism which we are now submitted to through our apathy, lack of solidarity and enterprise.—Ed. T. W.

OUR CURBSTONE OBSERVER

On Lay Co-Operation.

When reading the admirable address of Mgr. O'Connell, the recently appointed Bishop of Portland, which appeared in last week's issue of the "True Witness," I was struck with the great importance of a subject which could command so much special attention on the part of the hierarchy. While O'Connell is held up, by the learned Bishop, as a model of the lay Catholics, still it is evident to all who have read the life and work of the famous professor, that his case is a very exceptional one—exceptional in regard to men of the world, as would be the case of some particular saint in regard to those whose vocation is religious. None can help but admire that wonderful character, but few can be expected to follow in his footsteps. It is not given to men in general, be they even most zealous in every respect, to perform the acts of self-sacrifice and self-effacement that characterize the career of O'Connell. Again, few are as richly endowed by Providence, both mentally and spiritually, as was the erudite lawyer whose lectures were models of Christian propaganda. His life reads almost like a romance, or rather like a chapter from Butler's "Lives of the Saints." He hovered in an atmosphere of religious perfection that is rarely reached by the strongest winged Christian in the outside world. We may do our utmost to put into practice the lessons that he inculcated, and to emulate, each in our own sphere, his example, but we do not expect ever attaining the heights of Catholic perfection that were sealed by this unique character.

But, if we cannot expect to become O'Connells, at least we can learn, from such advice as that given by Bishop O'Connell, that there are avenues of usefulness open for the layman, along which he can perform great works of benefit to the cause of religion. In the course of my ordinary observations I have had frequent occasion to note the peculiar evidences of Catholic faith exhibited by some men. This is a subject upon which I am not tempted to dwell very fully, for the very good reason that I believe it to be long more to the domain of the pulpit than to the sphere of an everyday recorder of passing events. Still there are times when even the lay pen of an observer may do some little good in this special direction. The fact is that the man of the world, who is seriously observant, and feels inclined to make use of his opportunities for the good of the faith, meets with very many things that can never come under the immediate eye of the clergy. That which the priest learns from hearsay, the layman learns from actual experience; and it seems to me, that one of his most sacred duties is to place that experience at the disposal of the clergy.

On Sunday last I had a conversation with a certain well-to-do Catholic citizen of Montreal, and I was surprised to find, in a man so practical to a certain degree, such a lack of real knowledge concerning his obligations towards the Church. He is a man who never fails, year in and year out, to hear Mass on Sunday; he has a pew in the church; he contributes to every collection; he frequents the sacraments pretty regularly; and he teaches his family to do as he does. "Not much fault to be found in all that," you will say. No. He does his duty—that is to say, he does exactly what he is obliged to do, and the neglect of which would incur for him the penalty of sin. But he goes not a step beyond. When I met him he had been to Mass; he was on his way to the country to look after some few miles out of town. It has been his invariable custom to devote Sunday afternoon to this branch of his business—if I may so style it. He told me that he had been invited by the priest to attend a meeting of the leading parishioners in con-

nection with some very important church matter, but he considered that there would be enough there without him, that they could get on very well with one less at the meeting, besides, that he rarely bothered his head about such affairs, although he was always ready to pay his share. I do not wish to detach one iota from the credit that is due to this gentleman, for all his good-will and all that he gives to the Church. But, under the circumstances, I believe that the moral effect of his presence at that meeting, combined with the example that he would furnish, would be far more welcome to the priest than the few dollars that, out of his abundance, he was pleased to hand in. This, I think, is the very situation that Bishop O'Connell had in his mind when he drew so many lessons from the life of O'Connell. The Catholic layman is generally ready to help by means of contributions in money, provided he be let alone and not asked to take any active interest in the work, or to co-operate in any other form.

