

December 14, 1901.  
LIMITED.  
St. James Street  
December 14, 1901.

LAND

you see such an array  
of Toys, Soldiers, Dolls,  
Magic Lanterns,  
and Toy Markets of  
all kinds of price hints.

Regular Monday  
.....35c 15c  
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SILK WAISTS

native surplus stock  
of these  
450 Waists in all,  
percent 4. A visit  
do not wish to buy.

Waists in a full range  
of all edging and  
price \$3 48  
and newest cover-  
price \$4 95

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# The Montreal Witness

Vol. LI, No. 24 MONTREAL, SATURDAY, DECEMBER 21, 1901. PRICE FIVE CENTS

## TOPICS OF THE WEEK.

### IMPORTANT FEDERATION.

Monday and Tuesday of this week the first annual session of the Industrial Department of the National Civic Federation took place in the rooms of the new Board of Trade, in New York city. This association sought last May to federate the representatives of the large employing corporations, and associations, the leaders of the large labor organizations and representatives of the general public, for the purpose of establishing the principles of conciliation and voluntary arbitration as a means to prevent strikes and lock-outs. The topics for discussion at that meeting were "The Effect of Machinery on Labor," "The Shorter Hour Movement," and "The Joint Agreement Method of Preventing Strikes and Lock-outs." A permanent Executive Board was selected, and the scope of action and method of future procedure were determined. Decidedly the meeting was a representative one—representative in the sense that it comprised the leading employers of the United States, the heads of all the great labor organizations, and representative Americans in the various walks of life. The aim of the Federation was at first considered utopian, but it now seems to have a practicable pathway to success opened out for it. Should its grand object ever become realized, there is no doubt that its work will have most beneficial effects upon all the varied grades in the social body.

### WAR ON LAZY MEN.

There is a Mrs. Sophia Demuth out in Alton, Ill., who has set out on a crusade against "lazy men." Mrs. Carrie Nation has run her course, and having no more fame or profit to gain by smashing saloons, it is quite timely that the interesting Mrs. Demuth should follow in the footsteps of her great sister reformer. From what we can glean Mrs. Demuth's idea is to have a law passed authorizing policemen to arrest men who are lazy and who cannot or will not find work whereby to support their families. There is to be a pile of stones in the heart of delightful Alton, and sledge hammers are to be furnished by the authorities. Each man convicted of laziness will have to work a regulation number of hours daily breaking the stones. He will be paid 50 cents per day, the money to be handed to his family, and, in the case of men who have no families (such as old bachelors), the money is to go to a charitable fund. By the way, we can't exactly see how the law applying to men who neglect to support their families on account of laziness can affect men who have persons to support. Mrs. Demuth is a living and active female illustration of the principle she adopts. She is superintendent of the Alton Provident

Association, police matron for the city of Alton, and by special appointment of Mayor Young, special police for the Alton Humane Society. Two years ago Judge Early appointed her probation officer for the Madison County Court. She must needs be a very active lady, if, in addition to all the duties of so many positions, she can fulfill the self-imposed mission of reforming lazy men. Unlike "Father O'Flynn," of the famous lazy, who was "Lifting the lazy ones, All with a stick," she purposes driving them to work with an Act of the Legislature. We must confess to a great lack of enthusiasm in Mrs. Demuth's crusade; we really believe that Alton contains to-day more than a score of men, whom she would gladly hold one of them would gladly hold one of Mrs. Demuth's positions. She usurps four or five public offices, deprives as many men of an opportunity of earning a living, and then goes after them with an axe, because they are, in her eyes, "lazy men." We have no sympathy with the lady; but give us a real lazy man, any day, in preference to an active woman, whose ideas turn her into a crank—the worst of all nuisances, a public female intermeddler.

