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# Witness.

Vol. Li., No. 28

MONTREAL, SATURDAY, DECEMBER 28, 1901.

PRICE FIVE CENTS

## FATHER MATHEW Anniversary Commemoration.

Recently the anniversary commemoration of the death of the Very Rev. Theobald Mathew, O.S.F.C., was celebrated in the Father Machanille Conference. Memorial Hall, thew Centenary Church street, Dublin. The speakers included the Very Rev. J. T. Murphy, president of Blackrock College, and Mr. John Dillon, M.P.

The Rev. Father Nicholas, O.S.F. C., president of the association, occupied the chair.

Prior to the lecture in the Memorial Hall, the magnificent new struc-

rial Hall, the magnificent new structure erected as a hall for the Catholic Boys' Brigade, founded by the Caguchin Fathers, was formally opened, amidst great enthusiasm, by Mrs. John Lillon, who is a grand-niece of the great temperance reformer, Father Theobald Mathew.

The Rev. Chairman, in opening the proceedings, said, my dear friends, it is forty-five years to-day since the English-speaking world lamented the death of the apostle of temperance, Father Theobald Mathew, who gave himself up to the total abstinence movement, with all his heart, in the spirit of an Irish priest and a patriot. The holy cause for which he lived an' died suffered for a time, but here amongst his own of the Capuchin Order I am proud to state his spirit is as green and his cause as promising now as in the days when he swayed the people himself.

The Very Rev. Father Murphy, president of Blackrock College, then delivered an interesting lecture, in the course of which he said the temperance movement was carried across the sea by the faithful followers of Father Mathew, and found itse,f to-day in the United States in the Catholic Temperance Organization of America, led by the greatest of our Irish race, such as Archbishop Ireland, Cardinal Gibbons, and Archbishop Ilyan, of

the Very Her. Pathor Merphy and the state of the state of

stainer it still would not have passed away. The treasure of such a life can never pass away from the life of a nation. Why, what did Father Mathew do? I am not here going to refer to the facts of his life, but I believe I am not exaggerating when I say that since the days of St. Francis himself there is no record in the annals of Christendom of more marvellous effects flowing from the efforts of a single man. He revolutionized opinion, and not by methods of violence or war, but by the indescribable, impalpable influence that comes from the sanctity of a single human life, and I doubt whether the result of his labors and apostolate can be equalled in the annals of humanity since the days of St. Francis himself. And, after all, what goes to make up the greatness of a people? I say that the record of such lives and of such work as was done by Father Mathew is of far more importance in the treasury of a nation and the greatness of a people than all the manufactures of Manchester, than all the gold mines in the Rand, and that after generations have passed away it will come to be recognized that the life of such a man, and the memory and inspiration of that life is of greater value to a people than hundreds of millions of money. Therefore I say it is that in the life of a nation the inspiration and memory of a great life is never lost, and we see here to-day in the work which these Fathers are entering upon a striking instance of the way in which, after many years, that great inspiration may come again, and I trust it will be blessed with good results.

I said just now that I am not one of those who are disposed to exag-

because I am deeply convinced that it is beating the air so long as the British House of Commons is cominated and controlled by the great brewing interests of England, to think that you will get effective temperance legislation from England, and that if we are ever to do anything by legislation that legislation must come from an Irish Parliament sitting in this city, My second reason is that I myself never believed that temperance measures brought forward by the advanced temperance people of England were on the right lines until recently, when they have changed their hands. In my judgment there is in England in the path of temperance legislation the additional barrier, the insurmountable barrier, since the law, most mistakenly, I believe, allowed the great breweries to be turned into limited liability companies, and allowed the tied House system to be spread all over the country. The whole electorate is in possession of to limited liability companies, and allowed the tied House system to be spread all over the country. The whole electorate is in possession of breweries, public houses are tied and owned by great breweries, and the result is you have such a solid interest that I don't believe they ever will get temperance legislation in England in our time. I trust we shall be able before long to approach the solution of the question on this side of the water ourselves. Let me say a few words upon the practical subject of this meeting tonight, and this attempt to apply a second remedy to the great evil of excessive drinking, and that is what I may describe as the moral remedy. The Fathers here to-night are not engaged in a political mission. This organization is entirely divorced from politics. It is an organization for advancing the cause of temperance in Ireland by moral means, and I believe that, under the present circumstances, this is really the promising road to tray! I be-

means, and I believe that, under the present circumstances, this is really the promising road to travel. I believe that at present in Ireland this is the only course that will bring read fruit and reaf reward to the labours that engage in it, and I believe that the present condition of Ireland lends itself to great effort, and that there has arisen, as far as I can judge, a widespread desire amongst many influential classes of the community for some great national movement in favor of temperance on the lines of Father Mathew's movement. Now, what are the methods projosed by the Capuchin Fathers? They are summed up in one word—"Organize." And I can say, with twenty years of political experience in heland, from experience I have had of our peorie in this country and abroad, that in my opinion there is nothing so characteristic of the Irish race as the fact that if you want to achieve any great purpose, moral or political, in Ireland you must look to deresults.

I said just now that I am not one

principles was not allowed to pass a sterling Catholic girl, who grew more and mote indignant and Catholic as the lesson progressed. When the professor had almost exhausted his supply of lies and falsehood, she pose, in open class, in the full confidence in the strength of her position. What is the Catholic doctrine on indigences? was the simple but telling question she asked the professor. The class was thunderstruck, the professor dumbfounded. He could not answer the question, because he did not know the answer. She then proceeded to tell him that he had recommended to the class seven works, not one of which was Catholic The professor afterwards apologited, saying it was a slip of the tongue. No, sir, it was not, and for the future be careful of what you say, was the girl's firm response. A few such fearless scholars in the halls of prejudied universities and schools would work untold good in the advancement of justice and truth. All henor to such courageous souls that dare to stand up for the right." souls that dare to stand up for the right."

## POLAND'S CATHOLICITY,

Poland, as a land oppressed crushed, divided up, persecuted and ruined, has frequently been compared to Ireland; and the comparison stands good in more than one phase of the respective situations of the two countries. An article entitled Russia's Surprising Accusation Against Germany of Savage Despotism over the Polanders," from the pen of an "Ex-Attache," has been creating considerable comment in the American press. The writer gives

sion of the working crasses to nobility.

"Prussia is at the present moment following in the footsteps of Russia, and seeking to Germanice her Polish provinces, and to stamp out Polish nationalism. Identically the same methods are employed as on the Russian side of the border, and whereas the Roman Catholic Church whereas the Roman Catholic Church Government sees in the Roman Catholic clergy the principal obstacle to its programme for Germanizing the Poles. Catholic nobles are high in favor at the court of Berlin, and occupy the most eminent positions in the imperial household, in the army and in the various branches of the government administration. But the government administration. But only Protestants are appointed to any office in German Poland, and everything is done to induce the rising generation to adopt the Lutheran faith, not on religious grounds, but for the purpose of emancipating it from the spiritual, and, incidentally, the political influence of the Roman Catholic clergy, which remains an obstacle to the Germanizations of the people.

"As in Russia, the German offi-cials of the lower class are often rutal in their methods, devoid of judgment and tact, and apt to regard disobedience to their behests as furnishing an excuse for the emas furnishings an excuse for the employment of measures of an altogether intolerable character. It is impossible to describe in any other language their conduct at Wreschen, where Catholic Polish children were flogged by their school teachers until they were crippled for life for declining to learn German prayers and hymns, the subsequent intervention in their behalf by their parents being visited upon the latter with terms of imprisonment on charges of being visited upon the latter with terms of imprisonment on charges of inciting to disobedience of the nu-thorities. One old woman, widowed and ailing, who was sent to prison for two years on this account, ex-claimed pathetically in reply to the inquiry of the court as to what she had to say for herself: "All we ask is that our children should be s that our children should be aught religion in Polish, and not in German, so that we may at least have the satisfaction of being able to pray with them."

"It is only during the last few years that this programme of Ger-manizing the Foles has been enforc-ed with such vigor and severity. Old Emperor William would never allow Emperor William would never allow it, his marked predilection for the Poles, and the goodwill which he entertained for them being popularly ascribed to his romantic infatuation in early life for the lovely Princess Elise Radziwill, a Polish noblewoman whom he would have married even at the cost of his succession to the throne had it not been for his father's prohibition. During the first part of the present Emperor's reign the Polish aristocracy played a great hole at the Emperor's reign the Polish aristocracy played a great Jole at the court of Berlin, especially the lovely Baroness Koschiel Koschielski, whose alleged influence with the Kaiser constituted on one occasion the subject of a flerce public denunciation by the late Prince Bismarck. Shortly after this, however, she vanished from the court of Berlin, and Polish influence ceased to be a factor in imperial and official circles, and to-day the Kaiser is being held up by the Russlan press to the obloque of the civilized world as the oppressor of the Poles.

"Austria, being a Catholic power, has, of course, found no foes, but rather allies and friends among the Polish Roman Catholic clergy, and, thanks to this, has been enabled to accord to her Polish provinces

thanks to this, has been enabled to accord to her Polish provinces a large amount of autonomy, as well as the permission to obtain the use of the Polish language in judicial and administrative matters. The result is that the Polish party in the Imperial Parliament at Vienna can always rely, and that the aristocracy, the clergy and the peasantry of Austrian Poland alike hail Francis Joseph, in Polish, as their King."

When you pray to God, ask great things of him.—St. Ambrose.
Prayer has an effect marvellous and certain; it is that of elevating the soul: also in those Christians who have the habit of prayer, one finds a nobleness of heart, a dignity of character, and a general nobility in ali they do, which one does not see in the children of the world.—Mgr. Landriot.

We must fear God; He is the Lord; we must love Him; He is our Father.—St Anselm.

'Thy will be done on earth as it is sin heaven." that is to say, not as it is done in hell, where it is accomplished by constraint and force; not as amongst men, where often it is done in ignorance or with murmuring; but as among the angels, who do it with intelligence and love.—Ozzaam.

## BISHOP O'CONNELL

On the Lay Apostolate.

LACK OF CO-OPERATION .- The Rt. Rev. William H. O'Connell, D. D., Bishop of Portland, Me., addressed a large audience, members and friends of the Young Men's Catholic Association of Boston, on the evening of December 17, on"The Lay Apostolate." Some idea of the scope of his discourse may be gath-

ered from the extracts appended. Does it seem strange that at this late day we should need to tell the late day we should need to tell the latty their most rudimentary duty to the Church in public life? Can it be possible that here where the Church has found such a flourishing field; where the manifestations of ardent faith among the people are second to no other in any part of the world, and where the generosity of the poor is a proverb to all who see what the simpler of God's chilsee what the simpler of God's children have accomplished, can it be possible that we still lament the lack of lay co-operation? Again I

lack of lay co-operation? Again 1 say it.

My words are not intended for the great mass of the faithful; whatthey have done the world knows, but it is still true that up to to-day, the Church feels the saddest lack of adequate consequences. adequate co-operation from those best fitted, best equipped by their better financial, political, social and public condition to make her condition what it ought to be in the pub-

tion what it ought to be in the public life around us.

Again and again has this lack been made known by her ministers from the holy places. Again and again in trying circumstances has she called for valorous and chivalrous champions; again and again has she appealed to such men not to forget amid the ambitions and pleasures of life the mother, whose pleasures of life the mother, whose legitimate children they are but in

In the development of a parish, in its organization of societies to protect and encourage Christian youth; in associations organized for care of God's poor, they are mostly care of God's poor, they are mostly conspicuous by their absence; and they think that a pittance thrown casually into the Church treasury ought to compensate for that which can never be otherwise supplemented, personal interest, personal enthusiasm, personal co-operation.

Far be it from me to deny that a chosen few of the most intelligent and best-positioned of our laymen and women too have striven for

and best-positioned of our laymen and women too have striven for years to give the initiative to lay co-operation in Church work. We all know who they are and what their efforts have been; and they are so few that the honor due to them becomes all the greater, since there are but few to share it.

But their example, like the appeals from the sanctuary, seems not

But their example, like the appeals from the sanctuary, seems not to have had the effect of contagion with their fellows which was naturally to be expected, and they have become like the priests themselves, oftentimes overburdened and but little appreciated.

What, therefore, is left to do to rouse in the hearts of our laymen some little spark of that zeal which once enkindled will easily and naturally achieve miracles for God god.

rally achieve His Church? achieve miracles for God and

His Church?
I can think of nothing better than to hold up to their eyes and to picture before their minds the example of those laymer of the past, who under the most difficult and delicate circumstances, far more so than those which confront the laymen of the present day—gave to the Church such a vision of faith and charity that even the unbeliever and the scoffer, touched to the heart, returned to the fold.

The very conversion of the Roman

scoler, touched to the heart, returned to the fold.

The very conversion of the Roman Empire under Commantine was due in great measure to the splendid example of laymen.

But fortunately we do not need to go so far back in history to find our models in the lay apostolate. In times nearer our own and more like our own in atmosphere and surroundings the devoted layman by his work and his word has added lustre to the name of religion.

A MODERN TYPE OF LAYMAN.—France, that truly great country, which with all its defects, nevertheless even in the darkest epochs of its history again and again proves her right to the title of "the eldest daughter of the Church," has given to the world not only the most magnificent examples of priestly missionaries, but also splendid ideals of the lay apostle.

I chose especially Ozanam as the type of the modern layman because his life in all its phases is more closely allied in occupation and character with the life of the American layman. He never became, like Sir Thomas More, a great statesman, nor like O'Connell, a public leader of his people, ner yet like Windthorst, a diplomatist or elected representativs in the House of Deputies. Ozanam, had he wished might have become again and again a political leader, but he steadfastly declined the tempting honor and led his life of a private citizen devoted to the interests of the Church rather in quiet ways than amid the turnoil of political strife.

: : : Of Most Rev. Paul Bruchesi.

The Decline of Christian Spirit and the Taste for Worldly Pleasures.

ance.
It is our intention, to-day, to forewarn you, in all frankness, against the dangers of a tendency so radically opposed to the laws of our holy religion.

We know, dearly beloved, that you cannot avoid living in a world whose temptations surround you on all sides. You are even obliged to exist and to act within that world which Our Lord Jesus Christ has qualified so severely. Nor have we any intention of fettering that fair liberty which God, Himself, has left to the enjoyment of all Christians who are not held, in virtue of a special vocation, to the observance of all the evangelical counsels.

But, as the guardian of faith and of morals, we desire to clearly point out the line of demarcation that exists between the legitimate use and

ists between the legitimate use and ists between the legitimate use and the seriously dangerous or culpable abuse of the things of this world.

Does he not form a false idea of the conditions of our existence here below, who, on the one hand, avoids, with a kind of instinctive horror, the slightest privations, the smallest sacrifices, every painful effort in life, while, on the other, he contrives to allow no occasion of tasting the pleasures of life to be lost, and even grows exasperated and rehe slightest possist sacrifices, every passist sacrifices, every passist sacrifices, every passist sacrifices, every passist scarrifices, every passist scarrification of the messive scarrification of the evils which Christian families decilisments and what care, and what care, and what care, and what care, and what c

what a difference between such conduct and the doctrine of St. Paul! "Time is short," did he say, "let those who weep live as if there were no causes for sorrow; and those who are joyful, as if there were no reasons for joyousness; let those who make use of the things of this world, use them without fixing their affection thereto, for the image of this world is merely passing."

In many families this instruction of the Apostle seems to be practically forgotten. Fatal is that obliviousness! since it has become the source of the most disquieting evils.

Too often the mother is no longer

Too often the mother is no longer

Too often the mother is no longer the truly Christian woman, that woman of strength referred to in Holy Writ. She no longer lives solely for her husband and her children. She lives beyond her sphere of life, owing to the influence of profane tendencies and the attractions of worldly cares. Her heart, divided between the duties of so holy and so sublime a state and the ever absorbing and often dangerous exigencies of modern society, can no longer bestow that superabundant quota of tenderness and self-denial, which is absolutely necessary to the maintenance of a loving union between the members of the one family.

the one family.

The father, on his side, is not always the respected and strong head of the domestic circle. Anxious to realize his dreams of honors and wealth, unlucky as he would be were he to refuse his wife and his children the frivolities and amusements for which they so thirst, the energy of will and of mind alike spends itself in feverish activity and in an ill-regulated existence. He is no longer a wise moderator, a faithful and devoted guardian, a beloved and respected master. He is fatally condemned to failure in the noble part which Providence had assigned to him.

part which Providence has assigned to him.

Under such conditions conjugal confidence must disappear; and it does vanish, dragging with it all its sacred combinations of interest, its tender outpourings of affection, and its invincible safeguards. Its departure marks the advent of mutual disagreement and independence.

And, as a logical result, the yoke of filial obedience, which is of such moral effect, and at the same time so loveable and easy to carry, begins to weigh heavily. The deepfelt loys, the screne and pure charms

PAUL BRUCHESI, by the Grace of God, and favor of the Apostolic See, Archishop of Montreal.

To the Clergy, secular and regular, to the religious communities, and to all the faithful of our diocese, health, peace and benediction in Our Lord Jesus Christ.

Dearly Beloved,—

It is our duty, from time to time, to address you by way of Paternal exhortation, and, in the interest of your souls, to transmit to you our counsel and advice.

At various times, since the Lord confided to us the administration of this diocese, we have congratulated you on your spirit of faith, your fidelity in regard to the precepts of the Gospel, and the unceasing evidences of your charity.

Unhappily, an atmosphere of effeminacy and relaxation in fervor, the attractions of the age's frivolities, a feverish desire for enjoyments, threaten to replace, in far too many families, those salutary traditions of solid piety and Christian temperance.

It is our intention, to-day, to forewarn you, especially, root, following moreover the examptor of twin and bandoning the domestic in general and of parties given by private family parties given by private family private families. Decidedly, all meetimes, or other worldly reunions.

Enticed into that life of exaggrations, by light or unwholesome relation, by light or unwholesome receipts of the family private families. Decidedly, all meetimes, or other worldly reunions.

Enticed into that life of exaggrations of the healthy raditions of Christian private family the freedom of the streets, the theatres, and even somethees serious that arise from excursions, summer resorts and dancing seasons; drawn on all sides, so forcibly and by such artificial means by the thousand and one external temptations which have gone on multiplying without cessacion and that now no longer dread the expense of the testimony of prudent and careful people, danger, without ever passing to make the world light of reading the private family and the private family and the private family and the private family and the private family

true! But we have met with too many heart-rending avowals, for our pastoral conscience to permit of the slightest change thereof.

Almost every week, parents come to us with sorrow and grief in their hearts for having used excessive inditigence in regard to the beings confided to their care; for having, both for themselves and those belonging to them, sought to avoid the privations that are inseparable from a well-ordered life; for having desired to satisfy themselves in luxury, ostentation and pleasures; for having, above all, neglected to set those good examples, which are so powerful when coming from the holy altitude of Christian paternity. It is too late! The faults of the children have become vices; and the evil inclinations have become incorrigible habits, weaknesses of character such as no human influence can ever overcome.