While I am thus lamenting the degree of apathy, in regard to the propagation of the faith, which exists in certain circles, and the lack of co-operation on the part of competent laymen, still I would not have it understood that I advocate undue influence upon, or interference in the real management of a diocese, or of a parish by the prominent members of the laity. There is a difference between leaving all that is to be done on the shoulders of the pastor, and mixing up in a curiously-inspired manner in everything belonging to the charge of the priest. In fact, there are a hundred ways in which an honest, zealous, determined layman can realize the benefits of his experience in life at the feet of the very man who will, in accord with his duties, make use of the same for the greater advancement of God's cause. Moses had to repeat his strokes before the water gushed from the rock of the desert; so have men in our day, to persist in a-me-quo-fra or another, before they can expect to obtain the spiritual results that they desire. It is true that the priest is the shepherd of the flock, and that he is expected to dedicate all his energies to the work of salvation; but, in a thousand and one ways, can the lay co-operative prove his deep-rooted faith, and help to advance the grand cause of the Church. It is not for me to point out all the means that could be adopted, even by the most busy of business men in this work of religion. Ideally, I believe that every one of such means as known to the general public, but which do not seem to care for the task of employing them. On the whole there is an indifference of spirit that must be changed into something earnest and also active; there is a lack of holy enthusiasm in all that pertains to the Church and her cause; there is an undercurrent of antagonism that cannot be seen from the surface. For example, the fault-finding, criticizing, eternally grumbling habit that some Catholics have. They claim that the Church is beyond all need of extra assistance, or active support on the part of the laity. This may be true inasmuch as the Church is an institution founded by Christ in person, and guaranteed by Divine promise, against all destruction or injury; but this does not exempt man from performing his share of the work necessary to carry on successfully such a tremendous mission. It is exactly this co-operative work to which I refer, and the practice of which tends to perfect the Christian, to purify the heart and to elevate the soul. And it is the absence of this spontaneous assistance, on the part of the faithful, that Portland's learned Bishop has so signally indicated.

A PIN SCRATCH CAUSES DEATH

Mrs. Margaret Hoagland, wife of a fresco painter of Hawthorne avenue, died in the City Hospital at Newark on Sunday of blood poisoning. She was in delicate health on Christmas when she pricked the end of the third finger of her right hand with a safety pin and afterward cleaned and dressed a chicken. Within two hours the finger began to swell and she applied a poultice which did not stop the swelling. The finger began to turn black and the swelling extended to her hand and wrist. A doctor was called in and a nurse spent the night with her, applying hot poultices continually. On Thursday morning Mrs. Hoagland gave birth to a daughter. A consultation was held, and it was agreed that her hand must be amputated and she was removed to the hospital for that purpose. She grew steadily worse and died at noon on Sunday. The baby is doing well.

THE KING OF FURS.

No establishment in the world offers a richer collection of furs than the model establishment of Chas. Desjardins & Co. Better still, their prices eclipse any that can be offered elsewhere, in cheapness. A real saving of 30 to 40 per cent.—that is what one obtains on all furs at the vast counters of this establishment, 1533 to 1541 St. Catherine street.

CATHOLIC KNIGHTS.—The Order of Catholic Knights of Wisconsin, which does no business outside of the state; has 9,000 members and a reserve fund of \$180,000, which is mostly loaned to parishes to build churches and school-houses. Upon the death of a member \$3,000 is paid to his family. During the past two years \$228,000 was paid to families of deceased members.