### CHURCH AID NEGROES.

Father O'Callaghan, the Paulist, tells the following story, illustrating the fearlessness of Archbishop Keane of Dubuque: One Sunday, when the archbishop was bishop of Richmond, Va., he ascended the pulpit and announced that on the following Sunday afternoon there would be a meeting of all colored people of Richmond in the cathedral. The then bishop stated further that he desired all the colored people, irrespective of religious belief, to come to the meeting, and that he hoped that no white persons would be present. The announcement caused consternation in the Church. Racial hatred was as strong then as now in the South, and the white members of the congregation protested vigorously against the "insult" of having "niggers" occupying their pews. Their objections were in vain. Bishop Keane, like the apostles of old, recognized not the color of a man's skin, but was concerned about the salvation of souls. Accordingly, when the meeting was opened on Sunday, the Catholic cathedral of Richmond was crowded with colored persons. Every negro in the town became interested and lent his support by being present. Bishop Keane addressed the negroes, and on each Sunday succeeding he held meetings for the exclusive benefit of the colored population. The result was that at the close of a series of weekly lectures lasting a year the bishop had made 500 converts.

## MR. REDMOND'S PARTING WORDS.

John E. Redmond and the other Irish envoys, who sailed for home on Wednesday, have issued the following address to the people of America:

To the people of America—It has been announced that the British Parliament will reassemble on the 17th of January, and the annual National Convention has been summoned to meet in Dublin on the 8th of the same month. In order to superintend the arrangements necessitated by both these events we are obliged forthwith to return to Ireland. Before doing so, however, we desire to place a statement before our countrymen in America, of the reasons which prompted our mission to this country and of the objects we hope to attain by it.

In the first place, we desire to express our acknowledgments of the enthusiasm with which we have been received wherever we have gone, by the people of Irish birth or blood, and the many expressions of good will and sympathy, which we have received from the mass of the American people, from many leading American statesmen and from all sections of the press. Unfortunately, we were unable to accept more than about one out of every ten invitations extended to us, but, though our tour has been, we believe it has been effective in placing before the people of this country a true position of the facts of the present position of the national movement in Ireland.

We came here at the request of the United Irish League, which is the organization of an absolutely united Irish people at home. That

league was founded after mature deliberation by the unanimous decision of two national conventions which assembled in Dublin, and which were representative of all classes and creeds and sections of our country.

The organization so founded has been indorsed by the votes of the people in the ballot boxes at the general election which took place 12 months ago, and which resulted in the return to the English Parliament of a body of 80 Nationalist members, all bound together in one political party and under the same leaders.

We do not believe at any time in the past was Ireland so completely united as she is now in the present movement, and therefore we have spoken in America with authority on behalf of the Irish people at home. We have claimed that when Ireland speaks with one voice she is entitled to decide for herself according to the circumstances and the limitations of the moment what is the best policy for her to pursue in her efforts for national self-government. We have no quarrel with Irishmen who desire to go further, and who consider that our policy is insufficient. Every Irishman who desires to strike an effective blow against the English Government of Ireland has our best wishes, but we have come to America to ask sympathy and support for the present Irish movement, which is organized upon lines that the experience of the past twenty years has proved to have been wise and successful. The policy of the United Irish League is the policy of Parnell and the Land League taken up anew by a country

which is, notwithstanding the continued drain of emigration, stronger now in her fight with England by reason of her concessions won by Parnell and the Land League, than she was twenty years ago. Parnell's policy won for the Irish people a free electoral franchise. It deprived the Irish landlords of the right of raising the rents of Irish tenants, and of the power of capricious eviction. It reduced the rental of Ireland by a sum of about \$15,000,000 annually. It provided the Irish agricultural laborer with neat and comfortable dwellings in place of the hovels in which they lived in the past. It won for Ireland a system of self-government by popularly elected county councils of all purely local affairs in town and country, and a complete popular control over the assessment and expenditure of purely local taxation. These achievements are a complete justification for the movement of the last twenty years, and they are new and powerful weapons placed in the hands of the Irish people to-day. It won for Ireland a system of self-government by popularly elected county councils of all purely local affairs in town and country, and a complete popular control over the assessment and expenditure of purely local taxation. These achievements are a complete justification for the movement of the last twenty years, and they are new and powerful weapons placed in the hands of the Irish people to-day.

House of Commons is engaged in the task of making the government of its country by the present system troublesome, difficult and dangerous to England.