Take our word, dearly beloved, the vil has already commenced. You need not look for it beyond that repugnance for all that curbs or mortifies the senses; you need not seek outside those habits, growing daily more general, of easy, intemperate and dissipated lives, for an explanation of the lamentable occurrences which, at brief intervals, have spread consternation in our cities, and even in the midst of our peaceful country districts. Infallibly, unbounded ambition, the inconsiderate expenditure on luxury, an inordinate love of ease and of enjoyment are to be found at the bottom of all those astounding financial disasters, unfortunate failures, losses of reputation, domestic divisions, acts of despair, murders and suicides, over which in the bitter sorrow of our souls, we have all lamented. mented.

mented.

The light and the strength that religion imparts can alone counteract in an effective manner this departure from the Christian Spirit and the deplorable results of its decline.

parture from the Christian Spirit and the deplorable results of its decline.

We beg of you to reflect, during this holy season of Advent, upon these serious truths. It is a time well suited for recollection and good resolutions. Ardently pray for the graces that you need to enable you to repair your thoughtle-sness, your negligences, and your faults. Take an unshakeable resolution. Promise God to give evidence of your determination by henceforth meeting the allurements of the world with invincible resistance. Let parents above all pledge themselves to protect their children against the seductions of the world, instead of encouraging them in the enjoyment of dangerous pleasures, as is sometimes the case through the parents own frioelity, or weakness.

Theatres and worldly reunions are, perhaps, at the present time, the evils most to be dreaded of all those that we have mentioned. You will therefore fear them the more. You will avoid them with the same care that you should have in securing the salvation of your souls. We do not here refer to theatrical representations of an openly obseene character, nor to public balls, nor to certain pleasure excursions that are prolonged into the hours of durkness. Such errings are only to evidently culpable. All who are no-lictious of their reputation would not for a moment, participate in

suggest the incompatible—God and the World.

Instead of innocent pastimes, modestly attractive toilets, friendly and intimate conversations, governed by a respectful reserve, we behold to-day, in a great number of parlors, according to the testimony of prudent and careful people, dances that shock decency, dresses that outrage good taste as well as modesty, discourses and songs of a character such as would not be tolerated in more private circles. In public, amidst flowers and lights, and harmonies, and perfumes that enervate the senses and hypnotize the will-power, without the least scruple, are practised such trashy acts of imprudence and such familiarities as would cause a blush to arise were the same things done under the eye of a father, or a brother, or a sister.

We even notice with pain that the habit of allowing young girls to go unattended to balls is on the increase, that it is customary to systematically exceeded. crease, that it is customary to systematically exclude the parents from these balls, and to only invite the young people; that at times there is no hesitation in treating, under the guise of refreshments, with strong drinks, those weak beings thus left without protection and without any effective control.

and without any effective control.

What are we to think of morals such as these? Does not conscience impose it as a duty to denounce them with all the power of which indignation is capable? Should not parents, who are desirous of protecting the honor of their daughters and of their sons, banish from the parties that they give all such deplorable abuses? Should they rot establish a holy league between themselves, for the purpose of purging at least their parlors of all that might be a direct cause of evils an immediate occasion of serious wrong doing?

doing?
Let us hearken to the words of a Let us hearken to the words of a Doctor who, to a perfect knowledge of the human heart united all the glow of sanctity. Listen to the noralist, of whom it has justly been said: "That he is the most holy, the most beloved, and at the same time, the sweetest, the most indulgent, the most kindly one, whose rules are accepted as laws even by worldlings." Hear Saint Francis as Sales.

Sales.
"The custom of balls and dancing, Sales.

"The custom of balls and dencing, as it is at present practised, so predisposes to evil, under all circumstances, that it always presents grave dangers for the soul. If you are obliged, by a necessity that you cannot avoid, to attend balls, be careful that the dancing thereat be in every respect in accord with good conduct, decadey, modesty; and be on your guard lest you should form a taste for the same. These rilications recreations always are dangerous for the scal; they weaken the will power, they diminish devotional fervor, they cold holy charity, they develop in the soul a thousand kirks of bad habits; and, even in the case of mecessity, they should only be followed with extreme precautions." of necessity, they should only be followed with extreme precautions."

A man of the world, whose words we have before us, appears, on account of his personal experience, even more severe than the Bishop of Genava.

Genova.

"I always considered balls as dangerous," he says, "and what "has led me to that conclusion is not only young people take part in those assemblies, who have already difficulty enough to resist the temptations that assail them in solitude, and for whom that difficulty is repessarily the greater in such-like meetings. I claim, therefore, that a Christian should not go to balls."

In fine, these entertainments, such as the customs of modern society have made them, are always exceedingly dangerous, and more frequently are they sinful.
"If you do no wrong," said Mgr. Dupanloup, who was not a rigid master, "are you certain that others do not commit any, and that you are treated with the respect that is due you?

"Are you also sure that you can indulge in those dances without giving bad example? and if you are the cause of scandal are you not guilty?"

After all this, dearly belove! "I always considered balls as dan-

cause of scandal are you not guilty?"

After all this, dearly belove, what can we say about those childrens' balls to which fashion amongst us is shaping itself more and more? We never could understand such an aberration on the part of parents.

"It was doubtlessly 'considered,' writes a pious bishop on this subject, "that the evil tendencies of childhood were too slow in budding, and, in order to histen their blorsoming, this strange discovery was made."

made."
Fathers of families, mothers families, do you then wish the i parable loss of those innocent atures whom heaven has confided you? Otherwise, why do you has to kindle, by custing ofl or the ithe flames of sensuality and propensities which original ain

Theatrical representations consti-tute another species of worldly getherings, extremely ruinous above tyle another species of worldly gatherings, extremely ruinous above all for youth. It is not possible to realize the extent to which these spectacular attractions excite their young imaginations and disturb the innocence of their hearts. Even when the parents are present, and that they flatter themselves that they have avoided all causes of scandal, a subtle poison flows from the stage into the soul of the youth. It is filthered into that soul, thanks sometimes to the aid of a singular precocity, or at the very least to the childish compliance of glances hungry for unexperienced sensations, and of ears prompt to catch suggestive expressions.

By the Sacred Heart of Jesus, who pronounced such a terrible anathema on whomsoever "scandalizes the least of these little ones," in the name of your most sacred interests, even here below; in the name of the honor and future of your families, we advise you, Christian parents, far from becoming the accomplices of those deadly tastes in your children, and of taking them yourselves to the theatres, to protect them against all such dangerous resorts; be you their law-makers in absolutely forbidding them to

ous resorts; be you their law-mak-ers in absolutely forbidding them to

go there.

But after the cry of indignation and of alarm raised in the press by the unmentionable abominations, which actors in certain theatres made profession of exhibiting in presence of childhood and of youth—Christian conscience should speak out and make itself heard by people of all ages in life.

In her justifiable rigor, conscience not only stigmatizes those shame-less abuses, but condemns every-thing on the stage that is a menace to pure morals; she denounces that infatuation for the spectcular that at present takes possession of every infatuation for the spectcular that at present takes pose-ession of every class in society. We may say that the theatre is our city's great danger of the hour. Lo not find this condemnation too severe. Decidedly it does not correspond with the ideas current in worldly circles. How could it? Testimony of conscience is but an echo of God; and between God and the world there is naught in common. naught in common.

between God and the world there is naught in common.

No; this repudiation is not exaggerated. It is in accordance with all Catholic tradition. It is based on the formal teachings of the councils and of the fathers of the Church, on the unanimous doctrine of theologians and preachers most fillustrious for their virtue and their genius. Experience also has sanctioned it. In fact, while in theory it may be allowed to consider the atrical representations as matters fadificerent in their nature, in reality, even the best theatres are fields prepared for the easy sprouting of all the seductions of luxury, of false-hood, of pride and of sens-tality.

Despite our exhortations, some leading citizens had adopted the contrary view. They had hoped to be able to establish an almost irreproachable theatre, wherein the noble passions and the sublime devotedness of the heroes and heroines of history and of fiction might be offered as examples for the spectators, wherein the short-comings of humanity would be ridiculed and the vices of the human race slogked for the benefit of the moral effect.

humanity would be ridiculed and the vices of the human race alonged for the benefit of the moral effect; wherein people would meet to enly, at the same time a dangerless recreation and to learn lessons in behaviour, in literary style, and in the beauties of language. These entertainments were moreover intended to withdraw the young people from a number of occasions of sin and of ruin.

Facts soon dispelled these Facts soon dispelled these file-sions. The same citizens have, themselves, brought us their sincere avowal and the sadly undeniable evi-dence of the same.

That attempt at purifying the

That attempt at purifying the stage ended in a complete failure. So will it ever be. For theatrical managers always end, for the purpose of increasing their receipts, with one special aim—to draw the public, by flattering the passions, by exciting an unhealthy curiosity, by going a bid higher over rival establishments in all that is most daringly attractive.

In our days, more than ever, the

by going a bid higher over rival establishments in all that is most daringly attractive.

In our days, more than ever, the majority of dramatic writers seek only the profits and the popularity of their plays.

As masters of the trade they know full well that persons accustomed to frequent theatres soon become tired of the beautiful, the grand, the chaste. And they seek success in triviality and in scandal. Their dramas become unclean dissertations or exhibitions of ill-disguised immorality, such as the wise Bossuet calls "vain coverings that hide nothing."

Other writers, considerable in number, are corrupt on principle.

For these the stage easily becomes the tribune of demoralization and irreligion. With the assistance of actors and actresses, who are unforsunately only too clever in the art of seduction, they cast, by the handful, every species of outrage and discredit upon on all that is most sacred and most worthy of our respect—Christian virtues, divine and human laws, the austerity of religious life, the sanctity and indisspibility of marriage, the majesty of paternal authority. Equally do they constitute themselves the apologists of every kind of dishonorable intrigue and of the worst disorders. They draft into their service even licentious tableaux, those fairy-scenes, those ballets, in which the scanniness of dress, the sensuality of attitudes, and the voluptuousness of movements constitute veritable attacks on public purity.

And such spectacles, more permisone, in a like manner, in luxuriously perhaps, than dances, are presented, in a like manner, in luxuriously perhaps, than dances, are presented, in a like manner, in luxuriously etted halls, in an atmosphere

charged with enervating odors and soothing harmonies.

May it not be asked, with a teeling of dread, what can possibly take place in the soul of a woman, in the heart of a young man, or of a young girl, in such a place and during long intervals that are counted by hours? Respect for the hely pulpit forbids our pursuing the examination any further. We, however, can reply with Bossuet. "The empire of all the guilty artifices that is therein set up, under the most glowing tints, flatters the vanity of one sax, degrades the dignity of the other, and subjects both the one and the other to the government of the senses."

That degradation, that government of the senses, is the subjection of the mind to the body, the loss of purity, the tyranny of the passions, the weakening of character, the distaste of duty, of piety and of virtue.

We are aware that your attend-

ter, the distaste of duty, of piety and of virtue.

We are aware that your attendance at balls and theatres was not prompted by such motives. You merely wanted to be in the fashion, to satisfy your curiosity, or your vanity; you wanted to enjoy life to see and hear everything, perhaps even to make yourselves dizzy with pleasure. But it is written that "who

But it is written that "whoseever loves the danger shall perish therein." We have a request to make of Catholic journalists; to discontinue encouraging theatres, no matter of what class, by means of advertisements, of pressing invitations to the public, and such reports as their issues publish almost daily.

We appeal to their Christian sen-timents. They know the harm that articles of the nature to which we refer can do our population and es-pecially our young people; several amongst them acknowledged the same to us and gave expression to their sincer regret.

amongst them acknowledged the same to us and gave expression to their sincer ergret.

The only objection that can be raised is to the effect that these advertisements pay well and are a source of revenue for the papers. Alas! We know it well! But, frankly speaking, is it permissable to aid in the weakening of morals on the pretext that it brings in a profit, no matter how great it may be? The owners and managers of newspapers assume a very serious responsibility; and it is not by drawing a line, in the same organ, between the business and the editorial departments, that they can expect to escape from it.

Moreover a few have already understood the matter. They decided to cease the publication of all theatrical advertisements. They even, for that purpose, asked for an obtained the cancelling of the contracts, that legally obliged them to publish for a given time such advertisements. We congratulate them, and we trust that they may find many imitators.

In any case, what we have a right to do, in common with every Christian family, is to exact from the public papers, that, at least, they refrain from encouraging and praising those troupes of actors and actresses that are unworthy of any recommendations; that they learn

ing those troupes of actors and actresses that are unworthy of any recommendations; that they learn to distinguish between the different theatres and places of amusement, between presentable plays and those that, on account of the dangers they occasion, merit nothing but the contempt of all honest men.

For you, dearly beloved, do not any longer submit to the customs, of worldly vanity; rather return to the strong and chaste traditions of your forefathers and of the ages of Faith.

Give to the poor of Jesus Christ.

your forefathers and of the ages of Faith.

Give to the poor of Jesus Christ some of that money which you spend so unprofitably. Practice Christian mortification. Love self-sacrifice, accept with loving resignation the Cross of your Lord, ever mindful that "the disciple is not greater than the Master," and that to reach heaven there is but one road, the royal road of penance.

In return you will receive the forgiveness of your faults. Divine blessings will come down upon you and upon your families.

You will understand that it is easy to find at home, or with your friends, all the legitimate distractions and recreation, pleasures that are useful and soothing to the heart, devoid of fatigue and of remorse, frank and healthy enjoyments, veritable relaxations, and perfect rest. You can feel the comforting assurance of having met, with the resistance of good example and of a holy life, the disorders so numerous and so great that, from all sides, invade the sunctuary of the home. This is the hope that we form, on the eve of the holy festival of Christmas, and which we beg of our Divine Lord to bless and to realize.

Our present pastoral letter shall be read at the parochiel Mass in all the churches wherein public service is held, and at the chapter of all the religious communities, the first Sunday after its reception.

Given at Montreal, under our sign and seal and the countersign of our Chancellor, the 16th December, 1901.

PAUL, Arch. of Montreal.

By order of His Grace, EMILE ROY, Priest, Chancellor.

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 workman-ship—well, it's got to be the best to leave our store. Chas. Desjardins & Co., St. Catherine street.

THE RESELLION OF 1798.

Protestant. The lecturer (Rev. F. W. Henry, B. A., Bellant) had induged in a glorification of the achievements of the yeomany and militia, and in criticising the essay Mr. G. B. Wilkins, solicitor, said he thought there was little good to be obtained by retelling the tale of the terrible svents of the '88 period atter the lapse of a century. The Irish Catholics rightly or wrongly—and he was not going to say wrong-ly—believed that the promises held out to them after the capitulation of Limerick had not been fulfilled. The Protestants were but one-fourth of the population of Iriand, yet every member of the Government was a Protestant, the education of the Catholics was neglected, Catholic emancipation had been asked for in vain, in short, the position of Irish Catholics was one of serfdom unequalled in any civilized country at the time. It was a chapter of hisbory that might well be closed in either side had much credit in the ottempt to arrive at the cause of the rebellion religion might fairly be left out of account. The lesson to be learned from the story of '98 was that the government of a country ought to do its duty by the people of that country or it would be so much the worse for the government. None of the large attendance present dissented from the opinions expressed by Messrs. Wilkins and Hancock.—Irish News.

#### ALASKA SHAL JACKETS.

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

### AN IMPRESSIVE CEREMONY.

On Sunday, December 1st, the month devoted to the faithful departed closed with a most impressive function, in Rome. The members of the federated societies and the parochial committees met at 2 p.m. in the Basilica of San Lorenzo fuorille mura. After reciting the Rosary of the federated societies and the parochial committees met at 2 p.m. in the Basilica of San Lorenzo fuori le mura. After reciting the Rosary for the Dead all walked in procession to the Campo Santo. His Eminence Cardinal Cavagnis, accompanied by several prelates, and escorted by the officers of the societies, carried the Blessed Sacrament. In the central part of the cemtery an altar was erected, where benediction was was erected, where benediction was given. On returning to the church, the "Te Peum" was sung, followed by a beautiful "Tantum Ergo." Another Benediction of the Blessed Sacrament closed this solemn ceremony.

## DELINQUENT SUBSCRIBERS

"I have been often pained and astonished at the frequent appeals of editors and proprietors of newspapers to their subscribers urging them to pay their just debts," remarked a well known member of the hierarchy of this country. "The editors and proprietors of newspapers on their part give their time, the product of a high education and experience, together with their money, for stationery, printing, and wages to employees, and they expert and should have, in common justice, a return often by no means ade uate to their outlay. A man who will not pay for a paper he subwho will not pay for a paper he sub-scribed for, reads the contents of which he enjoyed, is a retainer of another man's goods."

## A VICTIM OF SCOTCH LOGIC

A Highland hotel-keeper was one day having a squabble with an Englishman in the lobby of the hotel about his bill. The stranger said it was a gross imposition—he could live cheaper in the best hotel in London. The Highland landford replied: "Oh, nae doot, sir, nae doot, but dae ye no' ken the reason?" "Not a bit of it," replied the stranger hastily. "Weel, then," replied the host, "as ye seem to be a sen-sible bit callant, I'll tell ye. There's 365 days in the Lunnon hotol-keeper's calendar, but we have only three months here. Dae ye understand me noo, freen'? We maun man' hay in the Hielan's when the sun shines, for it's unco seldom she dis't."—Scottish American.

The following incident shows the folly of relying upon punctuation in telegrams. Mr. Wardner was "broke." However, he managed to reach a north country town, and walking into the offices of the railway company said to the manager in charge: "I am Mr. Wardner, and I am an old friend of Mr. S—, the general superintendent. Will you wite him and tell him that I am here broke and want a pass to London?" Back came the replied, "Don't let Wardner walk." He got the pass, and, arriving in London, called at once to thank his friend. "Well, well Wardner, is this really you?" Then, with a twinkle of the eye. "How on earth did you get here so soon if you were broke?" "Why, thanks to your telegram, Don't let Wardner walk, 'of course, I was at once furnished with a free pass, and here I am." "Confound those clerks! It is strange they cannot get my messages through torrectly." "Didn't you telegram, Don't let Wardner walk?" "Certainly not. My answer was 'Don't.

Our

Throughout the week, w True Witness," the liberty of r lance" style, ove subjects. It is i summarize all I even repeat the have been made sider it my sphe ed account events that hav that is now Still I cannot I in the general s belongs to this therefore, begin 1 all a truly Hap is no mere for comes from the as would be a p New Year is ousness, festivity

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which they are ways, from infar happiness, that the twelve mont young year is t admit that a fe a kind of loneling the old year dr the old year dr One cannot help Old friend is goi to return. Each tain amount of sad recollections the year awaken tensity. And, w justed, it seems sombre memo There is a pecul works cannot es spect of twelve one seems to en annunt of sweet bitterness, which perty of lulli dreams that dreams. It has been a send, each year, trifices—things as evidences of a few friends,

a few friends, children and releach of these each of these each of the them the proaches,—they toned to them, not, for worlds, self-imposed duraual, I made o that of last yea to be effaced; the longer any but to be effaced; to longer any putwo friends, wit such like simple ings at the clost there to receive of affection a When I came to names I paus memory rushed that is no my scenes that have any put when I had to be seen to have a such as the seen to have any put when I came to have the seen to have the seen to have the seen that the seen that have the seen that have the seen that have the see that is no m scenes that have ed into the past greet me ever a ears shall not he into those vanishes class that denot sociations that enfully! How we those days, whose days, where of the variedity forgotte readily forgotte vision. I sat th viewing every rence. Yet, it

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#### BAL JACKETS.

esed by Messrs. Wil-ock.—Irish News.

