

Sailors' Club
ALL WELCOME.
Wednesday Evening
Admission: The first
visit is a visit.
8.30 a.m. on Sunday.
Concert on Sunday Even-
ing from 9 a.m. to 10
p.m., from 1 p.m. to 10
p.m.
and COMMON Ss.

MURPHY
CO.

The beginning of
the Holiday trade—
foreshadowing the
great Christmas rush
—was perceptibly felt
last Saturday. The
Store caught the un-
mistakable hum!

**Cards, Calendars,
Booklets, Novelties
Curios.**

evidence by the thousand,
ing was irresistible! From
expect an ever-increasing
scale of goods, and preparations
scale are thoroughly com-
partments to meet it!

ANKETS!

of the best English, Scotch
Blankets, made
land, and imported direct
retailer, prices from \$4.00

English Blankets, from
Canadian Blankets, from
Blankets, \$1.50 a pair
Blankets, \$1.25 a pair.

**SALE OF
ESS GOODS.**

Selected Fancy Flakes, worth
\$1.00. Sale price...25¢
Wool and Silk and Wool
worth up to \$1.25. Sale
price...50¢
Silk and Wool Dress
Fancy Zebelines, etc.,
Sale price...75¢
Dress Goods, All Wool
worth \$1.25 to \$1.50.
Sale price...50¢

MURPHY & CO.
Fine Street, corner of
Calif. Street.
Telephone Up, 2740

LVY STORE

oods Only!
y Goods and nothing
told you often before,
repeating. The goods
w and up 50-date, and
will suit every one.

partment Items.

Numbers in Cream Table
.....45¢ a yard
.....50¢ a yard
.....50¢ a yard
good value at 25 per cent.

ES QUILTS, full double bed
x 3 1/2 yards—\$2.25, \$2.50,
\$3.25 each.
BRAND PILLOW SHAMS, new
patterns—\$1.10, \$1.15,
\$1.20, \$1.75, \$2.00 per pair.

annel Shirting.

Large variety of Shirting
Stripes, in both light and
dark.

of Good Warm Shirting
this line extra good
price. Per yard...19¢
Heavy Navy Blue Flannel
regular price 25¢ and 30¢
marked at, per yard...19¢

TRIMMINGS.

ent is overflowing with all
Novelties for Evening
ques, Sequins and Large

ective Prompt Attention

ILVY & SONS,

and Mountain Sts.

Lodge Ceremonies At Catholic Funerals.

Rev. C. Van der Donckt in the Cath-
olic Sentinel.

About a month ago I had to officiate at the funeral of a faithful Catholic, who was a member of the Woodmen of the World. On the previous day one of my parishioners, also a Woodman, came to inquire what official part the aforesaid lodge would be permitted to take at the burial. I said: "None, except assisting in a body at the church service and marching to the grave." "All right, father," quote my friend, as he took his leave.

To my astonishment, and, I confess somewhat to my vexation, at 9 o'clock p.m. of the same day, two delegates of said society presented themselves to me with the same query I had answered that morning. Still, I reiterated my statement, setting forth the grounds which constrain me as the official representative of the Church to exclude from my service all outside intervention.

The non-Catholic Woodman objected that Father N. had at the funeral of Mrs. N. allowed "the Circle" to have their ceremonies.

I strove to make my callers understand that this was not a personal matter of like or dislike, but a duty on my part to abide by the laws of the Church.

"It seems strange to me," rejoined the outsider, "that while you are so particular about your rules, you will not tolerate that we comply with ours."

"Is it not reasonable," I replied, "that the human society should yield to the Divine?"

My non-Catholic friend, unlike his Catholic companion, could not enter into my view. Without further parley, however, we parted with a mutual "Good night."

The next day as the long procession was moving toward the cemetery, I readily perceived upon seeing my obstinate caller of the past night carrying a book, apparently a ritual, what the Woodmen seemed determined to do. My forebodings were confirmed by the question which the undertaker, a nominal Catholic, sprang upon me as he entered the buggy in which I had overtaken the head of the cortege.

"Which service," he interrogated, "will be held first at the grave?" "There's to be but one service," I replied. "I forbade any rites besides my own. Should they attempt to defy me, I will protest."

"Why?" quoth he. "In N. the priests let the lodge have their ceremonies."

"That is against the laws of the Church," I pursued, "and on previous occasions the societies deferred to my ruling. I hope they will this time, too."

Fifteen minutes later we stood in the middle of God's acre. The Woodmen circled the tomb, the leader with book in hand, and a number of others—a prominent lawyer among them—holding hymn-cards.

Before blessing the grave and saying the last prayers, I walked over to the head men of the lodge, and said quietly: "When I am through, it must be all over."

"I will be, as far as you are concerned," replied the stubborn officer, whose acquaintance I had made the night before.

I resumed calmly, deprecating a conflict. "So far," I said, "there never was any trouble between this society and the Church. If you defy me, Catholics may be prohibited to join your ranks."

"Go on," said some member. "I cannot until I am assured that you will desist."

"Let them have it this time, father," interposed the Catholic assistant undertaker.