In this work of the United Irish League and the Irish Parliamentary party we ask the active support of their brethren in America. In 1870, and the years that followed, that support was freely given to Parnell and the Land League. The character of the fight which is on foot at present is identical, and the only change in the situation is that Ireland is stronger now than she was then. Since the re-union took place in Ireland, the Irish people at home have conducted the new movement without any financial assistance from America, and have given thereby conclusive proof of their earnestness and determination. For the purpose of spreading the organization and of carrying eighty elections in the constituencies twelve months ago, and for the purpose of maintaining an independent party in Parliament, the Irish people at home have contributed \$150,000. We ask that in the future this burden shall be shared by our countrymen in America. Any money contributed to the United Irish League will be accounted for by the treasurer of that organization, Messrs. Alfred Webb, A. J. Keefe and Patrick White, M.P., whose accounts are subjected to a regularly published annual audit. The special fund for the support of the Irish Parliamentary party is vested in the names of trustees, the Most Rev. Patrick O'Donnell, Lord Bishop of Raphoe; Mr. John Redmond, M.P., President of the United Irish League, and Chairman of the Irish party, and Alderman Stephen O'Mara of Limerick, and the accounts of this fund are also annually audited and published.

The particular form for which we ask support for our movement in America is the creation of a United Irish League of America, on the same lines as the Land League of America twenty years ago. Everywhere we have visited branches of the league have sprung up, and we now appeal to our fellow-countrymen in every city in the union to take up this work of organization, so that a national convention of the United Irish League of America may be held in the near future to deliberate upon the wisest course to adopt to strengthen the Irish movement at home.

J. E. REDMOND,  
President of the United Irish League  
and Chairman of the Irish Parliamentary party.

P. H. McLUIGH,  
M.P. for North Leitrim.

THOS. O'DONNELL,  
M.P. for West Kerry.

## ASSAULT BY GREEKS UPON FRANCISCANS.

Our readers have no doubt by this time been informed or read themselves in the daily papers concerning the lamentable broil and conflict in Jerusalem between the Schismatic Greek monks and the Franciscan friars, or, as they are also called in opposition or contrast to all Orthodox Schismatics at large, "Latin." As, however, the writer of these lines was an eye-witness of the affair, a description of the scene, sorrowful as it was, will certainly prove to be of new interest to the public.

Pilgrims who have visited the holy city of Jerusalem, the gem of all Palestine, the city of David, will perhaps recollect that they have seen three different nationalities worshipping and offering sacrifice to the Most High in the Church of the Holy Grave, or, as this basilica is commonly called, St. Sepulchre. They are the Latins (Franciscans), Greeks and Armenians. It would detain us too long to depict the hardships and persecutions the sons of the Holy See underwent from year to year in defence of the sanctuary entrusted to their care by the Holy See ever since the death of their holy founder, the Seraph of Assisi. Persecutions from within, cut not only by the hands of infidel Turk, the common enemy of all adherents of Christ, but also very frequently and severely by the Schismatic Greeks; for history tells us in plain terms that the Latins (Roman Catholics) have always been and, alas! still are, a thorn in their eyes.

Overlooking and omitting the enmities and contentions of past centuries, let us take up the scandalous collision, or, as we might well call it, "bloody massacre" before St. Sepulchre on Monday, November 4.

On entering this basilica one will notice a small chapel erected on the right-hand side called the chapel of the Franks. This small but beautiful edifice, with many others in the vicinity of Calvary and the Holy Grave, belongs to the Latins, and is also in charge of the Franciscan Fathers, who say Holy Mass there daily. Now, the Venérable Brother who was sacristan complained several times that the Greek Schismatic monks prevented him from sweeping the place after Mass had been read. The next day following, the Ven. Fr. Custos, superior of all Franciscans in Palestine, Egypt, Syria and Cyprus, sent his dragonnades down to the basilica with him.

This, of course, kept the Greeks away, but their fury and envy was only increased, for they think they are sole masters of the sepulchre. Early next morning (November 4) quite a number of Grecian monks and a large crowd of laymen, mostly Schismatics, had gathered before the portals of St. Sepulchre. Besides this, the roofs of the basilica had been covered with a mass of also been filled by command of the Greek superior with rogues of all ages.