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ach is lined with the
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di see our Grand D's. d see our Grand Dis-elties for 1901 and elties for 1901 and ores, 1533 to 1541, treet, Montreal. WE CEREMONY

December 1st, the to the faithful de-ith a most impress-Rome. The members societies ttees met at 2 p.m. of San Lorenzo fuori of San Lorenzo fuorireciting the Rosary walked in processor Santo. His Emi-Javagnis, accompanielates, and escorted the societies, car-Sacrament. In the acemetery an altar ere benediction was sing to the church, was sung, followed Tantum Ergo." Anno of the Blessed Satthis solemn cere-

SUBSCRIBERS ften pained and as requent appeals of prietors of newspaprictors of newspa-subscribers urging ir just debts," re-own member of the his country. "The rictors of newspa-rt give their time, high education and her with their mo-nery, printing, and ees, and they ex-have, in common often by no means outlay. A man outlay. A man for a paper he sub-s the contents of , is a retainer of pods."

BOOTCH LOGIO

el-keeper was one abble with an Eng-bby ol the hotel he stranger said it sition— he could he best hotel in hland landlord re-cott sir nee docthland landlord reoot, sir, nae doot;
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cident shows the on punctuation in Wardner was, he managed to intry town, and offices of the ralito the manager Mr. Wardner, und of Mr. S—, the dent. Will you him that I am not a pass to Lonher replied, "Don't" He got the in London, callthank his friend. Ler, is this really a twinkle of the sarth did you get to were broke" your telegram, walk, of course, lished with a free am." "Confound is strange they messages through to you telegrap.

Our Curbstone Observer's . . Adieu to 1901. \*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

Throughout this first year of the twentieth century, I have, week after week, without fail, held communion with the readers of the True Vitness," and I have taken twentieth century, I have, week alterelief the liberty of ranging, in "free-liberty of ranging, in the general spirit of testive congratulations and good wishes that belongs to this holiday season. I, therefore, begin by wishing each and all a truly Happy New Year. This is no mere formal expression; it is not more from the heart: it is intended not like, but which I could not de-

the old year draws near its close. One cannot help but think that an old friend is going, and going never to return. Each person has a certain amount of pleasant as well as tain amount of pleasant as wert as sad recollections that the dying of the year awakens with a marked in-tensity. And, when scales are ad-justed, it seems to me that the more sombre memories predominate. There is a peculiar satisfaction that There is a peculiar satisfaction that words cannot express in this retrospect of twelve months; a pain that one seems to enjoy, for there is an amount of sweetness mixed with the bitterness, which has the opiate property of lulling the mind into dreams that are not altogether

It has been a custom of mine to send, each year, a small number of trifices—things of no great value save as evidences of one's sentiments—to a few friends, heads of families, as evidences of one's sentiments—to a few friends, heads of families, chiteren and relatives. I know that each of these expects that little reminder when the New Year approaches,—they have been accustomed to them, wherefore, I would not, for worlds, fail in that simple, self-imposed duty. This year, as usual, I made out my list, based on that of last year. Two names had

everyday event in the lives of all. I will briefly tell what I held in that day vision of an he

all a truly Happy New Year. This is no mere formal expression; it comes from the heart; it is intended as would be a prayer.

New Year is a time of extra joyousses, festivity and light-heartedness. Both young and old look forward to it with pleasure and celebrate it with all the enthusiasm of which they are capable. I have always, from infancy, felt a species of happiness, that no other time of the twelve months brings, when the young year is born. Still I must admit that a feeling of melancholy, a kind of loneliness comes to me as the old year draws near its close.

In the special passed over his features. I went my ay, and that look, that strange expression, that something that I did scribe, haunted me all day, and it came back to me in the silence of the night. I was not mistaken; the Argel of Death was, at that moment hovering, in ever narrowing circles, over him. A few nights later the evening paper informed my friend was no more. As felliced that name and address on my New Year's list, I could see him again, and again, coming in through the post office door. All other recollections, extending over a score and a half of years, seemed to be swallowed up in that one. This is an example of the melancholy-inspiring scenes that pass before the mind at the dying of the year.

But, again, there is the bright side of the picture. What hours of real enjoyment the old year contained! The numberless kindly deeds, the The numberless kindly deeds, the countless happy incidents, the friendship formed, or cemented, the acts of generosity to be grateful for, the expressions of sympathy to be remembered, the debts of thankfuiness to be recorded, the happy moments of unalloyed pleasure, the congenial associations, the thousand and one blessings that Providence bestowed, the dangers escaped, the losses avoided, the successes obtained, the victories won, the triumphs—but I would never end were umphs—but I would never end were I to continue the enumeration; truly is the laurel intertwined with the cypress, and happily it is of a great er profusion and the more conspicuous.

The readers may conclude that I can have very little to write about when I occupy so much space with these apparently aimless reflections. I have subjects out of number before me, far more than I can ever find successful treats but I can ever find me, far more than I can ever find space to treat; but I am in a mediator, for worlds, fail in that simple, self, imposed duty. This year, as usual, I made out my list, based on that of last year. Two names had to be effaced; two addresses had no longer any purpose on that page; two friends, with whom I exchanged such like simple but sincere greetings at the close of 1900, are not there to receive their little tokens of affection as 1901 rolls away. When I came to the first of these names I paused, and for a while memory rushed back over the time that is no more, summoning up scenes that have forever disappeared into the past, smiles that cannot greet me ever again, tones that my ears shall not hear this side of eternity. How the mind glides away into those vanished hours with an ease that denotes the magnet of associations that attracts it so powerfully! How we love to "live over those days, when they, too, are gone." When I came to the second name of the vanished, a scene, not readily forgotten flashed upon my vision. I sat there for an hour reviewing every detail of that occurrence. Yet, it was only a simple, space to treat; but I am in a med

as Catholic bishops and loyal Americans, we are adverse to whatever might cause dissension or arouse prejudice. It is difficult to understand why the promotion of the social, fraternal and other interests of Catholics, as American citizens, should excite animosity, except in the minds of bigots; and they are in the minority and not likely to be appeased by any action of ours. N.n-Catholic Americans are, as a rule, intelligent, liberal-minded and arxious that the welfare of the citizen should be promoted by every legitimate means.

It is apparent to anyone acquaint-

legitimate means.

It is apparent to anyone acquainted with the political conditions existing in the United States that our people are dividing between the two great political parties, and that any attempt to subject even individual societies to the sway of partisanship would be suicidal to any organization. The opposition has, therefore, sounded an alarm which is quite unnecessary, as we are in perfect agreement as to the necessity of avoiding the domain of partisan politics.

sity of avoiding the domain of partisan polities.

The scope of federation is wide enough to embrace all the benefits which can be conferred by such an organization either upon the societies entering into it or upon their individual members. These benefits need not be enumerated at length, as they will be presented in your constitution.

constitution. An excellent summary of them has An excellent summary of them has been given by the committee on invitation to the clergy. I shall briefly allude to some of them: Catholics of different nationalities, and of various sections of the country will become acquainted with the sentiments and the aspirations of all. Race come acquainted with the sentiments and the aspirations of all. Race prejudices will be broken down, and all Catholics will be brought into sympathy with one another by two most powerful motives, which will guide them onward and upward; love of faith and of country.

At the same time they will realize that "in union there is strength;" that one organization acting alone can accomplish but little, whereas all united will be irresistible. An opportunity, too, will be offered at the annual conventions to discuss the status and the needs of the entire Catholic body throughout the United States, and to suggest means. United States, and to suggest means

for improvement.

Federation will likewise assist in Federation will likewise assist in forming correct Catholic opinion, on the prominent subjects of the day, by their discussion in our assemblies, in the extensive dissemination of Catholic thought and of the Christian solution of the important problems attracting the minds of the age. Moreover all its energies will be employed toward the encouragement of the Catholic press, and the support of our parochial schools and colleges. and colleges. Gentlemen, we have been too long

and colleges.

Gentlemen, we have been too long content with remaining in the background. We allow ourselves to be put aside too easily on the pleathat it is useless to state our rights and explain our position. It has taken time, but we have discovered our mistake. Recently the injustice of taxing Catholies for a system of education which they cannot patronize has been clearly stated; the attention of thinking men has been repeatedly called to the fact that education without religion and morality is dangerous to the welfare of the individual and of society. As a consequence you have observed a growing change in public opinion on this very question. The public utterances of non-Catholies show that they are slowly but surely discovering that Catholies have all along been in the right when they contended for religious education. tended for religious education.

This organization should arouse a

spicit of enthusiasm in favor Christian education. Whenever spirit of spirit of enthusiasm in favor of Christian education. Whenever I visit Princeton, the generosity which has established, equipped and adorned its historic university compels my admiration. At the same time I ask myself what have wealthy Catholics done to compare with the work of non-Catholics in the establishment and support of the great educational institutions of the United States? Many of you have enjoyed the benefits of Catholic acadenic training and appreciate it at its true value. Let your little ones be sent to the parochial schools and your sons and daughters to Catholic institutions of learning.

Allow me to say a word in behalf of Catholic literature, and to hope that this Federation will foster and advance its interests. The press is perhaps the mightiest environ of permine.

of Catholic literature, and to hope that this Federation will foster and advance its interests. The press is perhaps the mightiest engine of our day, and it can be employed to immense advantage in the spread of truth. Yet how many Catholic families subscribe for a Catholic newspayer, a Catholic periodical, or possess a small library of useful, entertaining, instructive and religious works? If you desire to keep the atmosphere of your homes pure, and Catholic, you must keep yourselves and your children in touch with Catholic thought, and abreast of Catholic progress. I repeat what I have said on other occasions, that the support given to the Catholic press is a disgrace to the Catholic press is a disgrace to the Catholic of America. These are the thoughts that are in my mind on this occasion. Take them under your patronage.

Some one has said that we need an apostolate of the laity, under the guidance and inspiration, of course, of the Church. The propagation of truth, the promotion of our interests must not be left to the clarty alone. We are powerless without the strong, loyal arm of the laity, religion and piety which enabled your heroic ancestors to cross

# THE OLD CEMETERY

17th. There were present :

fernan.
Gaelic Literary Society, B. Lane R. Scanlan, P. Heaver. Hibernian Knights, P. Tobin, M

Hibernian Knights, P. Tobin, M. Ward, J. Foley.
St. Patrick's Parish, Messrs. M. Delahanty, B. Tansey, R. Warren.
St. Ann's Farish, Messrs. J. Killoran, P. Flunnery, A. Cullinan.
St. Gabriel's Parish, J. Lynch.
St. Mary's Farish, A. Purcell, M. Dunn, J. Morley.
St. Gabriel's Debating Club, Mr. J. Ryan.
Provincial President A.O.H., W.

Provincial President A.O.H., W

H. Turner Provincial Secretary A.O.H., J

There were also present Rev. Father McDonald, of St. Gabriel's parish; Father Kavanagh, S.J., of Loyola Collège; Hon. Dr. Guerin, M.L.A., H. J. Kavanagh, K.C., and M.I.A., H. J. Kavanagh, K.C., and Ald. Robertson, representing the Parks and Ferries Committee. The meeting had been convened by the Rev. Father Quinlivan, S.S., pastor of St. Patrick's, who presided.

Father Quinlivan stated the rea son for calling the delegates together. It appeared that Mr. Wainwright on behalf of the Grand Trunk Railway had stated to Dr. Davidson, K.C., the legal adviser of Archbishop Bond, that the question was at rest, that the Irish Catholics no longer persisted in the resolutions passed by them in May last, and that they now no longer objected to the Grand Trunk's taking possession of the cemetry. Dr. delegates possession of the cemetery. Dr. Davidson was not satisfied as to this, for the reason that he had been in correspondence with the chairman of the Irish committee ever been in correspondence with the chairman of the Irish committee ever since, showing that instead of abandoning their position the Irish held to it more strongly than ever. The meeting had, therefore, been called to give renewed expression to the demand of the Irish, and the Rev. Chairman had instructed the secretary to invite Ald. Gagnon, chairman of the Parks and Ferries Committee, Dr. Davidson, K.C., the legal adviser of His Grace Archbishop Bond, and Mr. Wainwright, of the G. T. R., in order that they might see and hear for themselves what the sentiment of the Irish was on this subject.

Mr. Wainwright did not attend, Dr. Davidson was prevented by illhealth from attending, and Ald. McBride and Ald. Robertson were present at the request of Alderman Gagnon.

Mr. Kayanagh K. C. chairman of

McBride and Ald. Robertson were present at the request of Alderman Gagnon.

Mr. Kavanagh, K. C., chairman of the Irish Committee appointed in May last, to see to the carrying out of the resolutions then adopted, reported what had been done in the interval. From this report it appeared that there had been a lengthy correspondence with Dr. Davidson, in the course of which the latter had been notified that the \*

MUSICAL

As stated in our last issue, we now publish a report of the proceedings at the meeting of the delegates from the Irish parishes and Irish societies of the city, specially appointed to act in the matter of the Immigrants' Cemetery, held in St. Patrick's Hall, on December 17th. There were present:

St. Patrick's Society, Mr. W. E. Doran, Dr. Kennedy.

Mr. Borger His Grace. This appeared to be the present position of the case briefly stated.

When the report had been made the Rev. Father Quinlivan in expressing the meeting's approval of what the committee had done and the trouble its three members, dently uoderstood what was expected of them, that they had worked in earnest, because they knew that those who sent them, the Irish Catholics of Montreal, were in earnest and determined that nothing should be left undone till the old cemetery was secured, and until the monument was restored as a 'sign that the graves it marked were safe from desceration.

Mr. Doran, President of St. Patrick's Patrick

St. Patrick's Society, Mr. W. E. Doran, Dr. Kennedy.
St. Patrick's T. A. and B. Society, Messrs J. J. Costigan, W. P. Doyle, J. P. Gunning.
St. Ann's T. A. and B. Society, A.d. D. Gallery, Messrs B. Feeney, M. Fitzgerald.
St. Ann's Young Men's Society, Messrs M. O'l'onnell, M. Casey.
St. Gabriel T. A. and B. Society, Mr. P. O'Brien.
County Board, A.O.H., Messrs. H.
McMorrow, J. Molver, J. Colfer.
Division No. 2, A.O.H., P. Scullion, J. Q'Neil.
Division No. 2, A.O.H., J. Heney, J. Donaghue, P. Doyle.
J. Donaghue, P. Doyle.
J. Division No. 5, A.O.H., W. Guilfoyle, J. Enright.
Division No. 6, A.O.H., J. Brophy, F. J. Pevlin.
Division No. 7, A.O.H., B. Connaughton.
Division No. 8, A.O.H., J. Britane, J. Calroll.
Division No. 8, A.O.H., J. Britane, J. Calroll.
Division No. 9, A.O.H., J. Clarke, St. Mary's Young Men, J. A. Herferman.
Gaelic Literary Society, B. Lane, Gaelic Literary Society, addressed the meetric's Society, addressed the meetric's Governes, direction at the acts of violence of the Gr. T. R., and his surprise that the trustee of the cemetery, Archbishop Bond, had delayed so long in take speaker was aware of the ill-health of Archbishop Bond, of his venerable age, and sympathized with him in the great scrrow which had so lately visited him. Mr. Doran hoped that Archbishop Bond's legal advisers would soon be instructed to take the only means, an action at law, to compel the Grand Trunk to withdraw from the cemetery. If this were not done. Mr. Doran recommended that the profussional services of Mr. Kavanagh, K.C., be retained to act on behalf of the Irish sentiment on this subject. This was not an ordinary cemetery. Hene were not only the grayes of

of Irish sentiment on this subject. This was not an ordinary cemetery. Here were not only the graves of Christians, but the last resting place of Irishmen who had been hunted from their native land. They had been, not so much the victims of famine and ship fever, as the martyrs of political persecution in Ireland. Therefore it was that not Ireland. Therefore it was that not the Irish of Montreal alone, but the Irish throughout Canada, from Sarnia to Halifax were indignant and protested against this violent spoliation of the graves of the immigrants of 1847-48. The Hon. Dr. Guerin proposed that this meeting solemnly reiterate the resolutions unanimously adopted in May last, and that a committee wait upon the General Manager of the G. T. R. to communicate these resolutions to him, and demand the removal of the rails from the cemetery, and the restoration of the monument.

Mr. Halley, of the Young Irish-Irish throughout Canada, from Sar-

Mr. Halley, of the Young Irishmen's Society, eloquently expressed the indignation of all Irishmen at the conduct of the G. T. R. in vioently removing the monument, and in placing its rails in the cemetery The Young Irishmen's Society had already protested, and they stood by their protest. He was glad to by their protest. He was glad to hear that the trustee of the cemetery, His Grace Archbishop Bond, had served a protest on the Railway Company, and he hoped that the protest was sincere. To be sincere it should at once be followed up by a law-suit, if the G. T. R. did not immediately comply with the protest. If the G. T. R. refused to act and if Archbishop Bond did not protest. If the G. T. R. refused to act and if Archbishop Bond did not sue the Company, then he would un-willingly be compelled to conclude that the protest was not made in

During the meeting an incident oc-curred, which went far to show how frishmen feel on this subject. In Irishmen feel on this subject. In the correspondence between Mr. Kavanagh and Dr. Davidson, the latter had said that some Irishmen were willing to accede to the proposals of the G. T. R., while others opposed these demands. Mr. Kavanagh stated that thereupon he had asked for the names of any Irishmen who favored the proposals of the G.T.R. Dr. Davidson, however, declined to disclose these names. At the meeting Ald. McBride was understood to say that some prominent Irishmen had expressed their consent to the removal of the monument to St. Patrick's Square. He

THE OLD CENETERY

AT POINT ST. CHARLES

Grand Trunk was trespassing on the cemetery, in the first instance by filling up and levelling it, and in the second place, by laying its railway fustice; it enabled them to conquer adversity, and to triumph over persecution. Strong in the profession of Catholic principles, go forward courageously, and the cause in which you are engaged must command success.

THE OLD CENETERY

AT POINT ST. CHARLES

Grand Trunk was trespassing on the cemetery, in the first instance by filling up and levelling it, and in the second place, by laying its railway tracks across the ground. Dr. Davidson had in the first instance written to the G.T.R., requiring da notarial protest in the name of His Grace Archbishop Bond to be served on the G.T. R. However, the G.T. R. went on and defied both the wishes and the protest of lis Grace. This appeared to be the present position of the case briefly stated.

When the report had been made the protects of the first instance by filling up and levelling it, and in the creating and unjust to allow such a libel to rest upon those who were innocent, and had given no such consent. Ald.

