

Catholic Doings In England.

CATHOLICS IN CIVIC LIFE.—The broad and patriotic views in regard to promoting unity of aim and marching along the highway of the public domain in so far as representation of our element is concerned was very well put in evidence at a recent banquet held in London, under the auspices of the Irish National Society, to Catholic and Irish Councillors who were recently elected.

The toast of "The Pope" was proposed by the Chairman, who said it would be superfluous to dilate at any length upon the excellent qualities of His Holiness. He had sprung from the people, and had already given evidence of following in the footsteps of his glorious predecessor.

The toast was cordially received, and in responding Father D. Cox said he was sure that the Holy Father would be pleased at the action of that society in honoring those who had taken part in the public life of the country by becoming Borough Councillors.

The toast of "Ireland a Nation" was given by the Chairman, who said there were two ideas which never yet escaped the mind of the Irish people, and which no amount of persecution had wiped out from the intellects and hearts of the Irish race—Ireland a nation, and Ireland a Catholic nation.

The toast was enthusiastically received, and before responding Mr. O'Hart read the following telegram from Cardinal Merry del Val:

Holy Father graciously accepts homage, and sends blessing to Catholic Councillors.

In responding to the toast, Mr. O'Hart appealed to Irishmen to work together for the good of their country and the realization of their national aspirations.

The Chairman then gave the toast of "Our Guests," and expressed the pleasure they felt at entertaining the Catholic Borough Councillors. With regard to the Education Act, he thought it was properly administered to the community, and he was sure the Councillors present would look after the interests of Catholic schools and see they were treated fairly.

Alderman Canon White, who was received with cheers, thanked the company for the cordial way in which the toast had been received, and mentioned that he went on the Hammersmith Council entirely over the education question. The rates would be increased next year. That was the dying act of the School Board; they would never have dared to have done that if they had not seen that Act was coming into force. He did not say Mr. Balfour was favoring Catholics, but in favoring universal education he was conferring favor on them as well. The Irish members supported the Education Act to a man, and English Catholics would ever be grateful to them for that. In conclusion the Canon urged Catholics to move heaven and earth at the next County Council election to return men who would be friendly to their cause.

Alderman Everett and Councillor McCarthy also suitably responded. Other toast followed, and the evening closed with the singing of "God Save Ireland."

WORDS OF WISDOM.—To those who read and keep in touch with the aims and aspirations of our co-religionists in other lands, there are many lessons which, if learned and applied to our own condition, would yield immense benefits to our people. There is need to-day for real unity in Catholic ranks, a unity which will not be bounded by parish lines, but that greater and more practical unity which will bring all Irish parishes into closer communications.

Here is a report of the proceedings of a recent meeting of the Federated Catholic Clubs of London, which is a striking case in point. We take it from "The Universe," one of the Catholic newspapers of the great metropolis:

The tenth annual Bohemian concert in connection with the Federation of the Catholic Clubs of London was held in the Masons' Hall Tavern, Basinghall street, E.C., on Saturday evening, the Hon. Everard Fielding in the chair.

The programme was of a varied character, and was noted chiefly for the artistic contributions of Miss Brookes and Miss Alice Vennings, which were greatly appreciated by the audience. There were nearly for-



ARRIVAL OF MARY AND JOSEPH AT BETHLEHEM.

ty items on the programme, each of them being vociferously cheered.

During the interval the Hon. Chairman congratulated the clubs upon the progress which the Federation had made. More clubs had entered this year, and everything pointed to an era of prosperity. They were, he was sorry to say, somewhat at a disadvantage over the allocation of one of the prizes, because one of the clubs, through some regrettable misunderstanding, had refused to part with its trophy of war. He was sorry for this, because of the inconvenience it caused, but the Duke of Norfolk, with his ready sympathy, had come to the rescue, and promised to supply the missing trophy (cheers). He had also to thank Miss Lambert for her assistance in providing prizes. He would not stand longer between them and Father Alphonsus, whom they were all anxious to hear, and whom he thanked very much for his presence there that evening.

Father Alphonsus said: It is not merely a pleasure, it is an honor I greatly appreciate, to be called upon this evening to distribute the prizes to the successful competitors in the games of the federated clubs. My own club, of which I have the honor of being president, has come out of the ordeal well. But you have made us fight for our own particular prizes in such a manner as to make us recognize that the enemy has only withdrawn into winter quarters, and that with the resumption of operations we may expect a fierce onslaught, a possible capture, which we must meet with all the nerve and energy and resource of which we are capable.