It was evident now that they meant "fight." So the Franciscans, although they do not call themselves Schismatics, the Sultan, as the Schismatic Greeks are fond of calling themselves, showed that ever they were also now ready to stand up and defend this holy spot. The Sons of St. Francis, therefore, at once occupied the steps leading to the sanctuary. In all there were about three Fathers and twenty Brothers sitting on the staircase. This lasted until about 2.30 p.m., when more than fifteen Greek monks little by little approached the place where the Franciscans were sitting, and as was observed by many, all of them had either a dagger or a club similar to a black-jack, or a revolver, beneath their loose black gowns. In reality the mere sight of these "Judas faces" was frightful.

Several times the Franciscans had been spit upon from above, and when one of our Brothers, the chief sacristan of St. Sepulchre, Frater Ladislaus, a Russian by birth, tried to seat himself on the steps beside his confreres, and seeking to so pass through the Schismatic monks, who had surrounded and enclosed a few of the noble number of friars sitting till now on the steps, he suddenly received a heavy blow on his head that nearly made him senseless. His confreres, seeing this, they rose as one man to defend themselves and to punish the culprit who had so unjustly dared to lay hands on Brother Ladislaus. Of course, at this period all was on fire. The Franciscans had, as a proven fact, nothing with them in the least to protect themselves against the attack of these ravenous wolves, who were, as I already stated, well equipped with weapons. When Turkish soldiers that had been summoned tried to separate the conflicting parties a perfect "rain of stones" poured down on the Latin friars from above, for it had been the heinous plan of the Greek superior,

as was found out, to encircle the Franciscans and let no one escape this death-bringing "shower." Several of the Brothers were wounded frightfully by the heavy missiles coming from a height of more than one hundred and fifty feet, and, as was seen afterwards, some stones proved to be a foot and more in diameter. Many of the Franciscans were bleeding terribly from the wounds received that it required a strong heart to behold them unmoved in the infirmary in St. Salvatore. Yes, some of their heads and faces were literally bathed with blood.

Where is there a Christian that would not feel highly indignant at such inhuman, yes, devilish treatment towards religious that have left all near and dear to them in order to follow their Lord and Master, and have come hither to the most holy of cities to guard and protect places esteemed and held holy by each and every Roman Catholic. Let the whole world, therefore, know that the Sons of St. Francis have once more plucked a wreath of red and fragrant roses by the blood they were ready to shed in behalf of a spot sanctified by their Master's death. Among the eighteen that were wounded I will only mention very Rev. Father Vicar, a Frenchman, the venerable dean of St. Sepulchre; Rev. Father Joseph, a German; Rev. Father John, an Italian; Brother Ladislaus, Russian; Brother Donato, Putschman; Brother Lucas, Prussian; one Spaniard, one Englishman and several Arabs. Most of the wounded are doing fairly well, but of some, such as Brother Ladislaus, it is very doubtful whether they shall recover or not. There were also four or five Turkish soldiers wounded, who were also cared for in the Franciscan infirmary of St. Salvatore. Thank God, all is quiet now, and the noble Consuls of the different nations have visited the sick and decided to follow the lead of the Franciscan infirmary of St. Salvatore. Thank God, all is quiet now, and the noble Consuls of the different nations have visited the sick and decided to follow the lead of the Franciscan infirmary of St. Salvatore. Thank God, all is quiet now, and the noble Consuls of the different nations have visited the sick and decided to follow the lead of the Franciscan infirmary of St. Salvatore.

laughter). It is wonderful how many things I find people lamenting that I do not undertake the establishment of.

One of the latest communications of the sort that came to me was signed merely "A Mother of Six" (laughter), and it was an earnest appeal to me, coupled with a sort of reproach that I had not done it long ago, an appeal to me to start in various places through the city, a number of respectable public houses (laughter). Another idea recently put before the public, I see, is that I should take up the responsible office of censor of stage plays (freed from laughter).