Irishmen in Montreal, it was unfair and unjust to allow such a libel to rest upon those who were innocent, and had given no such consent. Ald.

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Irishmen in Montreal, it was unfair and unjust to allow such a libel to rest upon those who were innocent, and the prosession of the such a libel to rest upon those who w would not forgive one of our own people who had allowed himself to be a consenting party to it.

people who had allowed himself to be a consenting party to it.

A resolution was also passed calling upon the City Council to order the removal of the monument from the place where it now stands. The meeting then adjourned.

Since then the comittee appointed to confer with the authorities of the G. T. R. met Mr. Reeve the General Manager. Mr. Reeve told them of the efforts he had made to satisfy the Irish, assured them of the respect with which his Company desired to treat the Irish, stated he was aware of the strong feelings entertained on the subject, but said that his Company would not remove its rails from the lot, which he said was not a cemetery, and

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## PUBLIC NOTICE.

The undersigned, Leonidas Ville-The undersigned, Leonidas Ville-neuve, lumber merchant, of the town of St. Louis, in the district of Montreal; Pierre Terrault, not-ary, of the city of Montreal, and Hilaire Corbeil, grocer, of the said town of St. Louis, in their capacity of testamentary executors and ministrators, appointed by the late Honorable Joseph Octave Ville-Honorable Joseph Octave Ville-neuves in his lifetime Senator of Canada, for the execution of his neuvey in his lifetime Senator of Canada, for the execution of his testament done at Montreal, before me, Joseph P. Landry, notary, on the 16th October, 1900, give notice that they will apply to the Legislature of the Province of Quebec, at its next session, for the passing of a law for the following purposes:

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

2. The replacing of the testament-ary executors and administrators, and their renumeration.

and their renumeration.

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

4. To give to the testamentary.

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.

Leonidas Villeneuve and Edouard Roy.

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

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

Montreal, 5 December, 1901.

L. VILLENEUVE.
P. TERRAULT.
H. CORBEIL.

## Montreal City and District Savings Bank.

Notice is hereby given that a Dividend of Eight Dollars and a Bonas of Two Dollars per share on the Capital Stock of this Institution has been declared, and the same will be payable at its Banking House in this city on and after THURSDAY, THE 2nd DAY OF JANUARY NEXT.

The transfer books will be closed from the 15th to the 31st Lecember next, both days inclusive.

By order of the Board.

A. P. LESPERANCE

Montreal, 80th Nov., 1901.

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## RIGHT REV. BISHOP M'FAUL ON THE FEDERATION OF CATHOLIC SOCIETIES.

the convention, held at Cincinnati, Bishop McFaul said:—

It is gratifying to observe the interest manifested in the movement which has called together this convention. This may be attributed to an assurance that it will proceed along conservative lines. The attention which it has received even from those who are not in sympathy with it demonstrates its importance. Its friends are not unminalful of the opposition which has arisen, yet they remain undisturbed because they feel that unfavorable criticism has proceeded from a miscenception of the scope and alms, as well as of the progress which it has made. They have, indeed, invited criticism so that they might be thoroughly informed as to the best methods to be pursued.

I celeration is still in its infancy; it has scarcely acquired "a habitation has not yet assumed definite shape. Unfavorable comment, however, is not premature except when coming from a source fully as well distinged as ourselves and just as anxious to attain, if possible, the objects proposed, but by other methods.

It may not be out of place to state that before acting as an advisor to the organizers of this movement, where religious interests are concerned, and it is for this reason that Bishop Messmer and myself that the federation might assume the character of a religious interests.

It is hardly necessary to say that

In the course of his speech on the federation of Catholic Societies, at the convention, held at Cincinnati, Bishop McFaul said:—

It is gratifying to observe the interest manifested in the movement whereas it has originated with the laity, and must live or die by their interest in it.

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### 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 an powerful Catholic papers in this country. I heartly bless those who encourage this excellen work.

"PAUL, Archbishop of Montreal."

SATURDAY ...... DECEMBER 28, 1901.

## Notes of the Week. above all, graces of a spiritual na-

HAPPY NEW YEAR .- With this issue we bid adieu to the year 1901. To each and all of our readers we wish a Happy New Year. We trust. that 1902 may be charged with blessings of the choicest order for every one of our friends. We have a duty, and a pleasant task it is, to perform at this period of transition from one year to another. We wish to express our sincere gratitude for all the favors we have received during the twelve months that have just elapsed, and to convey to those who have assisted us in our ever difficult task our deep appreciation of all they have done to render our labor lighter, pleasanter and more hopeful. This is not the time for regrets, or criticism, for dissatisfaction, or reproaches; these and all such sentiments should be buried with the year that may have given rise to them. We prefer to look forward with confidence and buoyancy upon the stranger year that is knocking at our doors. May the coming year realize all our fondest aspirations and bring to all the graces and the happiness that we wish them. However, a word of advice is

never out of place, and at this sea-

son it certainly is timely. We note that many of the customs familiar to all our readers, and which have marked the dawning of the New Year from time immemorial, are gradually becoming less and less observed. Yet, old usages die hard. and a few of them still cling to us; without them New Year would have scarcely any distinctive character. Of these we might mention the timehonored customs of the New Year's greeting, and that of the New Year's "calls." "Many Happy Returns" is phrase that is upon almost every lip, and the shake of the hand that accompanies it is still a token of that good will which should dwell amongst men. But people do not practise as much as of old the formal visits that marked the beginning of the year. It is quite possible that the attractions have somewhat diminished; but, be that as it may, there is far less visiting than in years gone past. Still the custom obtains to a great extent, not-withstanding the fact that "visiting cards" have of late years played a conspicuous part in the fulfilment of this self-imposed obligation. The supplanting of strong drink, by tea and coffee, may be, also, responsible goodly amount of change that has come about. No doubt, people no longer look upon it as an obligation to visit all their friends or acquaintances and to have a glass of wine with each. Unfortunately these glasses multiplied in proportion to the additional number of friends and according as they became more numerous did the necessity of finding out and calling upon more friends grow manifest. The result were not always of the happiest. and we cannot but rejoice that so ciety appears to have taken the matter in hand and to have placed a damper upon the oft-times too enthusiastic friendship of the New Year. We would advise our Cathoends to aid, in as far as is possible, in this reformation of custom, and by example as well as by precept to avoid turning a day of pleasure into one of grave faults.

It must not be forgotten that the first day of the year is equally a great religious festival, and that the Church celebrates with all the pious observances due to such an occasion. It is well to begin the year in peace with God as well as with man, and by no means better can such a happy commencement be obtained than by attending Mass on obtained then by attending Mass on that day, and offering to God the whole year, with whatever trials or successes, sorrows or joys it may contain for us. When we wish a "Happy New Year" to our friends we limit that wish to no special

contentment of heart that no fleeting, worldly pleasure can ever impart. We hope that God's blessings will fall in abundance upon those near and dear to us, upon their homes and relatives, upon our spiritual guides in the persons of clergy, upon the chief pastor of our diocese, upon the members of the Catholic hierarchy in general, upon the illustrious and wonderful Pontiff who occupies the throne of Peter, and upon the whole Church of Christ and all who belong to its sacred fold. Nor do we confine this greeting to those of our own faith alone; to all outside that pale we equally wish happiness, prosperity, and, above all, the privilege of finding out the Truth and of coming under its redeeming influence. In a word, we wish a Happy New Year to every one of God's creatures on

MAYO AND ROSCOMMON. - According to most recent reports, 'large numbers of constabulary have been drafted to important points in Mayo and Roscommon. and a proclamation placing both counties under the Crimes Act is expected to be issued. This influx of extra police is unprecedented since the days of Captain Boycott." this be the Christmas box, or New Year's gift of the Government of Ireland, it is not to be wondered at that Mr. Chamberlain should want a reduction of Irish members in the House of Commons. He is such a retiring and humble man that he would not feel comfertable were there too many Irish members present to thank him and the Government that he drives-not leads -for the precious souvenir of goodwill. It is very peculiar that such a season as this-one generally looked upon by Christians as a time of peace and pleasant associations,- should invariably be selected for the infliction of misery and trouble upon Ireland and the Irish people.

A ROUND TABLE CONFAB.-The Bishop of London is anxious to reconcile the various conflicting ele ments in the Anglican Church. No easy task we would say, "He summoned another round table conference to meet at Fulham Palace, at the end of the year, to consider the doctrine of absolution and confession. The fifteen persons who have been invited are theologians of eminence, fully qualified to state authoritatively and temperately the opinions of their sections of churchmen." The great difficulty seems to be not so much the establishment of a concordat to which all the leaders will subscribe, as the securing of one that will be recognized and accepted by their followers. real obstacle to church unity is the enthusiast whose zealous churchmanship takes the form of attacking fiercely all not sharing his views. There is considerable truth in this comment. While we do not expect to ever behold any absolute unity upon any fixed dogma, as far as the principal branch of Protestantism is ncerned, still we believe that the bishops of the Anglican Church could possibly come to an agreement between themselves. The only trouble is that they lack the authority to enforce their decision, The very essence of Protestantism is "private interpretation," conse quently the legical result of principle places the teacher and the one taught upon an equal footing, leaving to neither any authority to impose a doctrine upon the other. Agree as much and as strongly as they may, there is no infallible Hend to govern, no central authority from which none can appeal or

with which none can disagree. PLEASE DISTINGUISH. - "La Verite," of Quebec, comments upon the action of the English speaking Protestant members of the Bar in Protestant members of the Ber in connection with the recently sup-posed resignation of Hon. Mr. Jus-tice Wurtele. "La Verite" very rightly remarks: "It is exactly these recopie who constantly sing out that questions of race and of na-

tionality should not be reised; that copt briefly when some splendid man there should no longer be any ques- like Dr. Smyth is stricken down in should no longer be any ques-of French-Canadians and of ents and others that our Quebec contemporary makes, we are quite in accord; but we beg of our friend "La Verite" to kindly draw the line of distinction. Do not mass who are not French-Canadians inder the heading "English-Cana-The petition referred came from the Protestant members of the Bar. The Irish Catholics, as well as all other English-speaking Catholics, had no part in it, and were made to understand that this was a matter concerning the Protestant element. "La Verite" is just; and we are positive that it will see the justice of not confounding the English-speaking Catholic section of our population with the element that so vigorously insisted upon an English-speaking (Protestant) judge as successor to Hon.
Judge Wurtele. In fact, we have always insisted that this system of race and creed qualifications for preferment and representation is deplorable; we simply accept it , because we cannot do otherwise.

CHRISTMAS SERMONS. - As

usual the preachers in the various New York denominational churches announce, through the press, the subjects of their forthcoming sermons. It is generally an interesting list, but one is at a loss to know, from the mere titles, what the sernons are likely to contain. Take for example the Christmas sermons announced in last Saturday's press Rev. Dr. Lormier, Madison Avenue Baptist Church, is announced to speak on "The Puritan and His Mission." This may or may not have any special connection Christmas-it certainly has with the 'Mayflower' and the "Pilgrim Fathere." Then Rev. Dr. Burrell, at the Marble Collegiate Church, in the morning on "The Day Dawns; the Shadows Flee;" and in the evening on "Hail Mary." The first is decidedly poetic as far as the title goes, and the second would surely be very interesting for Catholics. We would like well to know what the Reverend Doctor thinks of the Angelic Salutation and of the one so signally honored by the visit of God's messenger. Rev. Dr. Terry, at the South Church, speaks on "Opposition to Christ,"—a very wide field indeed—while the Rev. Dr. Mac-Kay treats of "The Song of the Angels." Rev. Dr. Savage preaches on "The Twentieth Century Advent of Jesus," a title from which we can form no idea of the subject. Rev. Dr. Evans selects "The Beginning of Great Joy:" while Rev. Dr. Atter-bury mere'y speaks of "Great Joy." So on through an almost endless

AN IRISH HERO.-The press of the whole world pays tribute to the heroism of the late Doctor William Smyth, the young Irish physician, who gave his life in devotion to duty, under circumstances that mark him as one of the truly heroic sons of the race. The story of his nagnificent self-sacrifice and profes sional devotedness is told briefly, but eloquently, by the Dublin "Free-

"He fought on a wild island off the coast of on a wild island on the control Donegal among a primitive people wholly destitute of the knowledge or use of sanitation. Alone he rowed, day after day, four miles over a rough sea to the island, and explored the cabins reeking with foul air and disease, where the swarms of stricken patients lay dying. At length he succeded in suading his patients that their best hope of recovery was in transporta tion to the mainland. Aided only by Dr. Brondon McCarthy, the Lo cal Government Board Inspector, he carried the typhus patients to the beach, and rowed them across the sound in a boat so crazy that it sank a few hours after it arrived.

"When the last of the patients was safe in hospital on the road to recovery, the doctor who had fought the fever for them, and saved them, sickened himself of the foul infec tion and died."

It is to be regretted that the no ble-hearted doctor leaves, by his un-timely death, a wife and eight-children with very scant provision for the future. Heartily do we endors the following comments of a con-

It is not strange that Cardinal Logue, the President of the Royal College of Surgeons, and the Lord Lieutenant have united in opening a William Smyth Memorial Fund; for the example of such heroism overcomes all barriers of race, religion and nationality. And yet, hosts of physicians the world over are daily, and as a matter of course of the President Cardinal C ats of physicians the world of a dally, and as a matter of course, ling their lives in opidemics, and aring themselves out in bodfly reship, which nobody realizes ex-

tion of French-Canadians and of the flower of his years at the altar English-Canadians." As to these of duty."

MILLIONS LOST.-In one year and a half, according to press re-ports, the Methodists of the United States have raised fifteen million dollars, and they expect to bring the figure up to twenty millions within the next six months. All this is for missionary purpe With such a tremendous weight of worldly power and influence it is wonderful that Methodism does not sweep all before it. The American millionaire who would think before investing a thousand dollars any business transaction, is in quite willing to hand out tens thousands without any expectation of a return, provided it is for missionary purposes. In this do we behold one of the great obstacles with which the Catholic Church has to contend. It must compete not only with all sections of Protestantism, but also with the enormous wealth of those who give without some times knowing why or for what. Yet the Church triumphs, and the sectaries are more divided than

## PRESENTATION TO FATHER OUINLIVAN

On Monday night last a most pleasing, gratifying and memorable event took place in the hall connexted with St. Patrick's Church. It was the presentation to Rev. Father Quinlivan, the Rindly, Zealous and beloved pastor of the parish, of an address of congratulation and of Christmas good wishes; congratulations on his recovery from the long-gathering illness that menfor a time, his permanent health, and expressions of hope that he be long spared to continue to complete his many good works in our midst. The address was accompanied by a purse, lined with eight hundred dollars. When it is considered that this amount was collected simply by means of a circular letter, and only from men, and idea may be formed of the devotion and respect, love and confidence that the worthy recipient has successfully inspired in the breasts of all his parishioners. The meeting was large and very representative. The chair was occupied by His Honor Judge Doherty, who was also chairman of the committee appointed to carry into execution the timely and grateful project. The treasurer was Mr. Michael Burke, and the honorary secretary, Mr. J. A. Rowan. Their work was well and effectively done, and all who contributed, and espe cially the gentlemen who took such an active part in the realization of this pleasant surprise, are deserving of the highest praise. The address, which contains a very complete summary of the principal works that Father Quinlivan has to his credit in the parish, was as follows :-

## THE ADDRESS.

To Rev. Father Quinlivan, P.P., St. Patrick's Reverend and Dear Father,-

The near approach of the Christ

Reverend and Dear Father,—

The near approach of the Christmas festival coupled with your recent return after a prolonged absence, made many of your parishioners deem the occasion propitious to express their sentiments of affection and gratitude to so dearly beloved a pastor.

On the death of the lamented Father Dowd you were given charge of this important parish, not only the representative Irish Catholic congregation of our city, but the centre of the interests of our people in the Dominion of Canada.

By your ability, your zeal and your patriotism, you have proved yourself the worthy successor of a great priest.

Your labors have been herculean, and the success that has crowned your enterprises proves how much can be accomplished under good guidance with God's blessing.

Our Church was encumbered by a large debt when you took charge. That has nearly all disappeared. The sacred edifice had magnificent proportions and great solidity, but it was without ornamentation. Today it stands one of the most beautiful structures in the country, admired by all as a model of Christian art, with its new organ to lend charm and solemnity to the offices of our holy religion.

Our institutions connected with the Church, the Orphan Asylum and St. Bridget's Home, have continued to prosper under your management. Burdensome as your duties of pastor have been, you have found time to devote to the cause of education. Hardly a meeting of the Catholic School Commissioners has been held, that you were not there to labor, not only in the intereste of those you represent, but for the greater efficiency of the system. St. Patrick's Purcehial School for young girls still maintains its reputation as one of the best in the rovince. Her much it owes to your solicitous supervision is admitted on all sides. The long-fat want of an intermediate school between the sementary and the class.

a monument to your memory, and be productive of great good amongst the rising generation. It would take more than the restricted limits of an address such as this, to even mention your marifold works in our midst. Yet you have not allowed the poor Irish immigrants to be forgotten; and at Cape Rozier, the bones of our unfortunate fellow-countrymen, wrecked there in 1847, have a suitable monument above them to-day, owing to your generous heart and patriotic spirit.

All these things you have carried out whilst suffering as a martyr under great bodily affliction. This you succeeded in concealing for a quarter of a century from the knowledge of all. God grant that you may soon be restored to perfect health and strength.

You have one more ambition and the Ladies of Charity of St. Patrick's have undertaken to gratify it. The erection of a new sacristy with its chapel below, and a St. Patrick's Hall above. The good ladies who have never failed in anything they have so far undertaken, will undoubtedly complete our parish requirements under your guidance.

In conclusion, thanking you for all your generous and incessant labors, wishing you a Christmas after your own heart, and a Happy New Year with many happy returns, we pray your acceptance of the trifling token that accompanies these words and are, dear Father Quinivan.

Your devoted parishioners and friends,

(Signed)

(Signed)

CHAS. J. DOHERTY, Chairman. MICHAEL BURKE,

J. A. ROWAN, Hon. Secretary.

#### PATRER QUINLIVAN'S REPLY.

On rising to reply to this beautiful address and to accept the offering which betokened the sentiments of all present, Father Quinitvan was exceedingly happy in his language. Always humble, and self-effacing, he sought to qualify the words of praise that had been read by the exceedingly happy in his language. Always humble, and self-effacing, he sought to qualify the words of praise that had been read by the chairman. He doubted if he had ever done as much good as was expressed to his credit by the address, for he had always simply striven to perform the duties that his office of pastor imposed upon him, and to show his goodwill on every occasion and under all circumstances. Referring to those duties of the parish priest he compared his position to that of the father of a family, the head and leader of the home, the responsible guardian of his children's interests. He declared, in regard to his health, that while he felt much improved and quite stronger

dren's interests. He declared, in regard to his health, that while he felt much improved and quite stronger than before his rest, he knew that there was still something more to be done in that direction; but, whatever the ultimate result might be he was glad to leave the matter in the hands of Providence, to submit to God's will, and if desirable to the Almighty to continue, as heretofore, in the same performance of the same duties—to the utmost of his ability and strength.