"I cannot," was my answer. At last the Woodmen officers gave me their word that they would forego their ceremonies.

When I was through with the prayers of the ritual, the members all waited in suspense, till the chaplain cried out: "Neighbors, there will be no Woodmen funeral."

Turning pale with anger, some lodge men declared in a low voice that they would never attend a Catholic funeral again.

Thereupon a Woodman of the household of the faith spoke up: "I would rather lie on top of this ground than be deprived of the rites of my Church."

It appears that the widow, on being interviewed by representatives of this society, had expressed the desire of having their ceremonies at her husband's grave.

The Church is the divinely appointed mediator between God and man. It is her office to take unreserved charge of the souls of her members from the cradle to the grave, or rather, from their entrance into life on earth to their admission into life everlasting in heaven.

Fraternal orders have nothing to do with souls. Their primary and almost exclusive object is to secure the material well-being of their members.

Man's soul, waiving for the present the question of his body, belongs to God. As the coin of the tribute money was the property of the sovereign whose image and inscription it bore, so the soul, created to the image and likeness of the Maker, is the Creator's domain.

The God-man gave His Church charge over the souls of all men. His command, "Go and teach all nations," certainly embraces, as a natural result of her adopted motherhood, the right and the duty of burying her regenerated children. For their burial, as well as for their baptism, she makes use of certain prayers. In composing these, as well as in proposing revealed truth to our belief, the Church is assisted and guided by the Holy Ghost. "I will send you the Holy Spirit; He will teach you all truth, and will abide with you forever. Now, the Church teaches not only by propounding revealed doctrines and the principles that flow from them, but also by her public prayers and ceremonies, agreeably to the theological axiom, 'The form of prayer is the form of belief.' Hence the Church permits no prayer, no matter how short to be published without her official examination and approval. Thus, for instance, she forbade her children to use the prayer composed by Queen Margaret of Italy for her assassinated husband.

Set up by God Himself for the purpose of teaching His truth, the Church alone has the authority and the duty to carry out the mission given her by Christ. She cannot tolerate any rival or usurper. She cannot permit any human organization to encroach upon her rights. To do so in any manner, and to come to the particular case under consideration, to let lodges append their ceremonies to her's, would be injurious to God's honor and contrary to her divinely imposed duty, as it would be tantamount to owning either that her liturgy is deficient or incomplete, and that she leans upon a human society to have the finishing touches put to her work; or, that she is not the exclusive teacher and guardian of souls, but that the fraternal orders, for instance, are entrusted with a like mission. To hold either horn of this dilemma is simply blasphemy.

It is to be desired and hoped that thanks to explicit diocesan statutes, the world-wide uniformity of the Church shall no longer be marred in regard to funerals, so that nowhere a priest shall again be asked which service, that of the Church or of the lodge, shall be held first over the remains of a Catholic, and that the faithful enlightened by pertinent and timely instructions may see the incongruity and unlawfulness of joining a human appendix to the divine liturgy.

Who would want trimmings of paper and straw to a house of marble and stone? What Catholic would not be horrified at the idea of lodge officers preaching in a Catholic Church? Well, they have no more right to preach at a Catholic tomb, no matter whether their sermon be read or spoken.

When Adams and Jefferson died, in 1826, he was left alone on earth in the relation which he bore to his fifty-five colleagues who signed the Declaration of Independence. He lived on six years longer, an object of the highest veneration; and, finally, on Nov. 14, 1832, his spirit passed peacefully and calmly from earth."

He was chosen a member of the first committee of safety, at Annapolis, and in 1775 took his seat in the Provincial Congress. The Maryland convention had steadily opposed the sentiment of independence which was taking hold of the public mind, and that fact accounts for the delay in sending Charles Carroll to the continental Congress.

He visited Philadelphia early in 1776, and Congress appointed him one of a committee with Ben Franklin and Archbishop Carroll to visit Canada, to win the people there to our cause. Soon after his return, the views of the Maryland convention having changed, he was elected to seat in the Continental Congress. On Aug. 12, 1776, he was appointed a member of the Board of War, and held that position during the remainder of his services in Congress. He assisted in framing a constitution for his native State, in 1776, and two years later he left the national council to take a more active part in the public affairs of Maryland.

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have lived to my ninety-sixth year; I have enjoyed continued health; I have been blessed with great wealth, prosperity and most of the good things which the world can bestow—public approbation, esteem, applause—but what I now look back on with the greatest satisfaction to myself is that I have practised the duties of my religion." Surely no grander consolation could be imagined, and no greater test of the man's character could be given. We now take these few extracts to complete the story of a great Irish Catholic.

In the first place it will be remarked that reference is made to his most important political action:—"On Aug. 2, 1776, fifty-five bold and resolute men signed the charter of America's liberty. Of that number, eight at least, held Irish blood in their veins. Three of them—George Taylor, James Smith and Matthew Thornton—were born in Ireland, and the other five—Thomas Lynch, Jr., Thomas McKean, Edward Rutledge, George Read and Charles Carroll—were sons of Irish fathers. The last named was, next to George Washington, the richest man in the colonies, and by signing the document risked property that brought princely income.