At stated intervals the Ordinal holds general ordinations. Christmas one of the most important months occurs. On Archbishop confers Holy Orders upon candidates, in each Minor Orders, Scholastic, and finally, the young men who for the ministry and whose holy anointment amongst Christ, that day is of the greatest importance. All joy for the parents and friends of the young men, who are about to receive the first step forward in the path of the Christian life, is the candidate's life, even as one receives his baptism, his First Communion, or his Confirmation days is the one great step into the priesthood, and the occasion on which impose the plenitude upon the soul-crated voice of authority, the man to be "a lifetime," there is a duty about the day translated into words by any save those who have afforded them the delight of ascending this year the Chritions took place in Saturday, the 21st list of those who received of Holy Order, other of its degrees. We reproduce the full, which is as follows: TONSURE.—For Montreal, Revs. J. Deschênes, J. E. G. Toupin. For the diocese of A. Labelle. For the diocese of Revs. J. J. Blain, J. For the diocese of T. L. Ferguson. For the diocese of J. B. Lurch. For the diocese of F. Barry. For the diocese of Revs. L. J. Brodourais, P. J. McDonnell. For the diocese of Rev. E. J. O'Donnell. For the diocese of Rev. W. M. Eagan. For the diocese of J. R. Paquin, J. D. Shea. For the diocese of D. J. Quinn. For the diocese of Rev. A. N. Bellavance. For the diocese of J. A. Sullivan. For the congregation of St. Sacrament, P. Lagace. MINOR ORDERS.—of Montreal, Revs. E. J. Dorval, L. L. Guébert, R. C. Kieffer, A. J. Roy. For the diocese of Revs. J. G. Duin, A. For the diocese of Rev. E. B. Parisseau. For the diocese of L. Scheuvelberg. For the diocese of Revs. T. W. Albin, E. Malone. For the diocese of J. P. Dunn, M. D. O' For the diocese of Revs. L. T. Laliberté, W. B. Stahl. For the diocese of J. P. Breen. For the diocese of Rev. P. J. Galvin. A PAGE Under the caption "The Eighteenth Century," a sketch of the late Captain John MacDonnell, a portrait of the "Last of the Sacred Heart." It is of interest to Irish Catholics, and points to our many Scottish because it contains a tribute and loyalty to nationality which is as follows:— "Entreating that you yourselves to God, for must all at last leave you my blessing. (About sixty-seven years just able to read, my eye scanned words of Captain John of Glenaladale's 'Last of his children.' These words have since light in the many dark days. Having recently found original instructions, an Irish letter or memoir of my father, I was at my fortune that I edit them; and this not





# THE RESTLESS WOMAN.

That woman was created to fill certain well defined places in this world no one familiar with her physical, moral and mental make-up can doubt. That many women of today show a tendency to think slightly of those privileges and responsibilities which have come down as the best inheritance of their sex is a fact which faces us on every side in this country of ours. It is more the case here than in any other nation, I regret to say. It has spread in the last few years like some great epidemic, until it has, to a distressing extent, affected the whole system of society and home government.

Modesty and gentleness, those two sweet handmaids of womanhood, seem to have been laid aside by the rule of the day, and aggressiveness and masculinism have been given their places.

The spirit of unrest has found easy victims in thousands of American homes, until the social condition which presents itself to-day, even among the best and most cultured classes, differs essentially from the standards heretofore held as inviolable. It is a sad and a dangerous change which confronts us. Its shibboleth would seem to be: masculinism is greater than motherhood.

I wish I could impress on American women the dangers that attach to such innovations. I wish I could show them, as they appear to me, the ultimate results of participating in the abandonment, or at least the neglect, of the home. And when the influence of the home is removed life loses one of its most valuable guides, and government its strongest ally—indeed, its cornerstone.

You remember, perhaps, what a great general of ancient times said: "Greece rules the world, Athens rules Greece, I rule Athens, my wife rules me, and, therefore, my wife rules the world." Nor is this illustration overdrawn. The woman who rules the domestic kingdom is in reality the ruler of all earthly kingdoms.

As I have said before, I regard women's rights as the leaders in the newest school of female progress. They teach that which is the female sex. They teach that which is amiable and gentle, tender and attractive, and which gives her nothing in return but masculine boldness and brazen effrontery. They are habitually preaching about women's rights and prerogatives, but have not a word to say about her duties and responsibilities. They withdraw her from those sacred obligations which properly belong to her sex, and fill her with ambition to usurp a position for which neither God nor nature ever intended her.

While professing to emancipate her from domestic servitude, they are making her the slave of her own caprices and fashions. Under the influence of such teachers, we find woman, especially in higher circles, neglecting her household duties, gadding about, at rest only when in perpetual motion, and never at ease unless in a state of morbid excitement. She never feels at home except when abroad. When she is at home, home is irksome to her. She chafes and frets under the restraint and responsibility of domestic life. Her heart is abroad. It is existing in imagination, in some scene of amity, or reveling in some scene of dissipation. Her husband comes to his home to find it empty, or occupied by one whose heart is void of affection for him. Then arise disputes, quarrels, recriminations, estrangements, and the last act in the drama is often divorce.

I speak the plain truth when I affirm that, for the woe of families in our country, woman has a large share of the responsibility. In so many instances she seems to have entirely forgotten, or purposely avoided, the place she is called upon to fill. She looks to material greatness in man as her guiding star. She wishes to do what men have done, and are doing. She enters this field, foreign to all her faculties and her strength, and seems to think she is living up to a higher standard than was ever before permitted to her kind. But if she stopped a moment to consider, could she find a mission more exalted, more noble or more influential than Christian wifehood and motherhood? That makes her the helpmate of her husband, and the guide and teacher of her sons and daughters, rather than a stumbling block in the way of all.