The reply of the beloved pastor indicated clearly the man, the fine feelings and large heart, the ever devoted and zealous priest, and as such was it fully appreciated by all who were present on that occasion. After the others, we of the "True Witness," who owe so much to the encouragement received at his hands, come with our word of congratulation, and we pray that he may be long spared to, enjoy, in the active service of his holy ministry, the love and veneration of St. Patrick's congregation. as well as of all the citizens of Montreaf

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Joseph Quinn	5.00
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Frank J. Hart	5.00

## LETTER TO THE EDITOR

Sir,—The name of Mr. Patrick Monahan, candidate for Seat No. 2, in St. Gabriel Ward, in opposition to Ald. Turner, is on the lips of every elector in the ward. The people of St. Gabriel Ward irrespective of creed and party look upon Mr. pie of St. Gabriel Ward irrespective of creed and party look upon Mr. Monahan as their future representa-tive in the City Council. Mr. Monahan has been the unani-mous choice of the Irish Catholics

mous choice of the Irish Catholics of the ward. The French-Canadian element also admiring Mr. Monahan for his ability his straightforwardness and his success in business, acknowledge his aptitudes for, and his moral right to the position of alderman, consequently they have pledged themselves to support him on election day.

on election day.

All fair-minded Protestants likewise declare, that it is the turn of an Irish Catholic to hold civic hon-ors. Ald. Turner has held Seat No. 2 in St. Gabriel Ward for over six years, and to-day the liberal and fair-minded Protestants of theward

fair-minded Protestants of theward, even Mr. Turner's friends, are beginning to see, that their own interests, as well as the interests of the ward at large, demand a radical and immediate change in the personnel of the City Council.

Some say that Mr. Monahan's ability as a public man are unknown. To this I answer no man's tact and ability can be known until he enters public life. Let the people of St. Gabriel Ward elect Mr. Monahan, and he will soon prove to the han, and he will soon prove to satisfaction and advantage of electors his capabilities to fill office to which to which he now aspires. If ople of St. Gabriel Ward want a man who can and who wi, watch over their interests with intelligence, with steadfastness, with according with steadfastness, with economy and with success, let them elect Mr. Monahan.

JUSTICE

BRANCH NO. 232, C.M.B.A., BRANCH NO. 232, C.M.B.A., Grand Council of Canada, held their regular monthly meeting in their hall (Empire building) last week, and it was largely attended by the members. The various reports presented showed this popular Branch to be in excellent condition, and the membership, roll increasing. The election of officers for the ensuing year took place with the following result:— Spiritual Adviser—Rev. Father

Chancellor—Bro. T. R. Cowan.
President—Bro. R. J. Cherry.
1st Vice-President—Bro. Emmett

2nd Vice-President-Bro. W. J. Shea. Recording Secretary—Bro. T. H. McGillivray.

Assistant Recording Secretary —

Bro. J. Roe. Financial Secretary—Bro. J. H.

Neilson.
Treasurer—Bro. W. E. Durack.
Marshal—Bro. C. Greene.
Guard—Bro. U. J. O'Neill.
Trustees—Brothers J. McDonald.
Dr. T. J. J. Chrran, F. J. Tansey,
C. Greene and J. D. Cherry,
Medical Adviser—Dr. J. A. Macdonald.
Reports. West. 1981.

Medical Adviser—Dr. J. A. Macdonald.

Reports were received from the Social Committee, and everything points to one of the most successful entertainments ever held under the auspices of this Branch, when the second of the winter series of progressive euchre parties and socials will be held in the Drummond Hall on Tuesday evening, January 7th, 1902. The sale of tickets has been large, and they are limited. Hendsome prizes will be given for the euchre, and Bro. W. J. Shea, the caterer, will have full control of the refreshment part of the entertainment. All those desirous of attending this social should obtain their tickets without delay, as no tickets are sold at the door. They may be had only from members of the Committee of Management.

ST. BRIDGET'S NIGHT REFUGE
Report for the week ending Sunay, 22nd Dec., 1901:—Males 864,
cmales 62, Irish 220, French 158,
light 23, Scotch and other naconalities 25, Total 426, All those
copie had night's lodgings and
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SATURDAY

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EFFECTS OF

EFFECTS Of thus stated the review, I will record the ide which the reads poem produced long since passe of any, or of evin fact, I feel what "blase," i ary enthusiasun culated to take out of life for work; above a from falling in light over evyers that come from falling in light over every verse that come eye. Then a loexamination interpretation of the composition tentimental your of verse needs a qualities beyond awaken my in qualities beyond awaken my in I would not hav I am not easily which has real r it of originality still love poetr. capable of awak stirring up deer strong sentimen full or a loyous it must be new, thing old, press it must be new, thing old, prese attractive forn time I meet with pieces that are sink into oblivit serve, for one real immortality sification, nor y sification, nor y language, nor aqualities have I this short effus Far." It has, charm, and one impress for all stanzas on my

CANADIAN P. week I had occa dealing with a theme, about the dian patriotism was calculated t grand sentiment, that I have no me," said Fletch me," said Fletch making of a pec-care not who m truth of this a significance and sophy that it co-been amply illus-of the ballads ar from the gifted from the gifted land," in the mi land," in the mi tury. These pro-triot muse go st of a people, stir bration, and aw inspire to actio a poem—be it a an ode—can bid from the depths may consider it. may consider it whose greatness whose glory of has inspired the ments "that is burst." As a C this my native little noem-tage. little poem—rega ary merits or der productions which literary annals

LOVE OF NAT is yet a young cople who claim is ther by reason of tion—have ever the motherland "home." When the motherland
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O THE EDITOR

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JUSTICE

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received from the and everything be most successful relied under the ranch, when the er series of prorties and socials Drummond Hall J. January 7th, tickets has been e limited. Hande given for the V. J. Shea, the ull control of the of the entertainsirous of attenduld obtain their ty, as no tickets. They may be bers of the Communt.

HIGHT REFUGE

pek ending Sun-01:—Males 364, 20, French 158, and other na-1 426. All those lodgings and

## "THE CRY IS FAR."

A REVIEW BY "CRUX"

"The Cry is Far." This is the title of a short Christmas poem that has evidently been written for the present year, and that, as far as I can glean from the lines, must come from the ren of an elderly lady, who must have been a native of Canada. I find that the verses are addressed to either a little grandchild, or else some very dear and much younger relative. It is also apparent that the writer, either on account of her advanced years, or some other circumstances, finds that she is not likely to ever again see this country. I say that I believe the poem to be the work of an elderly lady, yet, it is quite possible that the author is a man—but I do not think so; the name signed is M. H. Bowen. account of her advanced years, or

EFFECTS OF POETRY.—Having thus stated the subject of this brief raview, I will proceed at once to review, I will proceed at once to record the ideas and sentiments which the reading of this small poem produced in me. The day has long since passed away when poetry of any, or of every kind affected me; in fact. I feel of late years somewhat "blase," in the sense of literary enthusiasm. Journalism is calculated to take much of the poetry out of life for it is invariably hard work; above all does it keep one from falling into eestacies of delight over every trivial piece of reces that comes under the public from falling into ecstacies of delight over every trivial piece of yerse that comes under the public eye. Then a long habit of critical examination into every species of composition tends to cool down the ardor peculiar to imaginative and sentimental youth. A fugitive piece of verse needs possess some special qualities beyond the average to awaken my interest to-day. But I would not have it understood that I can not easily impressed by that I would not have it understood that I am not easily impressed by that which has real merit, be it the merit of originality, or that of form. I still love poetry; but it must be capable of awakening new thoughts, stirring up deep emotions, creating strong sentiments of either a paintill or a juyous nature; in a word. strong sentiments of either a painful or a joyous nature; in a word, it must be new, or, at least, something old, presented in a new and attractive form. From time to time I meet with such poems, small pieces that are possibly destined to sink into oblivion, but which deserve, for one reason or another, a real immortality. Not for its versification, nor yet for its choice of language, nor again for its literary qualities have I been attracted by this short effusion—The Cry is Far. It has, for me, another charm, and one that will serve to impress for all time to come those stanzas on my mind.

CANADIAN PATRIOTISM .- Las week I had occasion to write, when dealing with a vastly different theme, about the test of true Canadian patriotism. If ever a poen was calculated to stir into life tha mas calculated to stir into life that grand sentiment, it is the little one that I have now before me. "Give me," said Fletcher of Saltoun, "the making of a people's ballads, and I care not who make the laws." The truth of this expression, its deep significance and the political philosophy that it contains, have all been amply illustrated by the effects of the ballads and lyrics that flowed from the gifted pens of "Young Ireland," in the middle of the last century. These productions of the patriot muse go straight to the heart of a people, stir its chords into vibration, and awaken feelings that inspire to action. When, therefore, a poem—be it a ballad, a lyric, or an ode—an bid the tear'to well up from the depths of sentiment, you may consider it a restiment product readure. an ode—one it a battad, a type, or an ode—can bid the tear'to well up from the depths of sentiment, you may consider it a national production calculated to benefit the land whose greatness or whose sorrow, whose glory or whose misfortune has inspired the writer with sentiments "that into such melody burst." As a Canadian, a lover of this my native land, I rank this little poem—regardless of its literary merits or demerits—amongst the productions which should live in the literary annals of this Dominion.

LOVE OF NATIVE LAND.— This is yet a young country and the people who claim it as their own—either by reason of birth, or of adoption—have ever as yet considered the motherland of their race as "home." When the Englishman, Scotchman, Irishman, or Frenchman talks of "going home." he refers to England, Scotland, Ireland or France. He may have never set foot upon the soil of that old country, but still he regards it as his own, and he seems to feel that life in this new world is, after all, a species of exile. Above all the native-born son of any of these old countries ever yearns for the land of his birth. Possibly, had he the choice he would never go back to live there; but there are associations that cling to and cluster around it, for him into a far away shrine of patriot love. When Scott "Breather these the world."

"Breathes there the man with soul so dead, Who never to himself had said, This is my own, my native land?"

This is my own, my native land?' he touched a string that vibrates in almost every human brenst in the world. Hence it is that poetry, that sacred language of the soul, is so frequently used to give expression to sentiments of home-sickness, of the heart's cravings for the seenes that a long dead past have consecrated, and towards which the mind rushes back as easily end as naturally as does that of age overleap the intervening years and roam unfettered amongst the friends and the haunts of worth.

SONGS OF EXILE.—The thought of being cut of from one's native land, and of being decomed to a per-

petual or even a prolongal exile amongst stranger scenes, naturally swakens the deeper feelings of pa-trofic devotion. And those intenser tentiments generally translate themawakens the deeper feelings of patriotic devotion. And those intenser sentiments generally translate themselves in verse, in song. Hence it is that nearly all the songs of exile that we ever meet refer to some of the old countries. "The Exile of Erin," in this regard may be considered an exception, for the one to whom Campbell refers was absent from Ireland, his native land, but he was within measurable distance of her shores, being on the continent. Take, however, almost any other salle's lament, and you find that the one whose sentiments are stirred into emotion has crossed the Atlantic, and from this new world looks back with longing eyes towards the home of his fathers. Such is the case, for example, with Lady Dufferin's "Irish Exile's Lament;" McGee's "Homeward Bound," and a score of his other poems, Martin McDermott's "Poor Exiles Far Away;" Richard Dalton Williams" "Adieu to Innisfail;" Denis Florence McCarthy's "Irish Exile's Greeting;" Sutton's "Shall My Soul Pass Through Ireland?" and hundreds of other ballads and poems in which the same sentiment is the mainspring. No finer example of dreds of other ballads and poems in which the same sentiment is the mainspring. No finer example of this class of patriotic poetry can be found in all the vast range of English literature than Robert Reid's "Wanleck"—the poet is a Canadian by adoption, a Montrealer, yet his leart goes back to the Grey Moorlands, where Wanlock holds for him the most sacred memories that can insuire reflection in ories that can inspire reflection the breast of a true man. There no need for me to go over a long list of all the poems of this class which have appeared during the past fifty or sixty years—their name is legion.

SONGS OF CANADA'S EXILES If we except two or three very beautiful productions of the French beautiful productions of the French-canadian muse, we have, heretofore, had nothing of this class in the literature of our young land. This has been the home of exiles from other countries, but rarely, if ever, has a Canadian, in a foreign land, contributed aught to the patriotic literature of exile. Cremazle, Fre-chette, Gerin-Lajoie; "La Voix d'un Exile," "Un Canadien Errant;" and some other less known lamentations or poetic yearnings for this home or poetic yearnings for this home of ours, constitute the sum total of the poetic effusions that an absence the poetic effusions that an absence from and a longing for Canada have awakened. It is exactly this fact that startled me into a profound interest when I read these lines "The Cry is Far." The poem has other merits, but they are not of a sufficiently distinctive order to gain fame for either the poem or the poet. But the reading of those stanzas cannot fail to fan into flame every ember of love for this flame every ember of love for this Dominion of ours, and the one who Dominion of ours, and the one who could perus the poem without ser timents of such a nature arising it his breast, is certainly of that cate gory to which belongs the one of whom Scott sang:

"Go mark him well!
For him no minstrel's raptures swell."

I will not reproduce the entire poem, but I cannot refrain from giving the readers an idea of its beautiful sentiment. Consequently I will quote a few lines.

"THE CRY IS FAR."-The open THE CRY IS FAR. — The opening stanza shows clearly that a native-born Canadian writes in a distant land (England I think) and addresses some dear one, possibly a child.

"The cry is far to Canada! My Dearle, oh my Dear! The alien shore is dark—the sea is

grey; My eyes grown dim with dreaming, Behold it but in seeming, While longing for the Land that's

It is evident from the last four verses, which follow, that the writer feels the end of the journey drawing near, and while yet in a state of mental vigor as evidenced by such verses, the future is but a short span and the memories of the past are dearer in proportion as they fade away.

"The cry is far to Canada — the night draws down, my Dear—
I'll never reach the home where I would be;
My soul alone returning
Shall win by this deep yearning,
A blessing on the Land I shall not see."

I. too, once spent a Christmas far away from this my native land. Oh! the air was balmy, the breezes were laden with the perfume of a million flowers, the foot of summer seemed to tread every inch of soil, and the red sun shed beams of fire as he sank to rest in a lake of heated water. There were bells aringing, that Chr stmas eve, and Midnight Masses were said, hymns familiar from childhood awakened the soul to devotion and sent memory careering over the ice-bound streams, the snow-olad hills, and the glittering valleys of the far away North land, But it seemed so unlike Christmas; the manger, the snow on the stable roof, or on the garments of the adoring shepherds, was so artificial—it was not Canada, it was not home, it seemed as if Christmas had not really come.

[Continued From Page One.]

# BISHOP O'CONNELL

## On the Lay Apostolate.

At nineteen he went up to Paris from Lyons to pursue in the law school his legal studies. There he remained for six years the model student and the devoted Christian youth. The student life of Paris ir 1831 was one of utter infidelity and dissipation. Christian parents dreaded to send there their sons, justly fearing that they would come back to them atheists, with their faith utterly wrecked by so vile an atmosphere of scepticism, unbelief and immorality. Even in this early stage of his life

we see the young lay apostle. Not content with surrounding himself more than ever in his loneliness with relicious influences, whereby he with reliatous influences, whereby he sought to preserve the scrurity of his own beautiful soul, he began even then to interest himself in the lives of those few of his companions who still retained some little spark of divine faith. And his example was even at that early time a light of salavation to those tempted souls hovering undecided between the flickering lamp of belief and the painted illusions of a dissolute life. How often can this be said of the Catholic student of our days! How

painted liusions of a dissolute life. How often can this be said of the Catholic student of our days! How much does he concern himself about the morality of his fellow-Catholics imperilled day by day by the looseness of the principles which are rife around him! How often, on the contrary, does not the vulgar spirit of imitation of those he considers his betters make him blush for those magnificent ideals which in his heart he believes to be divine! And how often does a low truckling to his neighbor's idea weaken little by little and finally eradicate his enturism and ardor for the faith of his fathers! Oh! there are many such weak, foolish youth, sadly lacking in character, in firmness of principle and nobility of soul.

Let all such study the splendid nobility and foulle are reserved.

Let all such study the splendid no

The alien shore is dark—the sea is grey;
My eyes grown dim with dreaming, Behold it but in seeming,
While longing for the Land that's far away.

"Oh! the bonnie purple clover in the merry field of green, where feather grasses rustie in the breeze:
Where golden-hearted daisies
Star the tangled fairy mazes,
And santing sunlight quivers through the trees."

After a continued description of Canada as we know the land in summer time, the poet turns to the one for whom the verses are written, and sings:

"You never knew the Northern Land, my Dearie, oh, my Dearit, The sweet, cool water gushing. In liquid amber rushing, In liquid anaber wishing. In liquid anaber rushing, In liquid the color of the society of the land in which the pectage of the land in the liquid of the land land land land land

by the professor's clear and fervent exposition of the faith as it touched his subject, began to see dimly and at last believed.

One day, when when as usual fatigued by his ardent labors sufficient to break the strength of a stronger man, he was handed this note: 'It is impossible that anyone could speak as you do without believing what, you affirm. When I came to you I believed nothing. What no sermons have done for me you have done. You have made me a Christian' Can anyone realize what this

Can anyone realize what this meant to Ozanam; this apostle of the Faith of Christ? To learn now Can anyone realize what this meant to Ozanam; this apostle of the Faith of Christ? To learn now oftener that his mission was being accomplished? And this is no priest of, the sanctuary—remember this or you fail to see the whole lesson of his life—he was as you are, a simple Christian, living the hard, laborious life of a badly paid over worked professor, bound no more than you to the task he had set himself to accomplish. But this man jadded and weary with his duties, pallid and worn by the routine of his daily labors, gave himself no rest, allowed himself no distraction, lived and breathed and dreamed only of one thing—to make his life one of usefulness to the Church and of service to God by spreading ever wider the faith which he loved with all the enthusiasm of his heart, and because he loved his fellow-man he had no time to rest until he made them know it and love it as he did. Here is the hayman with an ideal which made labor easy and occupation a pleasure.

Those who saw the enormous work which he performed saw set he are the set of t

which made labor easy and occupation a pleasure.

Those who saw the enormous work which he performed saw also the effect which such a drain upon his forces must naturally have had. And when they gently remonstrated with him, he gently replied: "Are there not missionaries dying upon the burning sands of Africa, and do you imagine that we, who have the same obligations to the Church as they, will be pardoned if we go about with our hands in our pockets or lie down upon research will demand in another way, and according to our station of us. If they can fight for the faith and expect as their reward a crown which God gives to those who nobly and courageously serve Him, we can at least fight here, where there is so much less to suffer, and if they die, so, too, can we."