"He was born at Annapolis, Md., Sept. 20, 1737. At the age of eight he was sent to the Jesuits' College at St. Omer, in France. There he remained six years, when he was transferred to another college at Rheims. He was graduated at the College of Louis the Grande at the age of seventeen. He then commenced the study of law at Bourges, remained there a year, then went to Paris and studied until 1757, and finally completed his professional education in London.

After an absence of twenty-two years he returned to Maryland in 1765. He found his countrymen writhing under the tyranny of England. He entered the arena with a zeal, fearlessness and ability that soon made him one of the popular leaders of the day. He had a fluent and powerful pen; and in 1772 he engaged in an anonymous newspaper discussion with the secretary of the colony, in which he opposed the right of the British Government to tax the colonies without their consent. The unknown writer was thanked by the Legislature.

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Sporty young men who visit our great fur rooms become our most enthusiastic customers.

We have always given our best attention to these desirable clients, and are able to say that no establishment on this continent can offer, in fur garments, anything as complete, as varied, as stylish, or as seasonable as our stock

We have the appropriate article in furs for any kind of sporting events or for travelling. Fur caps, mittens and gloves of all kinds, etc., etc.

Club-men will find here the real "WINTER SWELLDOM."

Do you want a fine overcoat of wild-cat fur? We have the very finest, and an inspection of our stock will prove it.

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*All the Ladies' honor us with their patronage.
Our ambition now is to satisfy the other sex.*

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SUIT EVERYBODY AND EVERY PURSE.

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An actual value of 25 to 40 per cent. better than elsewhere for the same price,

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MONTREAL.

WAGES IN UNITED STATES.

The American Census Bureau will soon publish a report of particular interest at this period of industry unrest, dealing with the wages of employees in manufacturing establishments in the United States. In the preparation of the report transcripts were made of the actual payrolls of 720 manufacturing establishments, employing 225,000 employees. The wages and exact occupation of each workman were noted, and from this data tabulations have been made of 304 different occupations in thirty-four industries. The special feature of the report is, therefore, the tabulation of wages by occupation, which are further sub-classified by geographical sections.

The report shows that in the cotton manufacturing industry wages of both men and women increased in the New England States between 1880 and 1890, while in the Southern States wages remained stationary. For males the range of wages of the working force in cotton mills in New England in 1900 was \$6.50 to \$12 a week, as compared with a range of \$6 to \$11 in 1890. In the Southern States the range was from \$1.50 to \$7 in both 1890 and 1900. The wages of both men and women in the woollen industry increased from \$6 to \$11 in 1890 to \$6.50 to \$11.50 in 1900. In dyeing and finishing textiles there was an increase in wages in the New England States and a decrease in the Middle States. Wages in carpet and knitting mills

show little change during the decade. The rates in the furniture industry declined as a whole, while the agricultural implement industry and the lumber and planing mill industry show a slight increase. Rates also increased in carriage and wagon factories. There was little change in foundries and metal working industries, while the wages in car building shows a decline.

As a whole the report seems to indicate that workmen are now paid but little more than was the case in 1890; that in the hand trades wages have practically remained stationary, while in the machine conducted industries rates of wages have increased.

PUBLIC HALLS FOR DRUNKARDS

Friends of temperance at Keif, Germany, have hit upon a novelty—warm, comfortably-equipped halls in three different quarters of the town for persons found intoxicated on the streets. The police have orders to carry such persons to these halls and not the stations. Each hall is divided into two sections, one of men, and the other for women.

They are under the control of a doctor, who sees that the "guests" are properly attended to until they become sober, when they are liberated. These halls are open to the public at all hours, the theory being that nobody but a confirmed drunkard will risk being seen by his townsmen, lying drunk in a public hall. The halls have been in use a month and have sheltered intoxicated persons. The average time required for becoming sober is ten hours.

MOTOR WAGGONS.

"Although we have just begun to use these new motor waggons," says "The Medical Sentinel" (Portland, Ore.) "there are already evidences that many diseases will be provoked and can be traced directly to this mode of locomotion. Doctors who have used these waggons extensively already realize that catarrh, bronchitis, with various ear troubles, are common results following the use of these waggons. Pleasure-seekers who use these waggons at high speed are obliged to wear goggles, veils, gloves and rubber coats, and not only suffer from affections of the eye and ear, but have local neuralgia. The high speed and temptation to take risks on a good road, and break the record for skill and time, develop a nerve tension which is very exhausting."

NEW CARS.

A novel railway system described in the "Revue Technique" has cars without wheels, which are replaced with slippers or skates. "The cars are raised on a thin film of water, which is forced under the skates through a jet. A third rail is laid between the two gliding rails, and a friction-wheel, driven by electric motors, runs on this and furnishes the propelling force. The advantages claimed for this system of traction are a great reduction in the track resistance and in the power required by a car, a much smoother running of the cars, and hence a smaller depreciation both of track and car. There is no danger of derailment, and high speeds can be attained."