If woman would only remember that her influence over a child in the first few years of its life can have greater effect and produce wider and more lasting results, than her whole life given up to walking in the ways of men!

Where are the men that have achieved triumphs and have not owned that the debt was largely due their mothers? What know we of the mothers of the world's greatest men, save that most of them were faithful to their holy station and true to the high privilege of motherhood—the most divinely sanctioned and the noblest of all earthly positions?

Christianity set its enduring seal on this Quendom in Bethlehem centuries ago, and the woman who seeks a higher sphere will not find it among men, or even in earth.

But the tendency of the times is altogether apart from such things. Women must be independent, and masculine. They must even indulge in all the sports formerly classed as masculine. They take to these not as occasional pleasures, but as constant pursuits. I see no harm in a woman's taking part once in a while in a game of golf, or any other outdoor exercise that befits her station. She is not to be housed like a plant, and never allowed the bene-

fits derived from fresh air and moderate exercise. Any proper outdoor pursuit should be encouraged as an occasional recreation, but as a regular avocation it must be condemned. For pleasures that become habitual are no longer mere recreations, but serious occupations.

Then there is the woman who must join a club, or perhaps two or three clubs. These will require her presence or attention several hours of the day. How can she do all this and at the same time fulfill the duties of domestic life? After the labors of the day the husband rightly expects to find a comfortable home, where peace, good order and tranquillity reign. But his heart is filled with sadness and despair if he finds the partner of his bosom attending the duties of a club, or neglecting her household duties for those of some semi-political or social organization.

There is another phase of this question which presents a most dangerous aspect. When the home is abandoned, what follows? The substitution of flats and hotels as residences, where, instead of having a home in any sense of the word, women are merely escaping the responsibilities and the cares of domestic life.

But if domestic life has its cares and responsibilities—and what life has not—it also has its sweetness and its consolations, its joys and its benefits, that are infinitely superior to anything that can possibly be obtained in hotels or flats. It is manifest that hotels do not furnish the same privacy and the same safeguards against the questionable associations that are supplied by the home. I am glad for their own sake that American women generally do not exercise the privilege of political suffrage. I regret that there are those among our American women who have left their homes and families to urge on their kind the right of suffrage. I hope the day will never come when in this land all women will be allowed to register their votes, and perhaps, in municipal elections which come near to the home, and might, therefore, properly be influenced by those who should be responsible for the home.

Who enters the political arena is sure to be soiled by its mud. As soon as the woman thrusts herself into politics and mingles with the crowd to deposit her vote, she must expect to be handled roughly, and to surrender, perhaps wholly, at least in part, that reverence now justly paid her. The more woman gains in the political arena the more she loses in the domestic kingdom. She cannot rule in both spheres.

The model woman is not she who takes up all the "ologies" and scientific studies. She is not the woman who is constantly seen and heard in public places, the woman who insists upon entering all branches of trade and commerce, and pursuing all lines of thought, who wanders restlessly through the world.

The model woman, thanks to Christianity, is she who is thus sung in Holy Writ: "Who shall find a valiant woman? far from the uttermost coasts is the price of her. She hath looked well to the path, of her house, and hath not eaten bread idly. Her children rose up, and called her blessed; her husband, and he praised her. \* \* \* Beauty is vain; the woman that feareth the Lord, she shall be praised." Proverbs xxxi.

American women, your husbands are the sovereigns of America, and if you be the sovereigns of your husbands, then, indeed, you would rule the nation. That should be glory governed by ideals than by ideas. We are influenced more by living, breathing models than by abstract principles of virtue.

The model that should be held up to American women to-day is not the Amazon, glorying in her martial deeds and powers; not the Spartan, who made female perfection to consist in the development of physical strength at the expense of femininity and modesty; not the goddess whose votaries regarded beauty of form and personal charms as the highest types of womanly excellence. No, the model that should be held up before you and all women is Mary, the mother of Christ. She is the great pattern of virtue, and all that goes to make the perfect woman alike to maiden, wife and mother.—Cardinal Gibbons, in January Ladies' Home Journal.