"It is amazing what little notion people have of the work a bishop in a place like Dublin has to get through. I heard an amusing illustration of this not long ago. A very zealous and hard-working priest was appointed parish priest of a large and important parish, and before he had left his old quarters a good woman who met him in the street one day came up to him and said: 'We're sorry to lose you, father, but we are all saying it was time for you to get a rest' (laughter). That was her idea of the cares and responsibilities of the pastoral office. Well, the newly-appointed parish priest thought it no harm to enlighten her a little, and he told her that what he was going to get was anything but a rest, as the archbishop had already charged him with the duty of taking in hand a very difficult and troublesome work. In her simplicity she then said: 'It's a pity, father, the didn't make a bishop of you, and then you'd have nothing at all to do' (loud laughter)."

"I dare say that my correspondent, the 'Mother of Six,' had a somewhat similar idea of the time at the disposal of the archbishop of Dublin. The idea, in fact, seems to be that it is a sort of friendly aid to me to suggest some way of spending all the spare time that must hang so heavily upon my hands. A recent suggestion, going much further even than the interesting censorship proposal, was that I should start a theatre (laughter). This came from a gentleman who gave me the important information that his motto was, 'Peeds, not words'—a motto, I must say, that I have never yet seen paraded by any one boasting of it as his principle of action without being struck by the fact, usually notorious enough in such cases, that in the particular case under observation that motto is a most fantastically inappropriate one. It is, as we must all know by experience, the favorite motto of the very people who in reality spend all their time in shouting forth torrents of words to other people what they ought to do." (applause).

## NOTES FROM SCOTLAND.

### CATHOLIC PROGRESS.

The progress of the Church, as seen by the new missions which are being opened throughout Scotland, has been somewhat phenomenal this year, and makes a good beginning for the new century, says the London "Univers." This progress has hitherto been, to a great extent, confined to the West, but now the East is coming forward, and that in a splendid manner. On Saturday last, in the West-end of Edinburgh, a new church dedicated to the patron saint of Scotland was opened by His Grace Archbishop Smith, assisted by Father Constable. At the conclusion of the ceremony, His Grace, addressing the congregation, said that though this was a very humble beginning, they were making, he was grateful they had been able to make it, and he hoped that it would prove to be the beginning of much better things. The new church was formerly known as Ravelstone missions. The congregation of St. Mary of the Assumption, Boness, which was formerly attached to Lighthow, and has but lately been erected into a mission, have resolved with commendable pluck to proceed with the erection of a school chapel, which they expect to have ready for opening early in the summer. In Stirling the congregation have also resolved to erect a new church at the top of Queen street, in that historic town. So much for the Edinburgh diocese. In the Glasgow diocese on Saturday the first sod in connection with the foundations of the new church situated at Bank street and Glasgow Road, Clydebank, was cut by the Rev. Father Montgomery in presence of nearly his whole congregation. The Rev. gentleman who performed his duty in a most tradesman-like manner, was presented with a silver spade before the ceremony. At Newton Mearns during the week the Catholics held their first social gathering under the presidency of the Rev. Dr. Connor, Busby. This is the first social gathering in the "Mearns" since the times of John Knox.

## PARISH COUNCIL.

Contrary to expectation, there were not many wards contested in the Glasgow Parish Council elections on Tuesday, the 3rd inst. In the first ward the Socialists and Orangemen "fucked" at about the last moment, and thus the general and courteous Father T. P. O'Reilly had a walk over. In the second ward a Socialist candidate withdrew, and thus a

(CONTINUED ON PAGE EIGHT.)

RACIAL AND SECTARIAN PREJUDICES.

SOME REFLECTIONS by "ORUX."

In last week's issue I read the notice that had been published in the secular press calling a meeting of the English-speaking members of the Bar, to discuss resolutions in connection with the expected appointment of a successor to Hon. Justice Wurtle, on the King's Bench. That notice is so clearly worded that there can be no misconception regarding its purpose—the object of the meeting being to insist upon Protestant rights being respected in this province. It is no business of mine to deal with the details of the question brought before that meeting, nor would I wish to write affect, in one way or the other, the ultimate result. My purpose is not to discuss the merits or demerits of the case, nor to hazard any opinion in regard to the propriety of making the appointment, the rumor of which caused the leading Protestant members of the Bar to enter an energetic protest. I do know, however, that there are an equal number of Catholic lawyers in Ontario to sign and publish such a notice, under like circumstances, they would at once be branded as fomentors of discord and sectionalism. The fact of this very unpleasant contention having received so much publicity has made it serve, to my mind, as an illustration of the dangers that threaten, even from the most unexpected quarters. No person will deny that the notice contained either too much or too little; it should have been couched in language that would not stamp the course proposed with the seal of sectionalism, or else it should more fully explain that which is apparently left to be understood.