His life was consumed in the fulfilment of his task and what he did would fill yelumes. But the great work of Ozanam's life; the one which

filment of his task and what he did would fill volumes. But the great work of Ozanam's life; the one which work of Ozamani s inc, one one whole of all others was to perpetuate his name, is that splendid institution of Christian charity known throughout

Christian charity known throughout the world as the Conferences of St. Vincent de Paul. His hand was not idle while his brain was. busy; and side by side with the apostolate of faith was his apostolate of holy charity. He realized the full meaning of the words of that apostle who wrote that faith without good works is dead.

that faith without good works is dead.

God was with Ozanam and that little band assembled in the dreary office of a newspaper in their wildest dreams and most enthusiastic hopes never imagined that their work thus begun would spread like the flame of love which kindled it to the most remote corners af the world, awakening in the distressed a confidence in God which makes life to the poor with all its trials nobler the poor with all its trials nobler and better and higher than the unelieving rich can ever know.

LESSONS AND EXAMPLES -LESSONS AND EXAMPLES.—
Now just here let me say that while
the spirit of Ozanam
has found
many worthy imitators among us,
it still remains true that the work
of the Conferences of St. Vincent de Paul has not yet received from those whom Ozana a wished to interest in it the attention which naturally they might be expected to give, and which would make the character of the conferences more conformable to

they might be expected to give, and which would make the character of the conferences more conformable to his ideals.

It is certainly not due to lack of example. The present worthy president of this admirable work of charity among us is, as Ozanam was, a distinguished professor in a great university. From his own lips I have heard of the difficulties he has met with, in inducing those men of the professions whose assistance would be of invaluable service to the poor and to themselv's as well, to co-operate in the work which Ozanam intended to be chiefly accomplished by men of their position.

Does this not indicate a terrible lack of the profession whose assistance would be the relief to the professions whose assistance would be of invaluable service to the poor and to themselv's as well, to co-operate in the work which Ozanam intended to be chiefly accomplished by men of their position.

Does this not indicate a terrible lack of the spirit of the lay apostolate among the youth of that class whose numbers are constantly increasing around us? If we allow them to follow in this path of indolence towards marks marks. lence towards such works, we can tagion of their faith and charity, their faith has died with their char-

lence towards such works, we can tagion of their faith and charity, their faith has died with their charity.

If they could only see, as I have seen, the devoted band of young Romans, many of them nobles, the others young doctors, lawyers and rich merchants, professors and students, members all of the Circolo San Pietro, devoting their lives to this work among the Roman poor, it would be a sight of inspiration which could not but stir them to imitate their example; ohysicians overrun with their other duties, lawyers already much occupied in their own affairs, nevertheless giving their comesel, to those too poor to pay for it, and at the same time giving more than all this, the cononly expect to find one day that which brings annually thousands of neglected souls back to the duties of religion.

Oh, if we could succeed in arousing among our men of their class same of the activity, the energy and the zeal which characterized them, the work of the lay apostolate would soon be started on its way, and the bishops and priests of our country would no longer be compelled to take upon their already overburdened shoulders duties which the lawman might well be expected to assume, and which, on account of their knowledge of the world, their worldly means and their position and influence in so-

ciety, they might do so much better even than the priest himself!

Would that time would permit me to dwell longer upon the lessons which lives like Ozanam's inculcate!

But I think that perhaps even the little I have said will be more than sufficient to indicate what is meant by the lay apostolate, and to evidence by contrast the sad need the Church in her growing condition has of devoted sons. Shall we find them in this new era into which the Church is entering? Shall we see them gathering around us new forces equipped for the new phases, with hearts generous and aspirations noble, eager to seize the brand of zeal from the hand of the sturdy pioneer, now growing old in service, and to blow it into a brighter flame to dispel the prejudices, the misconceptions, and the ignorance which still prevent the Church from exercising all the fulness of her sublime influences? Are we to find in these new days of the Church's progress in this country those men in public life who will deern it the highest honor they can attain to stand forth in this country those men in public life who will deern it the highest honor they can attain to stand forth in the forum and the legislative hall in fearless defence of Catholic rights and the open championship of the consideration due to her children? men who by their private lives and public honesty of character may rightfully be considered proper representatives of that Church whose work and aim it has ever been to neople the courts of heaven by making her children dutiful, honorable, and noble citizens of the world? Is the day coming when any attempt of injustice made against her public good name will be met face to face with a servere dioxing der varginet. the day coming when any attempt of injustice made against her public good name will be met face to face

NEED IN CATHOLIC RANKS -We want no rash or too impetuous advocates; nor much less the would

with a serene dignified yet unflinch-ing answer from those who guard her honor as that of a beloved mo-

be champion of a holy cause who thinks rather of what will accrue to binnes rather of what will accrue to himself than that which he may bring to her defence. But what is needed every day, and will naturally be needed move as we go on, is the sober, serious and unselfish Catholic layman, seeking nought else than that which the Church herself seeks, a fair field and no favor. Saya the a fair field and no favor, save the favor of God; one who is content to work along those lines indicated by those whose province it is to govern and lead the destinies of the faith; and lead the destinies of the faith; men not like de Lamennais, who will work and give their co-opera-tion only in the manner and the way they choose, but men like O'Connell, Windthorst, De Mun, who have proven their right to Catholic leadership by the perfect obedience and absolute submission, which even and absolute submission, which even in the most momeratous circumstances, and on occasions where according to all seeming probability, they were right and their ecclesiastical leaders mistaken, who nevertheless, at a word threw their own plans, long matured and very dear to them, entirely to the winds, forsook the route they had planned and without a murnur, took that which the finger of the Church directed. The mystery is a deep one, but

without a nurmur, took that which
the finger of the Church directed.
The mystery is a deep one, but
still it remains that while there are
Carnegies and Rockefellers and Sanfords and Lows and hundreds of
others not of the faith, who are
helping in regal ways the works
which are for the cultivation of their
people, by acts of regal generosity,
we have as yet no one among the
fast growing number of our very
rich fellow-worshippers, who, in any
way commensurate with his means has
proven his desire to help along our
struggling irstitutions. Our hospitals are still groaning under debts,
our schools are a constant drain upon the energies of the priest and
the poor people of the parish; our
Conferences of St. Vincent de Paul
are straining every effort to accomplish contents are the rest which

these in the great cause of charity, education and religion.

All honor to those few indeed though they are who have stepped forth nobly from the common ranke and have taken their place with the true aristocracy of the Church!

Creighton University and Caldwell Hall and Ravanagh School in Portland and a few other such institutions will prove that there is still hope that the children of the Church, those at least not spolled by the wealth that God has sent them, will in the future as in the past, pay their tribute not only of the soul, but of their worldy goods to prove that their belief is no mere profession, but that in deed and fact, they are willing to manifest in practical megns and assistance their devoted and earnest interest in the advancement, of the faith and the cause of the Church in this growing country.

Would, most of all, that my words

country.
Would, most of all, that my words Would, most of all, that my words might sound abroad to every law-yer and physician and merchant the invitation and the command of Ozanam: "Come, all of you, whatever your station in life, whatever your business or profession, and do something which will benefit others as well as yourselves."

as well as yourselves."

Let but one of you here present

Let but one of you here present to night, Let but one of you here present who listens to my words to-night, even though he be the poorest and humblest in the assembly, carry away with him a fuller realization of what his faith demands in external action, of what the Church expects of every true son of the faith; of what society is looking for in the best exemplification of the true, devoted, high-minded and noble Catholic, and I shall be content that what I have endeavored to do in my poor efforts to picture even faintly the ideal of the lay apostolate has not been in vain. not been in vain

#### LATEREV. DR. FLANNERY.

By the latest despatches from Ireland we learn of the unexpected death, at Barrisakane, County Tip-perary, of Rev. Father Flannery, D. D. It was only a few weeks ago, it seems to us, that the late learned and lamented priest, sailed away from Canada. He had just retired from his pastoral charge of St. Columban, in the diocese of London, Ont., on account of advancing years, and the severe strain which he had and the severe strain which he had undergone in consequence of a slight paralytic stroke. He proposed resting in Ireland and recuperating if possible. But it has been God's will that the eternal rest should be the one to follow a life of unceasing labor and devotion to ministerial duty. Father Flannery was one of the most highly educated men in the Catholic clergy of Ontario, but was also one of the most universa,ly beloved. As assistant at the Cathedral in London, as pastor during twenty-five years of St. Thomas; as parish priest of Windsor, and finally, as spiritual father of St. Columban's congregation, he want the respect, love and confidence. of St. Columban's congregation, he won the respect, love and confidence of all who came within the radius of his influence. Like "The Priest of Perth," whose death the poetic McGee so nobly commemorated in his stately verse, Father Flannery went home to old Ireland, to seek change and repose; and God called him after he had completed his work in Canada, and had again trod the soil of his native land. May his fine and generous Catholic soul rest in that generous Catholic soul rest in that peace and that glory which are the share of the "good and faithful ser-

One evening a short time ago a game of bowls was in progress on a certain green, and the worthy president, who was driving, being directed to plant his bowl on a certain spot, carried out his instructions as neatly as could be desired. "Grand, sir, grand!" shouted his leader; tance of the tuition they receive: "you've just done exactly as you and no one comes forward from among those whom God has blessed, I do not say with moderate means but with wealth and abundance at what he had to do at home, too."

And there was silence for a time!

# And Now For New Year's Day

Our Christmas trade, we are thankful to say, eclipsed all former records, and we are now ready for New Year's Day demands, or as our French-Canadian friends have it,

JOUR DE L'AN.

Partial lists of our Good Things will appear from day to day in "The Gazette." Meantime we simply wish to draw attention again to

#### Our TEAS and COFFEES. BREAKFAST "OREAM" COFFEE

or as it is known in all the Leading Clubs from Halifax to Vancouver, OUR ".LUB" COFFEE

Special Blend of the very finest Coffees grown, 40 cents per pound. "CREAM" COFFEE

40 cents per pound.

## TEAS FOR THE MASSES

ENGLISH BREAKFAST TEA.—At 35 cents per pound, 35 cents per pound in 1-lb. packages, 35 cents per pound in caddies of all sizes.

PURE CEVLON TEA, at 35 cents per pound. The best value in a pure Ceylon Tea at the price on the market to-day, 35 cents per pound in 1-lb. packages, 35 cents per pound in tins of all sizes, 35 cents per pound in 100-lb. cases.

LILAC TEA, one grade at one p rice, 50 cents per pound.

LILAC TEA, a very refreshing blend of carefully selected growth.

Full directions with every package.

## LIGHT BORDEAUX WINES

(RED AND WHITE)
FOR NEW YEAR'S DAY DEMANDS

1,000 Dozen Quarts and Pints "Marganx" Claret, our bottling and our brand, quarts, \$3.50 per dozen; pints, \$2.25 per dozen, 1,000 dozen "Sauternes," our bottling, quarts, \$3.50 per dozen; pints, \$2.25 per dozen, 1,000 dozen "Glub Claret," our bottling and our brand, quarts, \$4.50 per dozen; pints, \$2.75 per dozen.

FRASER, VIGER & CO., IFALIAN VARIENCUSE, 207, 200, 211, 5X. JAMES STREET

## THE MAYORALTY; . . . . . How a Triumph Was Achieved.

elections in this city, and considering that it is the turn of an Irish Catholic to occupy the mayoral chair, it may not be inopportune to publish the following account of the election of a young Irish American to the office of Mayor of Worcester, Mass. The sketch is from the pen of Mr. Joseph G. Daly, and was published in the November number of the 'Guidon Magazine." It runs thus:-

In the fall of last year, happening to be in a country town one evening, I strolled over to the village town hall, where a political rally was about to be held. The speaker, an earnest, gentlemanly-looking mau, of vigorous presence, and notably pleasant address, spoke with excellent effect upon the topic "Expansion." The glories of the Spanish war just past and the Phidippines with their possibilities of the future supplied a text which awakened enthusiasm. In the end he said : Now these are the things that a candidate for congress from this district ought to talk about, and the candidate on the other side is not doing this. At the meetings which he has addressed he has been calling himself the friend of the farmers. Now what in the world has farming to do with this campaign?" And sitting back in my seat at the rear of the hall, I s cretly admitted, as no doubt did everyone present, that of course farming had nothing at all to do with the campaign. On the following night I went in

to the same hall to hear the rival nominee, a man heralded with the fame of his public speaking. Disenchantment was my first impression, began with what rhetoricians term a drawl, and didn't seem to throw much fire into what he was trying to say, and didn't seem to trying to say, and didn't seem to be caring a rush for the studied graces of set speech-making. Eng-48th grammar even was occasionally ditched and abandoned. It was a plain, simple talk, not a finished oration, but I soon discovered that what it lacked in the high-falutin' was made up for by its get-thereativeness. "Opponents are often enemies." he said, "but we ain't. ativeness. "Opponents are often en-emies," he said, "but we ain't.

My opponent is a good friend of nine; he's wist as good a man as I am, just as honest as I am, — and just as capable. If he's elected, he'll look after your interests, I know he will; just the same as I do-myself. I know that I owe it to my constituents to look after their in-terests, whether they live up in Wor-cest... or out here on the farms. Per-haps I shouldn't mention the farms. cest... or out here on the farms. Perhaps I shouldn't mention the farms. My opponent, while making a speech over in Gratton the other night, said that I was talking altogether too much about farming; that farming didn't have anything to do with this campaign. Well, I suppose it hasn't, but still, whenever I get out among a crowd of farmers, it always sets me a-thinkin'; it always makes my thoughts go back to the makes my thoughts go back to the days when my mother used to come to the foot of the stairs and yell

up:

"Johnny! Half past five! Time to
get up and milk the cows!"

The wild applause which broke
over the assemblage at this utterance, and the beaming looks of satisfaction on the faces, and the symparlictic smile on every countenance,
revealed a meaning which I could
not mistake, and I, sitting back in
my seat at the rear of the hall, suddenly began to realize that farming my seat at the rear of the hall, suddenly began to realize that farming did have quite a good deal to do with the campaign after all. One touch of nature made the whole countryside Democrats. The speaker was elected to congress to represent a district black as coal-dust with Republicans, its rural population, too, being supposedly the blackest and truest of all. It is the impossible that happens.

and truest of all. It is the impossible that happens.

On the night that I listened to On the night that I listened to the victorious congressman he was accompanied by a young man, seemingly a very young man, of good, lithe, arrowy build, and clean and clear of face, the clearness being that of an earnest man, and the cleanliness the pallor of extreme cleanliness on a countenance nature. cleanliness on a countenance naturally pale. His clothes fitted well, without striking one as dudish, and so gave him an appearance of dignity. self-esteem, neatness, respectability. The chairman, a nervous, near-sighted man, made the brief announcement, "I have the honor to introduce Mr. Philip—," then he paused, looked quickly at a name upon a card in his hand, then added, "Mr. Philip J.,"—halted short again, made another plunge for his card, and then continued, "Philip J. O'Connell." It is always amusing for a man named Higgins to be publicly introduced as Wiggins, hence the amused look in Mr. O'Connell's fare when he arose to speak. His speech was a good earnest address, in which, too, he seemed well primed and practised. It was easy to discern, however, that the young lawyer was not by any means a born orntor, but it was also evident that the speech was not by any means a born orntor, but it was also evident that the speech was not without considerable literary finish. The exact theme of the discourse my memory fails to vouch for, but I do remember that is the source of it he spoke a good dat about the grace of God. It is not a commanded practice to on a countenance natu-His clothes fitted well,

civic dering mingle politics and religion, but mr. O'Connell saved himself by not mingling any particular religion.
On the heels of the great November election came the preparations for the mayoralty campaign. Worder normally is a Republican city with an average majority of three thousand and a party strongly intrenched. Once a year some willing the Democratic standard and falling with it outside the intrenchments. In the present instance several names were suggested and withdrawn; it seemed a case of 'Dulce est pro patria mori'—nit. Finally, one day some one suggested that young Mr. O'Connell should receive recognition in return for the speeches he had made and a range of the property of the suggested of the property of one day some one suggested that young Mr O'Connell should receive recognition in return for the speeches he had made, and a man of wide influence in party councils clinched that suggestion by stating that Mr. O'Connell would make a first-class run for mayor. "Then that is the kind of a man we need," said a member of the city committee, end forthwith the boom was under way The elders, however, did not believe it was wise to launch a straight ticket; they were more of the school of practical politicians, with immense faith in the power of combinations and deals; they held that, a minority could always be so manipulated in Worcester as to receive fair enough representation, and they argued very speciously that the crumbs falling from the tables of the rich were better after all than no "dough." Most of the older leaders, therefore, advocated, as the best and proper thing, a compromise candidate, an independent, a citizens' ticket. This the younger men pool-poohed as milk and water, and

zens' ticket. This the younger men pool-pooled as milk and water, and added that it would be far better to added that it would be far better to take the medicine of a straight-out defeat than succeed as nondescripts and disintegrate the party's strength. Youth, with its optimism, its pipe dreams, its aptness to chase rainbows, is irresistible, and so Philip J. O'Connell at twenty-nine years of age was nominated for the high-st civic office in the city of his birth.

People laughed when they heard that Mr. O'Connell was taking his nommation seriously; it was regarded as another conclusive proof that he was still very young. There had he was still very young. There had not been a Democratic nominee landed in twenty years; why expect the rule to break now? Some stated landed in twenty years; why expect the rule to break now? Some stated that a mere personal compliment ought not to turn a sensible man's head; others whispered something about a lamb and a slaughter, and the members of the Young Men's Republican Club, forecasting the election results, lapsed into a vein of merry prophecies, and chuckled gavly to one another, "We won't do a thing to him!"

It took about a week for them to realize their mistake. They suddenly woke up to the fact that people right and left, were reading off measurements in favor of Mr. O'Connell. "I never knew a better worker in a political campaign," said the congressman from the district. "I never had a better altar boy than when I had Phil," said the priest of his parish.

"I never had a better clerk in my store," said the merchant he once

"I never had a better clerk in my store," said the merchant he

worked for.
"I never had a scholar under me I
like better," said his old school

principal.

Even the ladies had praises to utter, and, as Senator Hoar says, "Their uncounted vote has ever counted." The schoolmarms declared "We never had a better friend on the Board of Aldermen." The firemen avoyed a similar principal. men avowed a similar opinion, and the A.O.H. agreed in a phalanx that there wasn't a better man in the organization. National and religious and political lines disappeared in the consequent stampede toward Mr. O;Connell the Italian voters from the Meadows, the French-Candians clustered in the three-deckers along Dungarvan Hill, the Swedish citizens from Quinsigimond, and the old-time Yankees everywhere, all seemed to favor the rising lawyer as a good and fit personage to fill the mayor's chair in the city hall, a worthy successor of ancient Levi Lincoln. there wasn't a better man in the orworthy successor Lincoln.

The local newspapers — important factors in a great city—were not for him, not one of them. Sometimes between the lines one might suspect "a sneaking tenderness," but nothing openly, nothing The local newspapers - important

need not be debated.