**CARDINAL MORAN.**  
The London "Catholic Universe" says: "The news that His Eminence Cardinal Moran has resigned the important position of archbishop of Sydney will come as a surprise to many of his admirers. Henceforward His Eminence will reside in the Eternal City. Than Cardinal Moran few Irish ecclesiastics have accomplished a greater work during the nineteenth century. During the years he acted as bishop of Ossory His Eminence gave to the world some excellent works dealing with certain important epochs of Irish history. And, since his translation to Australia, the Cardinal has labored most strenuously in the interests of the Catholic Church under the southern cross. Owing to the resignation of His Eminence, his coadjutor, Monsignor Kelly, who has only landed recently in Australia, becomes archbishop of Sydney and metropolitan of the Catholic bishops in the province of Australia."

**INSTRUCTIVE STATISTICS.**  
"Review of Reviews" gives some interesting statistics respecting the religious status of certain classes of American young men between the ages of 16 and 35. The evils of

mixed marriages are well brought out. "The Review" says:—"In the families where the father and mother belong to the same church, seventy-eight per cent. of the young men are church members. In families where the father and mother are church members, but do not belong to the same church only fifty-five per cent. of the young men are church members. In families where but one of the parents is a church member, only fifty per cent. of the young men are members of churches. Where the father and mother are both Catholics, only eight per cent. of the young men are not church members. Where the father and mother are both Protestants, thirty-two per cent. of the young men are not church members. Where one of the parents is a Catholic and the other a Protestant, sixty-six per cent. of the young men do not belong to a church. Where the parents are members of Protestant churches, but do not belong to the same church, fifty per cent. of the young men are church members. Where one of the parents is a Catholic, forty-four per cent. of the young men do not belong to church. Where one of the parents is a Protestant, fifty-one per cent. do not belong to church."

**Our Boys And Girls.**  
ST. BARBARA.—There was a very wealthy Greek nobleman in Heliopolis, Egypt, about the year 306 A. D., whose name was Dioscorus. His daughter Barbara was very beautiful, and her cruel father shut her up in a lofty and inaccessible tower, where she received instruction and baptism by stealth from a Christian priest.

At last Dioscorus, who was a heathen, determined to marry her to a suitable partner, but when he spoke to her about it, she found that Barbara was opposed to the scheme, because of her heart she had resolved to dedicate her virginity to God. Dioscorus was about to undertake a long journey, and before he took his departure, Barbara expressed a desire to have a bath constructed in the basement of the tower. Her father consented, but gave strict orders to the workmen to make two windows so high as to be inaccessible from without.

During the father's absence, Barbara ordered the workmen to make a third window. When Dioscorus returned, he was very angry at finding three windows instead of two. Barbara took this opportunity to explain to him the glorious mystery of the Holy Trinity, illustrating it by the three windows.

Dioscorus was furious when he found that his daughter had become a Christian. He drew his sword to put her to death, but a huge rock opened, receiving her into its centre, leaving her father striking its flinty surface. Barbara escaped from the rock, but was soon discovered by her father, who beat her, and dragged her before the magistrate. He was touched by her great beauty, and besought her to sacrifice to the gods, but she firmly refused.

He therefore dragged her back to her father's house, where she was then thrown into a dungeon, when Christ appeared to her, and healed her wounds. On the following day she was again brought before the Judge, who ordered various tortures to be inflicted, and finally he condemned her to death.

Her wicked father was her executioner, and just as he cut off her head with his sword, a flash of lightning struck him, killing him instantly. Just before her death, St. Barbara prayed that whoever should invoke her aid might receive what they asked, and a voice replied from heaven that she would be granted her wish.

St. Barbara is therefore regarded as a saint to call upon at the hour of death, and as a patroness by whose aid one may insure against perishing without the last sacraments. We should pray often against a sudden and unprovided death, and above all that we may be fortified by the Holy Viaticum in our last hour.—The Orphan's Friend.