DIVIDING LINES.—An interesting and a highly useful study would be the composition of our Canadian population. There are so many dividing lines, and these lines so cross and recross each other that it becomes no easy matter to analyze the component parts of the Canadian nationhood. There are geographical lines separating provinces from province, and disassociating them in some instances equally as much as well as combining them in other affairs. There are political lines that are far more diversified than may be at first imagined. The great central dividing line between the two important political parties runs from one end of the Dominion to the other; but it has its side-lines, like a vast railway system, that belong to each particular province. There are social lines that are not dissimilar from those that obtain in other lands, particularly in colonial countries. There are the race lines, some of which are very distinct, others not quite so pronounced, but all serving to checker our Canadianism in an exceptionally variegated manner. Then come the religious and denominational lines, which are still more tightly drawn than any or all of the others. With this complicated puzzle before them, Canadians have the task of building up a future country and of making it worthy of a high place in the category of nations. True Canadian patriotism, therefore, should tend towards the smoothing down of all these ridges of separation, the harmonizing of all these elements, the effecting of aught that might tend to create antagonisms where mere differences of principles, ideas, or sentiments exist. Any movement that would tend to deepen these lines, to render them more emphatic, more distinct, cannot fail to produce results that must militate against the Dominion's future.

RACIAL DIVISIONS.—As to the race lines they must always exist to a considerable degree, unless some optimistic seer can foretell a time when the results of inter-marriage would, after many generations, obliterate every trace of them. There is one line that is necessarily very distinct, and the more so because it has a different language on either side of it:—French and English. But across the English-speaking section run other lines, that are purely national, dividing that element into sections of English, Scotch and Irish. I am not attempting any essay upon the union of races on our soil, but I cannot refrain from stating that it is not only possible, but has been proven by experience to be most practicable to so merge the national differences in a grand and united spirit of Canadianism. There is no necessity for any one race to forget its past, to ignore the land of its ancestors, to neglect its traditions, no more than it is necessary that it should abandon its peculiar customs or uproot even its predilections and prejudices. In fact, no race can do so, nor would it be just or reasonable to demand such a sacrifice from its sons. But there is no reason why the enmities and harsher antagonisms of the old world could not be allowed to sink in the ocean and a spirit of mutual

understanding transform contention into emulation, strife into rivalry on this new soil. The French-Canadian who could become re-erect as far as his language and traditions are concerned could never be relied upon as a sincere and patriotic lover of this Dominion. The same applies to the different sections of the English-speaking element. What seems to me to be the darkest cloud of menace upon our horizon is this rush, or grab for office. The system of patronage appears to be abroad over all the Dominion, and it is both selfish in its origin and destructive of all harmony in its tendencies. The moment some place of emolument looms up, the racial antagonisms that should sleep forever in the tomb of the by-gone, spring into a fevered and fitful life, threatening the wholesale ruin of this splendid confederation. In every action performed, in every word uttered or written, with a view to bringing out the finer characteristics of each race and of destroying the hydra of enmity, I behold an act heroic or an expression patriotic. The only course that any true Canadian can pursue is to accord to every other race the same rights and privileges which he demands for his own; any other line of conduct must necessarily prove fatal. He may be a giant in strength, in influence, in social, or political power, but the moment he undertakes to shake a single column in the structure of this confederation, like Samson of old, he will find that he has tumbled down the entire edifice upon his own head.

RELIGIOUS LINES.—If it is so necessary to preserve racial harmony, what am I to say of those who awaken religious strife? I am now treading on delicate ground, and while being most pronounced and positive in my views and principles, yet I would not offend the most delicate susceptibilities of any citizen of Canada. It is unnecessary that I should dwell upon the evil results of religious antagonism. There is no reason why a man should not be firm in his faith, bold in defence of it, and uncompromising in all that concerns his conscientious belief. The man who is true to his Church, faithful to fulfil her precepts, obedient to her teachings, exact in the practice of his religion is not a bigot. He becomes a bigot when he seeks to injure his fellow-man, in any way, on account of a difference of faith. The bigot carries his religion into every arena and refuses to others that which is his due merely because they do not belong to his Church. I will not speak of any other creed line than

AMERICAN CATHOLIC SOCIETIES UNITE.