The electioneering proceeded with vigor. Wm. A. Lytle, a prominent inerchant of Main street, was the opposing candidate, and according to the returns given out on election night Mr. Lytle appeared to be the winner by the slim marg n of fifty odd votes. On the following morning, however, a clerk in one of the city offices discovered an error in the tabulation; the numeral six had been mistaken in the counting for a zero. This meant for Mr. O'Connell sixty additional votes, so that the pendulum was evidently swinging in his direction after all. A recount was authorized and breathlessly awaited. In this recount many defective ballots came to light, and

the phenomenal result of the whole proceeding was a tle, each of the candidates receiving exactly the same number of votes. A new city election was therefore necessitated, and this second balloting was held a few weeks later. In this election Mr. Lytte received a larger vote than had ever been given to a candidate up to his time except one; but Mr. O'Connell went even beyond this and won by a clear and convincing majority.

Philip J. O'Connell took the oath of office as Mayor of the city of Worcester a little late; but as they say, using slang, 'He got there just the same.' I suppose that if a man had a gun he might be able to hunt up a few persons who take exception, but the general verdict seems to be that Mayor O'Connell has been a good functionary, a clean, fearless, honest man. Apart from his political character, if we view him simply as a private individual, it must be averred that he is a credit to his Celtic blood and his Catholic faith.

## THE LEAGUE IN TYRONE.

A conference of delegates, representing branches of the United Irish League in Mid-Tyrone, was held last week, in the Ulster Hall, Omagh, There was a representative attendance. Mr. George Murnaghan, M.P., occupied the chair. In opening the meeting he made a following speech, from which we take the following extracts. He said :-

As they were aware the United Irish League had been established in order to bring together the whole force of Nationalist opinion in Ireland, so that they might secure for Ireland those reforms which were absolutely necessary for her well-being. That being the motive which had inspired the foundation of the organization, it was right and fitorganization, it was right and fit-ting that every man who desired the ting that every man who desired the welfare of his country should make determined and strenuous efforts to bring about success, and make Ireland free as she was of old. They did not desire to lift up one class and throw down another, but what they did desire was to put all upon an equal footing, without special privilege, and to give to every man privilege, and to give to every man who lived in Ireland perfect equality and equal treatment. That was not and equal treatment. That was not the case at present; still less was it the case in the past. They had no the case at present; still less was it the case in the past. They had no doubt to-day an instalment of li-berty. But they wanted the full measure, and until that was grant-ed they would not cease their strug-gle. Therefore he wished to say, in that chief town of the great county of Tyrone, that the object they had gie. Therefore he wished to say, in that chief town of the great county of Tyrone, that the object they had in view was the uplifting of their countrymen and the prosperity of Ireland as a whole. They made no war upon any class or classes. They made war only on privilege, inequality, or misgovernment and cold neglect. Their object was to bring about in Ireland such a state of affairs as would enable every child that was born on Irish soil to have this country as their home and their resting place while here below. They were sick to the soul at the exodus that was going on year by year—in seeing their bravest, their best, and their ablest leaving the shores of Erla and crossing to other lands to seek the prosperity and the comfort that the country of their fathers denied. The first duty of every man in Ireland was to do what in him lay to stop that great stream of engignation. s as would was born on Irisa.
country as their home accountry as their home accountry as their home accountry as their home accountry as the responsibility of maintaining the interest of the race that was not do what in him in Irisand was to do what in him in Irisand was to do what in Irisand the country of their fathers desired they would be able to consideration in the future to the trace that the country of their fathers desired they would be able to consideration in the future to the fathers desired they would be able to consideration in the future to the fathers of the fathers desired they would be able to consideration in the future to the fathers of t in a sense in the same boat, and if the race that was native of the so I pined and declined cortainly those who were brought into it in other and darker days would not prosper. Those who were battling for Irish rights were moved by motives of patriotism and love of country. They were struggling and battling for the freedom of their motherland, endeavoring to do all that was possible for her weal and welfare, and was there any man, he did not care what religion he professed, who would say that the spirit of patriotism burning within the breast of man far the happiness and freedom of his country was a spirit whose spark should be quenched. In the ranks of the Irish Party some of the very warmest supporters of the movement were Irish Protestants. The Irish Party did not ask their religion, they only knew them as sterling Irish Nationalists who fought side by side with them for the freedom of their country. The people of Ireland had, no other desire than to live in peace and companionship with all men, but they insisted on getting rid of a system of government which had been shown in the centuries gone by entirely unsuitable for their country. That was what they wented—that was the end in view; that was the platform and the probramme of the United Irish League.

HARD LINES FOR THE POOR.— Fron an exchange we take the fol-lewing partial report of a lengthy situng of the Belfast Board of Guardians, held recently: It will serve to show the kind of treatment to which the Catholic poor must subnit in the "Black North." The Clerk (Mr. Necson) submitted the following from the Local Gov-ernment Board:—

The letter from the Most Rev. Dr. Henry to the Secretary Local Gov-ernment Board was as follows:—

Henry to the Secretary Local Government Board was as follows:—

"Sir,—In a letter dated 27th November, 1899, I took the liberty of directing the attention of your board to the scandalously inadequate accommodation provided for the Catholic inmates of the Workhouse of the Belfast Union for the performance of their religious duties My letter was brought before the Board of Guardians of the Belfast Union for their observations thereon. Their reply, dated 5th Defenber, to your board, a copy of which you forwarded to me, was to the effect that when our children are removed from the present school building the board will consider the rearrangement with a view to better accommodation of all religious classes.' We have waited for two years for the fulfilment of the promise made by the guardians in the above reply to your board. I consider the accommodation to enable the Catholic inmates to berform their religious duties. I shall, therefore, feel obliged if your board once more directs the attention of the guardians to this matter.—I remain, etc.,

"H. HENRY,"

"Bishop of Down and Connor."

"HI. HENRY,"
"Bishop of Down and Connor."

Mr. Oswald said that he would suggest that the Roman Catholic inmates, like the followers of Brigham Young, trek out into the country and take a hundred acres of land, wqere they would have full right and space to fulfil their religious rites All the other bodies in the place who came in as paupers were quite satisfied with the accommodation provided, and it seemed to were quite satisfied with the accommodation provided, and it seemed to him as a humble individual, but representing one of the largest wards in lielfast (St. Anne's), that nothing would satisfy that body unless they had the entire workhouse for themselves. Sooner than he would ask his representatives to give the entire place to these people and their religious rites and ceremonies he would let them leave that ineit. their religious rites and ceremonies he would let them leave that institution, and when they did leave there would not be a tear shed. He was convinced that nothing would satisfy that body, and if a man gave his life to the society they would want his clothes when he was dead. (Laughter). That at any rate was his opinion.

was his opinion.

Mr. Despard said that he really thought that was too serious a thing to be laughed at. He thought it oright ta be referred to a committee of the whole board and proper and due attention paid to it.

\*Hear, hear). He believed in a straight thing. There should be no nonsense or joking about it. Everything should be decently and properly done for every persuasion, and he moved that a committee of the whole board should be appointed to consider the question.

consider the question.

Dr. M'Donnell, seconding Mr. Despa.d's proposition, said that was not a matter for jocularity at all.

When the matter was before the board two years ago it was not treated as a joke. It was then thought best to defer the matter for consideration in the future, inasmuch as the board had certain big schemes on hand, and they decided after certain buildings had been completed they would be able to meet the requirements of His Lordconsider the question.

liver oil. It is the cream of most digestible of foods. The food for weak stomachs. The food for thin bodies and thin blood.

But that's only half the story. Scott's Emulsion is also a good medicine. It gives new life and vigor to the whole system and especially to the lungs. We'll send you a little to try, If you like.
SCOTT & BOWNE, Chemists.

opinion, that was a very important matter. He thought they should respect the poor in the house of all decominations, and God loved the poor. (Laughter). He believed the board would be discharging their duty if they made ample provision for all denominations, so that they might worship God. He would anyocate that for their denominations just as much as for his own. He could inform Mr. Walker and Mr. Cswald from his own observation that the present accommodation was not at all fitted for the purpose, and he believed the only thing to be done was to make proper provision for these poor people. It was not very good faste of Mr. Oswald there was not all fitted for the purpose, and he believed the only thing to be done was to make proper provision for these poor people. It was not very good faste of Mr. Oswald there was not always their fault and he must remember that the were made poor by the fault of the where of this country in days gone by, when their property was consecuted and taken from them. (Chies of "Question.")

There was considerable confusion for a few minutes, after which Mr. Rainey spoke in support of this amendment, and said that by the atmether the would have been completed and there would have been completed and the new b

#### Young Men And Public Affairs

Another election is approaching. Our young men should seriously consider the obligations of good citizenship. It is not enough to sit down calmly in the enjoyment of the benefits of the admirable political conditions with which we are blessed. We must ever bear in mind that the perpetuation of these conditions and the liberties that they guarantes, depend absolutely upon the and the liberties that they guarantee, depend absolutely upon the fidelity with which we discharge our obligations. Great duties are inseparably interwoven with great privileges. Unless we loyally perform the one we will inevitably forfeit the other. Conditions are not reversed suddenly, and never without cause. Continued apathy and neglect will produce a change or facilitate it, when nothing else would. They are the forerunners of decay and its concomitants. History abeunds in concrete illustrations of this established truth.

One need not be gifted with sec-

One need not be gifted with sec-ond sight to perceive the fatal con-sequences of public indifference to the preservation of institutions rest-ing upon the popular will and de-pendent upon popular virtue and in-terest for their continuance. The sovereignty of the individual ing upon the popular will and dependent upon popular virtue and interest for their continuance. The sovereignty of the individual citizen is at once the strength and weakness of a system of self-government like ours. So long as the people are faithful to the principles which underlie it, and diligent in the discharge of the obligation which their freedom entails, democracy is safe, but when they become indifferent to these principles and negligent of these duties their future is doomed. Hence the protection of our rights and their perpetuation demand on our part the constant exercise of those functions of citizenship which are the privilege and should be the pride of every individual entitled to claim them. Sleepless vigilance is the price of liberty. We must not depend upon our neighbor and fellow-citizen to safeguard the purity and effectiveness of the ballot. Upon our own shoulders rests the responsibility of maintaining the in

Tell a man it's a food and he doesn't want to pay for it. Tell him it's a medicine and he says it doesn't look like it. Then tell him it's both a food and a medicine and he thinks you're playing some game on him.

Yet these are the facts about Scott's Emulsion of pure codiliver oil. It is the cream of cod-liver oil, the richest and most digestible of foods. The

that.
We applaud the patriotism of mer who volunteer to take up arms is defence of the country's cause on the battlefield, but graver question of national importance are some times decided at the ballot-box, and a quality of patriotism quite a high as that witnessed on the battlefield, finds expression at the polls—Exchange.

why it was that his beard was still black, while his hair was turning grey. With great politeness the old soldier turned towards her. "I fear I cannot give you a satisfactory answer," said he, "unless, possibly, the reason is that I have used my brain a little more than I have my jaw."

#### THE KILL OF FURS.

No establishment in the world of-fers a richer collection of furs than the model establishment of Chas. Desjardins & Co. Better still, their prices eclipse any that can be offer-ed elsewhere, in cheapness. A real saving of 20 to 40 per cent.—that is what one obtains on all furs at the vest counters of this establish-ment, 1533 to 1541 St. Catherine street.

At a duel the combatants discharged their pistols without effect, whereupon one of the seconds interfered, and proposed that the duellists should shake hands. To this the other second objected as unnencessary. "Their hands," said he, have been shaking this half-hour."



## Up=To=Date

Surprise Soap possesses all the qualities that go to make an up-to-date soap.

It removes the dirt with the least amount of rubbing,

keeps the hands soft and oth, and saves the temper of the laundress. It differs from other soaps in that it gives superior quality at a price asked for

poorer soaps. Remember the name-SURPRISE. ST. CROIX SOAP MFG. CO. St. Stephen, N. B.

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CHURCH BELLS.



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177 BROADWAY, YEW YORK CITY Sanufacture Superior CHURCH BELLS.

Sau

is thoughts full

was an unusual at ship; the sailors sa gloomy, not going that is cheerfully a they had been we state of affairs ha dvent of Lieutens things were daily Captain Stoinecke l his hands, unable course to pursue; t tion of these deep ments being the kr life at sea was near ter this voyage he return to his widow her two children to maining days in qu though he had not for retirement, his been good since th been good since the wife, while he was age, two years before was that the pate which he had serve faithful years, ha leave to retire earl tomary. While he she placed his hand som of his vest an he placed his hand som of his vest am beautiful miniature Joseph, which he sater gazing upon isetly, he fervently lips. It had been idead wife who had an excellent artist painting of the grolacing it in his back in his chair sing his eyes he asleep. sleep.
As he slept he dr

As he slept he dr perplexity and unl ed; he was standing side the vine-covere own drawing-room, side, In the gardet their little daughte played, looking up hand to the devote watched her so for were effaced, he forg like himself had I companion, and the companion, and the last parted from he clothed in ine and black and that she black and that she own tears v. 1 thou children. Again the his wife was gone, stood his daughter, she was saying: " give way to meland with mother's dear Losenhou, vour he Joseph on your her

Joseph on your her harm you."
Suddenly a hand y shoulder—the dream dreamer awoke. Be young cadet named one in whom he hispirit of insubordin "What is the mat captain, springing to observed the death! young man's face.
"Sh! Do not speat the cadet. "I have warn you, although ready too late."
"What do you maptain. "What has make you so pale ar ing?"
"Muticul!"

ing?" repli
"Mutiny!" repli
"They have determi
Leutenant Fernan h of becoming captain liant promises he had crew to join him."
"But why?" answe "I have remarked hi vior as well as the others, save yours

others, save yours dreamed that things far. Why commit me next voyage would s place?"
"There is gold whispered the othe whistered the othe Fernan has concocte Fernan has concocted seize it, take the shinto a pirate cruiser been partly coerced, duced by promises o booty, to join him."
"Are you sure the fully matured?"
"I heard it all the partition between me

As he slept he dreamed. All his

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I forgive?

IC OF FURS.

billishment of Chas, co. Better still, their that that can be offer in cheapness. A real to 40 per cent.— that bets of this establishment of this establishment of 1541 St. Catherine

he combatants he combatants dis-pistols without effect, of the seconds inter-posed that the duel-ake hands. To this and objected as unne-eir hands," said he, aking this half-hour."



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d large bettles, from all

Saved by St. Joseph.

The captain sat in his cabin; his brow marked with troubled lines, his thoughts full of anxiety. There was an unusual atmosphere in the ship; the sailors seemed sullen and ship; the sailors seemed sullen and gloomy, not going about their duties cheerfully and willingly as they had been wont to do. This state of affairs had begun with the sadvent of Licutenant Fernan, and things were daily growing worse. Captain Stoinecke leaned his head on his hands, unable to decide what course to pursue; the sole consolation of these deeply anxious moments being the knowledge that his continued to the same instant a tremendous sailors, appeared on the threshold. At the same instant a tremendous clap of thunder broke upon their ears.

salors, appeared on the threshold.
At the same instant a tremendous clap of thunder broke upon their ments being the knowledge that his life at sea was nearly over; that after this voyage he would be able to return to his widowed daughter and her two children to spend his remaining days in quiet content. Although he had not reached the age for retirement, his health had not bein good since the death of his wife, while he was absent on a voyage, two years before. And thus it was that the paternul government, and there is a the same instant a tremendous clap of thunder broke upon their ears.

"What is wrong?" asked the captain, as they crowded into the comm. "Nothing is wrong," replied Lieuronant Fernan insolently. "Everything is all right now. I am in command of this ship; these men that a tremendous clap of thunder broke upon their ears.

"What is wrong?" asked the captain, as they crowded into the command of this ship; these men that a tremendous clap of thunder broke upon their ears.

"What is wrong?" asked the captain, as they crowded into the command of this ship; these men in the threshold. Another clap of thunder more ter-rible than the first caused some of

for retirements of his wife, while he was absent on a voyage, two years before. And thus it was that the paternal government, which he had served for so many faithful years, had granted him leave to retire earlier than was customary. While he sat there musing, he placed his hand within the tosm of his vest and drew forth a beautiful miniature picture of St. Joseph, which he always wore, and after gazing upon it long and carnestly, he fervently pressed it to his lips. It had been given him by his dead wife who had had it copied by an excellent artist from a fam. spainting of the gentle saint. Replacing it in his bosom he leaned back in his chair and wearily closing his eyes he was soon fast asseep. rible than the first caused some of the sailors to start in terror.

"We are going to have a fearful storm," said one, glancing timidly at the lieutenant.

"Coward," he replied. "Not an-other word." At the same moment he gave him a violent push. The others exchanged glances; they were not pleased to see their companion. not pleased to see their companion thus rudely treated. The contrast between the calm, dignified attitude of the captain-and that of their new of the captain and that of their new commander was striking enough to make their pause in their unholy work. The lieutenant saw that they were beginning to hesitate and a feeling of rage took possession of him. "Out with you," he cried, "Seize this man and throw him into the sea."

pelexity and unhappiness van oh-he was standing once more be-the vine-covered window of his

perplexity and unhappiness vanished; he was standing once more beside the vine-covered window of his own drawing-room, his wife by his side. In the garden beneath them, their little daughter gambolled and played, looking up and kissic; herhand to the devoted parents who watched her so fondly. The years were effaced, he forgot that she two, like himself had lost her heart's companion, and that when he had last parted from her she had been clothed in mejancholy robes of black and that she had minded her own tears were into see the dealers of the original children. Again the scene changel—his wife was gone, but in her place stood his daughter, her image, and she was saying: 'Teather, do not give way to melancholy forebodings. With mother's dear picture of St. Loseph on your heart, nothing can black and that she had minyled her own tears were those of her orbhan children. Again the scene changed—his wife was gone, but in her place stood his daughter, her image, and she was saying: "Father, do not give way to melancholy forebodings. With mother's dear picture of St. Joseph on your heart, nothing can harm you." she was saying: 'Father, do not give way to melancholy forebodings. With mother's dear picture of St. Joseph on your heart, nothing can harm you.'

Suddenly a hand was laid upon his shoulder—the dream vanished, the dreamer awoke. Before him stood a young cadet named Hohn, the only one in whom he had noticed aby spirit of insubordination.

'What is the matter?' cried the captain, springing to his feet, as he observed the deathly paleness of the young man's face.

'Sh' to not speak so loud,' said the cadet. 'I have stolen here to warn you, although I fear it is already too late.'

'What do you mean?' asked the captain. 'What has happened to make you so pale and troubled looking?'

'Mutiny!' replied the other. 'They have determined to kill you. Lettchant Fernan has a mad scheme of becoming captain, and with brilliant promises he has persuaded the crew to join him.'

'But why?' answered the captain. 'But why?' answered the captain. 'I have remarked his peculiar behavior as well as that of all the others, save yourself, but never dreamed that things had gone so far. Why commit murder when the mext voyage would see him in my place?'