**CHEERFUL GIRLS.**—A cheerful girl is like a ray of sunshine wherever she goes. She not only does good to others by example, but she helps disconsolate and gloomy people to throw off some of their native melancholy, and they emulate a little of her own cheeriness. The cheerfulness that persists in seeing the bright side of everything, and discovers "the silver lining" where others perceive no break in the gray cloud, must not be confounded with selfishness and carelessness. They are totally different attributes, quite antagonistic to one another. A purely selfish and careless girl would be thinking so continually about herself that she would have no reserve force left in which to practice the hundred and one little thoughtful actions which come within the ken of the girl who has "cheerfulness" as her watchword, and who endeavors to make her sisters more happy by imparting some of it to them.

**SHOULD BE TAUGHT WORK.**—All girls should be taught some work by means of which they can earn a living for themselves and those dependent upon them. In this country of rapidly changing fortunes this is necessary for rich and poor alike. If prospective heiresses, they should be taught all matters connected with the management of property. This is an exacting as well as an honorable occupation, requiring study and work.

All professions and all occupations are now open to woman. Her

own inclinations, physical, mental and moral capacity and opportunity, must decide what work is best suited to her individual powers. Parents should guide and assist, but they can never choose the occupations of their daughters, hence the question, "What training would you give her?" must be decided in each individual case by individual conditions and environment.

In general, it may be said that a good common school education is the foundation for future usefulness. If the girl is a student, and the means of the parents will allow, she should be given the opportunity for a higher culture, that she may take a more commanding position among the great army of workers.

**GIVE TOOLS TO THE BOYS.**—To youths with a taste for mechanics an assortment of tools and a convenient place in which to practice their use are valuable possessions, and provide the means of a profitable relaxation from study when out-of-door recreations are either impracticable or undesirable. Working in wood or in metal is a fascinating occupation for those whose predilections lie in that direction, and parents will do well to encourage it. The lives of not a few of the greatest engineers and inventors of the world has ever been shown by their peculiar genius was aroused to activity by their having access in boyhood to tools and workshops. Of course, it is necessary before entrusting a hammer, hatchets and chisels to boys, to consider whether they are likely to use them for purposes of construction or of destruction. If the former, let them have them by all means; but if the latter, withhold them. In the one case the youth will seek pieces of wood and endeavor to convert them to some useful purpose; in the other, he will be found disfiguring the furniture, or driving nails into doors and windows everywhere.

**HINTS FOR BOYS.**—Here are a few rules that our boys, both large and small, would do well to observe:

1. In the street.—Hut lifted when saying "Good-by," or "How do you do?" also when offering a lady a hat, or acknowledging a favor.

2. Keep step with any one with whom you walk. Always precede a lady upstairs, but ask if you shall precede her in going through a crowd or public place.

3. At the street door.—Hat off the moment you step into a private hall or office.

4. Let a lady pass first always, unless she asks you to precede her.

5. In the dining room.—Stand till every lady in the room, also every older person, is seated.

6. Rise if a lady enters the room after you are seated, and stand till she takes a seat.

7. Look people straight in the face when they are speaking to you.

8. Let ladies pass through a door first, standing aside for them.

9. In the dining room.—Take your seat after ladies and elders.

10. Do not take your napkin up in a bunch in your hand.

11. Eat as fast or slow as others, and finish the course when they do.

12. Do not ask to be excused before the others unless the reason is imperative.

**NOTES FOR FARMERS.**  
LECTURE TOUR.—Professor J. H. Grisdale, Dominion agriculturist has been engaged by the New Brunswick Farmers' Institute societies to lecture during the month of January, for every day. Mr. Grisdale's subject will be Cultivation of the Soil, The Bacon Pig, Beef Production, Feeding Dairy Cattle, A talk on Feeds and Their Values, Farm Management, Crop Rotation and a Trip Through Great Britain. He will speak in English and French. Mr. Grisdale has just returned from the Amhurst Fat Stock show, where he gave valuable instructions to farmers.

**ABOUT HORSES.**—Although many inventions of recent date have reduced the service performed by horses yet there is no reason to believe that they will ever become indispensable to farming. Horses have

always been a necessary equipment on a farm and will continue to be so.

On the eastern continent horses have been used for all kinds of carrying as far back as can be traced, and in America they were in use at the time of its discovery. The various breeds have been selected for their most appropriate lines of work. These include types of the animal from the Shetland pony to the Flanders dray horse.