HEARTS AND HANDS.—If proof were wanting, says the "Catholic Columbian," that the Catholic unity of the United States can unite in earnest purpose and high endeavor it is found in the magnificent gathering of Catholic men engaged at this moment in Cincinnati in perfecting plans for the federation of the Catholic societies of this country. Earnest, high-minded, intelligent workers, the difficulties that were said to be insuperable have been surmounted, conflicting elements have been reconciled, and an entente cordiale established which makes federation an accomplished fact. The delegates present number about 500, representing sixteen states and organizations, whose aggregate membership approximates 600,000 men. With the enrollment of other states which is sure to follow the successful issue of the first convention, an army of a million men, it is confidently expected, will march under the banner of Catholic Federation.

AT THE CATHEDRAL.—The religious services preliminary to the opening of the convention were held in St. Peter's Cathedral, the delegates being escorted from headquarters by the Second brigade of the Knights of St. John, headed by the St. Cecilia band and a platoon of police. Pontifical High Mass was celebrated by Rt. Rev. I. F. Horstmann, of Cleveland; Rev. A. M. Quatman, archpriest; Rev. L. A. Tieman, deacon; Rev. Dennis Tappin, subdeacon, and Rev. E. A. Davis, master of ceremonies. The Most Rev. Archbishop Elder occupied the throne, and was attended by Rev. F. X. Dutton and Rev. Joseph Pichschneider, D.D. In the sanctuary were the Rt. Rev. S. G. Mays, rector of Green Bay, Wis.; Rt. Rev. J. J. McFaul, Bishop of Trenton, N. J.; Rt. Rev. C. P. Maes, Bishop of Covington; Monsignor Murray, Vicar-General; Monsignor Albrinck, Vicar-General; Monsignor Bromart, rector of Wheeling Cathedral, and a large number of local and visiting priests. The music was excellently rendered by the regular Cathedral choir. At the conclusion of the Mass the Rev. M. J. Lavelle, rector of St.

the one which separates Catholics from Protestants. As far as the inter-denominational differences of Protestantism are concerned they are of no consequence in this issue, since they all vanish the moment the race is between any one of them and the Catholic element.

WHO IS A BIGOT?—He is the one who will not employ a man of another religion, merely on account of that man's faith; he is the one who will do an injustice to his neighbor, depriving him of some right, curtailing his advantages, or otherwise frustrating his legitimate designs, for no other reason than that of his creed; he is the one who carries his religion into every sphere of life, not as a shield to safeguard his own prospects, but as a spear to wound and cripple all those with whom he comes in contact. The most deadly enemy of our Canadian nationality is bigotry. It engenders strife, it effaces friendship, it kills mutual respect, and, like the pestilence of Java, it spreads its branches towards the sky, but withers and blasts the soil that gave it birth. It becomes a duty on the part of every real well-wisher of this land to avoid, as he would that which is venomous, the slightest occasion of awakening the religious animosities, or clashing with the susceptibilities of those who are our fellow-citizens, with whom we must live, and deal, and work, even though they differ from us in matters of faith.

A DISCORDANT NOTE.—Filled with these ideas, animated with these sentiments, very naturally the "notice," to which I referred in opening, grated upon my nerves and sounded such a discordant note in the grand harmony of Canadian patriotic devotion, that I could not refrain from basing thereon these few remarks. That certain societies, denominational bodies, national associations, fraternal or other combinations should persist in claiming that they consider to be their rights—on either race or creed grounds—is very easily understood, and may be considered excusable, no matter how undesirable. But to my mind there are sections of the great social organization that should be above the most indirect and most distant influences of bigotry. One of these is decidedly the Bar. Like the medical, or any other liberal profession, that of the law should know no narrowness, no petty prejudices, no spirit of disunion. For the English-speaking members of the Bar to seek what they believe to be their just claims to patronage and emolument, to office or dignity, is undoubtedly their right that no person will deny them; but to do so by insinuating, in fact by openly asserting, that the rights of Protestants are endangered or are unrecognized in this province, is simply to "play to the galleries," to parade the skeleton of bigotry before the eyes of all in partial outlook, and to stir up a spirit that is most certain to work the ruin of our grand Confederation, if it be not exorcized by the sterling patriotism of the public.