Whatever happens, let the spoils of war go to the worthiest champion. If we rejoice in success we shall not be cast down by defeat. The value, however, of this movement, which has been so successfully inaugurated and is being now consolidated, does not in truth depend on the trophies which we win. They are but a symbol of that great energy which movements of this description will, I hope, bring into our Catholic life in the metropolis, and help us to realize the fact that we are a body in the Metropolis and not a phantom—a body which may make itself felt for the furthering of those ends which to us seem essential for the well-being of society. Every club is founded and perpetuates itself by confessing a particular idea, and the spontaneous evolution of the federated clubs is a confession of our desire to consolidate the Catholic life of the Metropolis.

Life in London presents the very

highest advantages, and the gravest disadvantages. It can widen out our sympathies and ideas in a manner unapproachable by any other aggregation of human beings in the world. But the very vastness of the opportunity here offered may be its own defeat. Our want of appreciation may thrust us back into the most individual existence, and our lives may be more bounded and parochial than that which shapes the destinies of the obscurest villager in the remote Hebrides. Until movements such as the federated clubs dawned upon our horizon some years ago, few amongst us felt any participation in the wider Catholic life of the Metropolis. Every opportunity presents itself here in London of living a most bounded life. Split up into small churches—confined I may almost say in narrow sects—we may, if we will, develop a most parochial and sectarian spirit in the midst of the life of this vast city, which is indeed the University of Humanity.

The federated clubs have done more to check this tendency than any other movement with which I am acquainted, for though the Catholic League has done much to break down this spirit on the south side of the water, it has yet to capture you on this side before it can claim to have widened its borders sufficiently to embrace the whole Metropolis. To that day I look forward with hope; that day I confidently anticipate.

With organization a people is strong; without organization a people is weak. Organization is the witness of strength, it is a necessary medium for assisting the power of life.

Therefore, when I am asked what is the good of these Catholic clubs, and of this movement among the clubs for federation, I answer that it is of the highest possible utility to the social mission of the Church in this Metropolis. If we are to take the teaching of the Church out into society, it is necessary that we first of all be impressed with the fact that it is a Catholic teaching which we have to bear out into the highways and bye-ways, and to do this successfully we must have Catholic intercourse with our fellows. In our clubs we exchange ideas, we grasp hold of the common idea which animates us as Catholics.

Though we may differ on nine hundred and ninety-nine points, one point at least will forbid a difference, as we are children of the Church. That one point will determine our position and correct our attitude in the one thing where it is essential that the Church should be heard. Catholic clubs are indeed the night schools, the continuation classes of the Church. But our Catholic clubs serve another and very essential element for the consolidation of Catholic life, and that is the legitimate recreation of the people.

I could wish that in most parishes something were done for our young women similar to that already effected for our young men. Why should ladies not combine for furthering a common interest? Of this I am absolutely certain—they would gain by combination in every way. They need social relaxations as much and perhaps more than men. The fact is our clubs teach us how to recreate ourselves. Nothing is more heartrending than to see the inability of our masses to take their recreation rationally. Now that the Church has had to vacate her place and withdraw her festivals in order to give place to the Bank Holiday, it is little wonder that scenes are nightly rehearsed in this Metropolis on those days which would be a disgrace to the orgies of Dahomey or Ashantee. Is it for license of this description that Mr. G. Moore and his band of Celtic eclectics plead? Is this the prize of civilization they would offer to a people emancipated from the thralldom of the Church. The mental unhealthiness of the people, as indicated to us by the things which amuse them on a Bank Holiday, is depressing in the last degree. The clubs indicate a better way. They help to habituate the mind to high and holy pleasures, to manly and graceful recreations, in which alone man can find true nobility and strength of mind (cheers).

A FAMILY CONVERTED.

An American exchange says:—An entire family converted to the Catholic faith and received into the church on the same day is a remarkable occurrence. This is the record of Rev. Daniel J. Lowery and Rev. P. Joseph Casey of the Church of the Holy Rosary, St. Louis, Mo. The converts were the six members of the Flogg family, who reside at 4252 Lexington avenue, and they were all baptized and taken into the Holy Rosary Church on a recent Sunday morning. They are William L. Flogg his wife and four children.