Both in America and Asia the horse was found in a wild state. They rove in groups generally protected by a large formidable male. As farmers may still perceive in the pastures, they are inclined to gather and when attacked will form a compact body with hind legs outward to defend themselves.

The Arabian horse, fleet, docile and durable, has been crossed with all breeds of America and Europe. The Persian was brought to England and the fine English racers produced. In no other country is such attention given to breeding as in England. The crossing of thoroughbreds with cold blood mares produces a line of stock most appropriate for carriage work and so forth.

In Central Asia and nations of antiquity the people have a peculiar preference for the ass. He is cheaper to keep, easier managed and somewhat better adapted to rough usage. The nobler qualities of the horse, however, seem to endear him to Americans and to most of the European countries. He is quick to perceive, has an excellent memory and is capable of attaching himself to an individual. The average life of a horse is about 30 years.

The care of horses is not difficult and is understood by nearly every person connected with farming. Unfortunately in many cases owners neglect to give the proper attention, although they have the knowledge. The old method of feeding should be observed closely, that is hay and oats cannot well be improved. Regularity in feeding should be observed. Indigestion is often the result of irregular feeding as to time and quantity.

A good plan as far as hay is concerned is to feed an animal in the 24 hours; 1 pound of hay for each 100 pounds in his weight. The work of a horse may sometimes warrant a slight variation from this as it is often recommended to keep the noon meal of hay from a driving horse. Horses do not eat hay rapidly if it should be taken away and if he does not eat it in an hour and a half he does not want it. Always feed clean hay. There is a great prevalence of must and dirt in hay which brings many maladies to the equine race.

A gallon of oats 3 times a day for a horse weighing 1,200 pounds is a good ration. This ration should be observed. It may be reduced when horses have no heavy exercise and it can seldom be increased with advantage. A heavy feed of oats to a driving horse before a long journey is unwise and dangerous. It impairs his strength instead of increasing it. A light feed would be better if the trip were a severe one and it could be made up after. As in the case of hay the meal of oats should be eaten eagerly and if the beast seems indigestible it is better to take it next time and feeding will be a matter of pleasure. If possible oats should be ground as it makes a better ration. Many horses swallow oats without properly chewing it and digestion is impaired and a valuable part of the nourishment lost.

Bran, once a week or sometime instead of the grain feed is a good supplement to the horses feed. In the winter when grass is not available he will relish oats and they should be fed occasionally. The mainstay is hay and oats and many other useful rations are produced at every farm at small cost.

Water is important though very simple. The horse, like a man, should never be thirsty. If he is watered liberally he will know when he gets his drinks and will get into the habit of drinking. A big drink is generally injurious, so that the best method is to water frequently. We should not send a horse to a dry meal, when he has been several hours without water. A drink before and after each feed is a good rule. It is dangerous to give a warm beast water.

Horse breeding with the proper aim in view has been neglected. The result is that there is a scarcity of the most useful farm horses. Those who do not entirely abandon giving attention to stallions bred to satisfy demand from military sources. There seems now to be a reaction and high prices are offered for specimens that will prove useful to a farm. In the United States, Canada and South America breeders are awakening to the advisability of producing the kind of stock needed by agriculturists.

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**NEW YORK SCHOOLS.**—According to the recently issued report of Superintendent Skinner the average cost per pupil for maintaining the public schools of New York State during the past year, based on an average daily attendance, was for the towns \$25.82, for the cities \$40.88, an average for the State of \$41.68.

## Society Directory.

**A.O.H., DIVISION NO. 3.** Meets on the first and third Wednesday of each month, at 1883 Notre Dame street, near McGill. Officers: Alderman D. Gallery, M.P., President; Fred J. Devlin, Vice-President; 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. Gallery, M.P.; Sec., J. F. Quina, 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 8.30 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. Mrs. Annie Donovan, president; Mrs. Sarah Allen, vice-president; Mrs. Nora Kavanaugh, 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 each month. Committee meets last Wednesday. Officers: Rev. Director, Rev. J. Quinlivan, P.P. Director, Rev. 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. P. 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. Murrav; 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 Seignour 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 street, immediately after Mass. 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, 1873.—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. Sear; Recording Secretary, J. J. Costigan; Financial Secretary, Robt. Warren; Treasurer, J. H. Feeley, Jr.; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connell and G. H. Merrill.

## Business Cards.

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