'There is gold on this ship,'' whistered the other. 'Lleutenant 'Renaled the other. 'Lleutenant' was mot distant was not dismayed. Once more he was about to hill stome almed close to the head of the captain, but at that critical listant all was changed. A terrible blaze of lightning seemed to envelope the captain, but at the stinge almed close to the head of the captain springing to his feet, so he captain, but at the stinge almed close to the head of the captain but at the stinge almed close to the head of the captain springing to his feet, so he captain seemed to envelope the captain stingence. When it had passed the ailors stepped forward. Prone on 'he deck laly a man, a dead man, a rid streak disfiguring his fore-head and ashen cheeks. But it was not Captain Steinecke. Kneeling on the deck beside the corpse of his would-be murderer, the good man is fore-head and ashen cheeks. But it the and dirty and dirty and dirty and the drow the drown from nor where he was seen the form to making also go deep indentation in all the captain.

"The terrible warning they had just received proved effective with the in my life."

The terrible warning they had just the same time to obey without a mure to to the time to obey without a mure to to time to obey without a mure to to time to obey without a mure was an Christian; he lost in a most solean words the lesson they had just received proved effective with the in same time to obey without a mure mur his slightest command. Captain to forgive them, promising at the same time to obey without a mure mur his slightest command. Captain to first ware model crew.

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It was the nineteenth of March exclusive model and the voyage them, promising at the same time to obey without a mure more to obey without a mure mur his slightest command. Captain to first ware model crew.

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alott. "He is St. Joseph, who are worked his possible behavior as well as that of all the others, save yourself, but never between the providence of Gold and saved my Hic."

There is gold on this are providenced proved effective with the set voyage would see him in my phase of the concorded a scheme to be a seried providence of the particle of the concorded a scheme to be seen to you with the particle of the concorded a scheme to be seen to be marked the concorded a scheme to be seen to be marked the concorded a scheme to be seen to be marked the concorded a scheme to be seen to be seen

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Does his mother call? Not kite or

ball
Or the prettiest game, can stay
itis eager feet as he hastens t
greet
Whatever she means to say;
And the teachers depend on the

And the teachers depend on the little friend
At school in his place at nine,
With his lessons learned and his
good marks earned,
All ready to toe the line.

I wonder if you have seen him, too,

This boy, who is not too big, or a morning kiss from mother and

Sis,
Who isn't a bit of prig,
Sut gentle and strong, and the
whole day long
As merry as boy can be.

A gentleman, dears, in coming years, And at present the boy for me.

FORGIVENESS .- Rain, rain, no-

FORGIVENESS.—Rain, rain, no-thing but rain from the murky sky above, nothing but slush and filth beneath, and nothing but busy pushing people all around. The air was full of the clamor and roar of the great city; everything and every-body seemed cold and pitiless and in a hurry everythody, excent a child

body seemed cold and pitiless and in a hurry; everybody, except a child

who stood on the curb-stone; and watching the surging rumbling crowd that rolled past him.

moments they came out upon the meadow, through which flowed a sittle brook, in whose clear waters the minnows could be seen disporting themselves. In the middle of this field stood an old willow tree of immense size, beneath whose spreading branches a rustic seat had been placed by some kind Christian soul in times long since forgotten. Here the children had always been in the habit of resting on their way to and from the village.

"Mother, there is a man sitting on the bench," said Joseph. "Shall we rest or shall we go on?"

"As you please," replied the mother. "If you do not feel tired, perhaps it may be as well to go on."

But the man arose at their approach, and came forward smiling. "Grandpapa, grandpapa!" exclaimed the little ones with joy.

"O, mother, he is not dead, he is here."

The mother stood still, trembling—half afraid. But a well known voice reassured her.

"Emily," cried her father, with

us happiness with Him for ever,

neck. "I want to have an 'omni-bus,' "he whispered, "to cuddle and

nurse it, and then our dear Lord will know I have forgiven it for

a little, patient smile, at the feet on the old carpet hassock; they move so slowly and languidly now. It is very sweet to be young and strong and glad! Will Gertrude think to look up, with a smile and a gay word? Sometimes she does, but often-well, it is no wonder young folks sometimes forget the sold—they have so many beautiful things to think about.

She watches the clock with growing eagerness. It is almost time for the mail-carrier to come by. Perhaps she will get a letter to-day from Katharine. "Give my love to grandmamma, and tell her I am going to write to her soon!" That is what is being said this season, among all the buyers of choice furs, at reasonable prices, for choice furs, at reasonable prices, street. If the letter does not come to-day, it may to-morrow. That is the way grandmother always rea-sons, trying to put away the chill-ing disappointment settling over

It is queer how an old, tired heart It is queer how an old, tired heart like hers can quicken its beating, just for a little, finttering hope. There is almost a childlike wistfulness in her eyes when the letter-carrier comes in sight. He is in front of the house—by the gate now—but he passes by. She settles back with a little patient sigh. She wishes the clock would go faster—it is so many hours before the dark comes and she can go to sleep. There is a new magazine laying on the little stand beside her, but her eyes ache too much to even look at the pictoo much to even look at the pic-

tures any more.
She looks of She looks out of the window again, her face turned intently on the street, while the shadows grow longer on the yellow road and the bright, vivid green of the grass. "Twenty-three!" she says aloud. It is a little game that she has invented to cheat the monotony of her days—this counting of the bicycles that go spinning down the road. Sometimes it is white horses that she numbers, sometimes it is the human passers. Whichever it is, it helps the minutes to go by. looks out of the window e too?" said the child, "must "Me too?" said the child, "must I forgive?"

"Yes, even you."

He said nothing moce then, and his friend rose up to go.

"I'll come back to-morrow," she said as she stooped over his bed, "and if you like I'll bring you a present. What shall it be. A picture book?"

"No, no, not a picture book."

"Well then, a Noah's ark?"

"No, Bring me an 'omnibus' and a pair of horses."

"An omnibus? What could you do with it? You are too ill to ride about on the floor with it. Think of semething else."

"No, an 'omnibus," he persisted, and seeing that his friend still hesitated, he stretched out his arms and clasped them around her neck. "I want to have an 'omnibus," he whispered, "to cuddle and

Society Directory.

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

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will know I have forgiven it for running over me, and He'll let me go to heaven with Him."

So the toy was brought and laid in the child's bed, and he took it in his poor maimed arms and hugged it and made much of it, and forgave the painted tin driver who sat on the front seat, and over and over again assured him that he didn't mind having been run over, and that his side didn't hurt "so very much." O.H. LADIES' AUXILIARY, DI-A.O.H. LADIES' AUXILIARY, Division No. 5. Organized Oct. 10th, 1901. Meeting are held on ist Sunday of every month, at 4 p.m.; and 3rd Thursday, at 8 p.m. Mies Annie Donovan, president; Miss Sarah Allen, vice-president; Miss Nora Kavanaugh, recording-seeretary, 155 Inspector street; Miss Emma Doyle, financial-secretary; Miss Charlotte Sparks, treasurer. Emma Doyle, financial-secretary Miss Charlotte Sparks, treasurer Rev. Father McGrath, chaplain.

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mon?h. The regular meetings for
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Adviser, Rev. M. Caliaghan, Chancellor, F. J. Curran, B.C.L.: President, Fred. J. Sears, RecordingSecretary, J. J. Costigan: Financtal-Secretary, Robt. Warren: Treasurer. J. H. Feeley, ir.: Medical Advisers Drs. H. J. Harrison,
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God does not always refuse when He delays; but He loves perseverance, and grants it everything.—Bossuet.

One should bring to this exercise of religion (prayer) a pure heart, a soul disengaged from worldly occupations, and closed to every feeling of hate or revenge. When we pray with these dispositions, the Son of God prays with us, for He is our Mediator, our Advocate with God, the High-Priest who receives and presents our obligations. Nor is it Christ alone who prays with us, but the angels also, and the souls of the just —Mgr Freppel (after Origen.)

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LL COMPANY .Y., and F CHURCH BELLS.

Henry L. Richards, writing to one of our exchanges, under the caption "Fifty Years in the Church," dur-"Fifty Years in the Church," writes: When my mind was first directed to the claims of the Catholic Church I had occasion to visit New Orleans, and I naturally availed myself of every favorable opportunity to find out all I could about the Church. Among on a Sunday, and there I was surprised to see an immense crowd of a miscellaneous character of which a considerable portion was made up of creoles, colored people and various nationalities. The aisles were crowded, all were on their knees, venerable old negroes with white heads devoutly joining in the worship, and I noticed that the color d slaves sat in the same seats with their masters and even went to Holy Communion at the same sanctuary rail. The scene made a deep impression upon my mind. "This" I said, "is true Christianity. Here is a practical illustration of Catholic unity and the spirit of humility and divine charity inculcated by our Lord. Here rich and poor do really meet together for the Lord is maker of them all. Let my portion be with the true people on a Sunday, and there I was surmy portion be with the true people of God,"

my portion be with the true people of God."

Another incident occurred while I was officiating as rector of St. Paul's, which has also been heretofore published but which, perhaps, will bear repeating as an illustration of the absurdity of any Protestant denomination presuming to call itself Catholic. I was officiating one Sunday in Trinity Church, the rector being temporarily absent. At that time I was quite high church and accustomed to ring the changes on the claim that we were true Catholics—not Roman, you know. On retiring after the service, I had reached the vestibule when I was met there by three Irishmen who had apparently just arrived from a journey. They approached me respectfully. when I was met there by three Irishmen who had apparently just arrived from a journey. They approached me respectfully, tipping their hats, when one askel "Your reverence, is this the Catholic Church?" Instinctively and without time for reflection I replied: "No, my good man, this is not the Catholic Church. You see that tower over there above the houses—that is the Catholic Church." Imagine my mortification when I had time to realize how completely and unconsciously I had simply given myself away. It was only another practical filustration of the truth of the saying of St. Augustine, that a stranger going it is any town and enquiring for the Catholic Church would never be pointed to a schismatical conventicle, but to the place of worship of the real, old Catholic Church universally recognized as such.

wenticle, but to the place of worship of the real, old Catholic Church universally recognized as such.

Well, thank God, I had the grace at last to cast my lot with the favored children of Holy Mother Church and to enjoy its inestimable privileges for fifty years, and here, by the great mercy of God, I am today in my eighty-eighth year in good health and spirits. But I am fully conscious that I am rapidly approaching the end of my lourney. If by this last appeal I should succeed in inducing even one enquiring soul to examine and embrace our holy Faith how happy I should be! I have vivid recollection, even to this late day, of dear old St. Faul's (where and what is it now?) its dear friends, its personal attachments, its intimate and pleasant social relations, all are enshrined in my heart. If I failed in my duty to any during the ten years of my service I earnestly beg of the good and merciful God to forgive me. I pray for the repose of the souls of those who have gone before and if any of those are still living who predicted that I would discover my mistake and return. I hope this letter will convince them that they probably never made a greater mistake in their lives.

AN EDITOR'S CONVERSION.

WESTMINSTER CATHEDRAL—

WESTMINSTER CATHEDR

AN EDITOR'S CONVERSION. -Irving J. Keyes, a writer well known in Connecticut literary circles, and a son of Rev. J. J. Keyes,

known in Connecticut literary circles, and a son of Rev. J. J. Keyes, formerly a prominent minister of Brooklyn and Buffalo, has become a Catholic. Writing from Millord, the scene of his present labors, to the "Catholic Transcript," of Hartford, Mr. Keyes says:

"I feel sure my many friends who have from time to time left the Episcopal faith, for the true Church of Christ will be pleased to know over my own signature that as a result of my studies, as well as of the increasing doubts of the validity of Anglican orders which had taken possession of me in late years, I have and do hereby formally renounce my belief in and membership with the sect known as the Protestant Episcopal Church, and have placed myself under the instruction of two learned and revened priests of the Connecticut, Apostolate Fathers McClenn and Hart, in orderly to properly fit myself for efficance into the one true fold of our Blessed Lord and Saviour, the Catholic Chirch. My father, the Rev. J. J. Keyes, formerly a well-known elergyman of Brooklyn and Buffalo, once told me years ago that he would rather see me a good Catholic than a lukewarm, indifferent Protestant, so that I feet that, after all, I are still in line with parental advice.

"Certain it is that after facing all the varied tonsequences of this action on my part, I have decided that henceforth and so long as Hig shall lass, I will be found doing my duty in the ranks of Catholic laymen as lod shows that duty to me and I have felt a peace and an assurance of divine approbation of my course hat I have never felt before.

MR. DAVITT AND FRENCH CATHOLICS

Mr. Michael Davitt, commenting on Mr. Davey's letter, makes an attack on the policy of the Catholics of France which we cannot say is undeserved. In effect he asks how it is that a vast majority of Christians are ruled and dominated by a minority of anti-Christians. It is an astounding state of affairs, and its existence argues something radically wrong with the majority. Here are the circumstances which demand explanation: There are upwards of 36,000,000 French people who are Catholics in practice or in name. The Catholic Church is the State Church. The majority of schools are in the hands of Catholic managers. The army and navy are Catholic. There are more Catholic papers in France than in any other land in the world. And there is manhood suffrage. Yet, in face of all these facts, the anti-Catholic Waldeck-Rousseau Ministry remains in power. In other words, half a million of non-Catholics are governing thirty-six millions of Catholics in the foremost Catholic country in Chr.stendom, and are carrying anti-Catholic legislation, through both Chambers in Paris. Mr. Davitt assigns two causes for this anomaly — the dynastic year ings of French Catholics and their failure to put in practice a thorough-going social programme. Mr. Davitt is in our opinion quite right. French Catholic have not learnt, as their Belgian co-religionists learned long since, that they who would shape and exercise political power must organize for victory.—Liverpool Catholic Times.

GLEANINGS.

LORD ACTON, regius professor of modern history at Cambridge University, is the first Catholic to hold office in either of the great English universities since the time of James

THE DUKE OF NORFOLK has contributed about half of the \$50,-000 already subscribed for the monument to Cardinal Newman, which is to be erected in Birming-

REV. BERNARD CONATY, brother of Bishop Conaty, has been appointed pastor of the Sacred Heart Church, Worcester, Mass., the church over which his brother presided for seventeen years.

to make a postponement necessary. Active preparations will consequently be instituted to this end with the new year. The opening ceremony will be carried out on a scale of the greatest magnificence.

A PUPIL'S SUCCESS. — Alice Wall, daughter of Mr. W. J. E. Wall of this city, a pupil of the Convent, of the Holy Angels, St. Laurent, has won the prize offered by the publishers of the "Sunday Companion," of New York city, for the best essay on any subject chosen by the competitor. The prize was an elegantly bound copy of the beautiful book "Immortelles." Alice is only 9 years of age, and the publishers specially complimented her on her treatment of the subject, "Indulgences," which speaks well for the institution where she is receiving her education.

NO NAVY CHAPLAINS. — The French Minister of Marine has just proposed to do away with all refigious practice in the French navy. It was thought that he had done his worst in this direction by abolishing the time-honored ceremonial of Good Friday on board. M. de Lanessan's latest attempt aims at nothing less than destroying to the extent of the possible the deep-rooted religious faith of the majority of the French seamen. In his circular of January 11th of this year his aims remained covert. He has made these aims clearer in the report he has just drawn up and addressed to the President of the Republic Henceforth no Mass on board for French Seamen, and consequently no need of any navy chaplains.

A LESSON.—There is one public school in the country in which there is not one pupil, says an American Catholic exchange. It is in Reno County, Kansas. Every morning, the teacher, Miss Mary Scroggins, opens school and holds herself in readiness for any pupil who may come. None ever comes, not because there are not plenty of children in the neighborhood, but because they are all Catholic and go to the parochial school. It would be hard to find a better example of the injustice of the present school system. Here is a teacher who must be paid for doing nothing, and a school which must be kept up by a community not one member of which can in conscience use the thing he pays for. The condition all over the country is the same, but in this particular instance it is so obvious as to prove its own absurdity.

thy heart, thy tongue, and thy works that thou must ask it. — St. Bonaventura.

Bonaventura.

All the commandments of the law are reduced to loving God and our neighbor. . . What moral could be more pure, what doctrine more sublime, more worthy of a God, more expedient to nature and to mankind, than that which reduces all to love of God and of our neighbor, which defines this love; the faithful practice of the commandments, or the conformity, the identity of our will with that of God, and which, in order to excite us to this love, shows us that God, that Jesus Christ, has loved us first.—D'Aguesseau.

A Scotch lawyer was well reproved when, seated by a lady fully aware of her own plain looks, having bowed to his hostess in giving the toast, "Honest men and bonnie lasses," she rejoined, raising her own glass, "We may both drink that toast, since it refers to neither of us."

A Kansas City man's full dress suit was stolen one night recently and the detective who was sent to investigate the case asked, "What color was it?"—Kansas City Star.

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All this week, thousands of toys and fancy goods will be wanted for New Year's presents!

1st, by the many thousands of citizens who have been remembered at Xmas by their friends and who desire to acknowledge their thoughtful kindness by a return gift.

2nd, Ry a goodly number of people who reserve their present-giving entirely to the New Year.

For all classes The Big Store offers an excellent assortment of the following:

Gent's Furnishing Sterling Silverware China and Classware

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Ladies' Jackets Fine Fur Goods

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New Year's Cards Books and Calendars

Prices from now until New Year's Day are 15 to 20 per cent by

Prices from now until New Year's Day are 15 to 20 per n ordinary stores' prices.

## BIG SALE OF TOYS!

Extraordinary sale of toys for New Year's Gifts at The Big Store will rival any previous sale. The marvellously low prices will bring big crowds from the north, south, east and west, to buy New Gifts. Wool Dolls 5c Dressed Dolls 10c Jointed Dolls 12c Kiel Dolls 14c Lead Soldiers 8c Tron Stoves 5c Tea Sets 25c Pillow Dex 25c Pillow Dex 25c Pillow Dex 25c Nested Blocks 8t 2.000 Hockey Sticks, 9c, 800 Bo ys' Sleighs, 12½c, 500 Skates, 15c

Worth Mondo	SUGGESTIONS, Worth Month
rling Top Salt Cellars 20c 124 rline Button Hooks 20c 15c rline Silver Thimbles .30c 19c ted Child's Mugs 35c 22c ket Knives 2 blades 18c 10c de Knives 12c 8c brated Cup and Saucer 10c stal Tumtlers 5c stal Tumtlers 5c 24 despme Cobbler Bock	Men's Silk Initial Hdfs35c 2   Men's Wool Gloves

## MEN'S FURNISHINGS FOR NEW YEAR.



Mufflers. The New McGill Muf-fler in Fancy Silk and Satin effects are in great

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GLOVES.

NEW YEAR LINEN SALE.

Monday morning there will be a special showing and sale of Fine Table Linens for New Year's Gifts. Housekeepers know what a saving of money a sale like this means to them. Then half the charm of the dinner is the snowy linen and the linen and the dainty appointments. MAIL ORDERS PROSPTLY FILED.

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PARISHES IN TEXAS.— Out in Texas Catholic priests do not appear to have a very easy time. The Southern "Messenger" says that the largest parish in the United States is in Texas, in the diocese of Dallas. It contains 118,000 square miles. In the district formerly known as "No Man's Land," the missionary priest has to travel 1, 392 miles by railroad and 444 miles by stage, in one parish.

Twenty-five Catholic freshmen have entered the University of Cam-bridge this term, making a total of over 60 Catholic students at that university,

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.)

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