Total Abstinence Cause In Philadelphia

The meeting of the Catholic Total Abstinence Union on Sunday afternoon was marked by the reception of the annual reports, which showed that much success has been achieved this year. The president, Rev. R. F. Hanagan, stated in his report that when it is considered what obstacles have to be met there is much reason for congratulation, and the future gives promise of unprecedented achievements. Some few societies show no progress. The fault may be a lack of zeal on the part of the officers, therefore care should be shown in selecting these for next year. It is important, he said, that members should attend every meeting, and the speaker suggested annual prizes for those who were present throughout the year and more valuable ones for those having a continuously clear record for five years, as also prizes for those securing new members. The wonderful zeal shown by members of organizations of a purely social or beneficial character should be more than paralleled by total abstainers, who are engaged in a movement which draws men nearer to God and preserves them from sin and its greatest occasion.

Father Hanagan spoke of the interest displayed by Archbishop Ryan and Bishop Prendergast, as also by a number of the spiritual directors of societies, and hoped that each member would endeavor to secure one other during the year. Special efforts to secure those between the ages of 16 and 21.

The treasurer, John A. Smith, reported a balance of about eight hundred dollars.

The corresponding secretary, Philip A. Nolan, gave the following statistics: 161 societies with a membership of 16,948, a gain of 1,033. The combined treasuries amounted to \$66,627. The recording secretary, William J. Power, reported the monthly and average attendance at Union meetings. The emigration agent's report for the month showed attendance on the arrival of four steamships. The financial secretary, Miss Harriet A. Stonelake, collected \$1,714 per capita tax for Archdiocesan and National Unions.

The organization committee, through Miss F. Sophia Ferris, second vice-president, gave an outline of its work in establishing and visiting societies and furnished a list of parishes in the archdiocese in which regular total abstinence societies exist, as also where all four branches are not yet organized. It was announced that men's and women's societies would be started at St. Gabriel's on Sunday evening, December 20 and at St. Teresa's at a date yet to be fixed by the rector.

Under the head of reports of societies, the election of new members was announced by the following: Assumption men's, 9; girls', 10; ladies', 4; St. Thomas Aquinas' cadets, 7; girls', 22; St. Malachy's men's, 5; St. Peter's, Reading, 4; St. Francis Xavier's cadets, 6; men's, 20; St. Charles', Kellyville, men's, 4 on transfer; St. Bridget's cadets', 12; Epiphany cadets', 15; girls', 10; ladies', 5; St. Ann's girls', 5; St. Paul's men's, 4; cadets', 2; St. James' men's, 26; ladies', 3; St. John the Baptist's ladies', 10; St. Augustine's, Bridgeport men's, 2; cadets', 3.

St. Francis Xavier's cadets have addressed a circular letter to the mothers of the boys of the parish. St. Bridget's cadets were formally presented with the Union banner on Thursday of last week by Father Hanagan. The acceptance was by Rev. William J. McCallen. Between five and six hundred members of the juvenile societies were present. A cadet society of 108 members has been organized at the Ascension, but has not as yet affiliated with the Union. The Epiphany cadets expressed a hope of getting the banner next year, as they have now the spiritual director that St. Bridget's had last year.

St. Mary's men's will have a smoker on the first Tuesday of January at their hall, 230 South Third street. The delegates were invited to attend. St. Edward's societies will hold a rally on Sunday evening, at which Rev. Joseph L. J. Kirilin, of St. Patrick's, will speak. St. Gregory's boys and girls have formed societies which may soon be in the Union. St. Vincent de Paul's,

Germantown, have adopted a social recess at their meetings.

There were several amusing incidents during the meeting. A delegate from St. Ann's who is possessed of an original wit and philosophy which have manifested themselves on previous occasions complained that lack of interest in his society's meetings was due to speech-making and that several remedies had been proposed. One was to have the speech delivered to a committee of one in an ante-room and then to appoint the speaker on the committee; another was to have the sergeant-at-arms scrutinize each member as he came in, and "if any one looked as if he would be guilty of making a speech, to keep him out." He did not know how it would work, but he believed that the same old speakers would continue to make the same old speeches.

A delegate from St. Anthony's men's intimated that the women's society of that parish was not as large and as progressive as it should be, when a lady delegate interrupted him and said that it was because there was a man at the head of it. The gentleman from St. Anthony's stated that the men's society numbered 86 members, whereupon a second lady delegate said that they must be a lot of crusty old bachelors or the women's society would be at least as large, as any man who is half a man should be able to influence at least one woman.

A new delegate asked if boys could be elected delegates from cadet societies, whereupon the reverend president announced that a number were present. Another delegate stated that two of the boys from one society had voted on opposite sides of a question, and instead of bringing their difference into the Union, had sensibly agreed to "fight it out on the road home."

Steps were taken to have arrangements made for the New Year's Day reception to the Archbishop.—Catholic Standard and Times.

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