Patrick's Cathedral, New York, gave a brief address of welcome to the delegates, and in words of burning eloquence, endorsed the object of the gathering. His text was: "Oh, how beautiful and how delightful to see brethren dwell together in unity. The preacher began by regretting that Bishop McFaul, of Trenton, was prevented from addressing them by a throat affection, and deploring also that only the previous evening he had been notified of his appointment to fill the bishop's place. However, he would be inspired, indeed, who could not find inspiration from the subject and occasion to speak at least a few words.

Every association of men for mutual benefit is deserving of the encomium of the Psalmist—may, it is deserving of more, because the praise of the Holy Spirit goes out from the spires of heaven and good will. What, then, is the merit of the work you are doing to-day, striving to bring together the representatives of all the Catholic societies throughout the land and endeavoring to make a clasping of hands and joining of hearts, to make them a unit for God and country and truth? It is something to put comfort and courage and hope into the heart of every Catholic, of every American—yea, of every human being throughout the world. And yet if we view it from its intrinsic worth and advantage, the wonder is that federation was not an accomplished fact from the beginning, instead of being attempted now. The public spirit underlying the federation idea is the spirit of Christian charity, the spirit of our national constitution, the spirit of the times in which we live. The speaker went into many details in support of this assertion.

He then asked the question, what shall be the work of the federation? With difficulty can we say what it shall not be. It will spread charity and good feeling among the Catholics of the whole country. It will cause friction of brains, and interchange of experience, enabling the weak to learn from the strong and the strong from the weak. It will enlarge the membership and extend the sphere of all societies. It will foster the Catholic press, literary and truth societies. It will improve methods of organization and management. It will discover needs of

the people yet undreamed of. It will foster public spirit in all subjects among our people, doing away with provincialism.

May God bless and prosper this work. May He endow it with the blessings of charity, justice and wisdom. May its work go on increasing with the years, and may its success be greater than its most ardent friends would dare to-day even to dream!

His Grace, the Most Rev. Archbishop, then followed with a few words of friendly counsel, and dwelt at length on the benefits of the contemplated union. He gave his heartfelt blessing to the undertaking and to the delegates.

The singing of the "Te Deum" in unison, with band accompaniment, closed the Church services.

AT THE AUDITORIUM.—With the same imposing escort of uniformed Knights, the delegates proceeded at once from the Church to the Auditorium, for the formal opening of the convention. Seated on the stage were the Archbishop, several bishops, the Governor of the State, the Mayor of the city and other dignitaries, besides the officer of the Federation. Professor Anthony Matre presided at the preliminary session and graciously introduced His Excellency, Governor Geo. K. Nash, who had journeyed from the Capital City to extend the hospitalities of the state to the Federation. His appearance was the signal for an ovation, and the enthusiasm of the audience found vent in prolonged applause and cheers. In extending a welcome to the delegates the Governor said substantially that it gave him great pleasure to have the honor of welcoming them. "The moment I entered the hall," he said, "I knew there was happiness here and I knew that our state would be better for your having been here. Your purposes, to promote education and patriotism, will have the commendation of the entire state, and we are sure that at all times you will uphold the hand of your rulers in all lawful reform. If you have your way the people of the country will not long be cursed with anarchy." He hoped their sessions would be successful and profitable and would extend their beneficent influence to all they represented.

Mayor Fleischmann was then introduced and greeted the delegates felicitously, emphasizing his welcome by turning over the key symbolical of Cincinnati to President Fries with the injunction that he was free to do with it what he would.

In acknowledgment of the amenities there was a response by Hon. T. B. Minahan, president of the State Federation, who carried the convention by storm by his masterly presentation of the true purposes of the Federation.

KEYNOTE OF CONVENTION.—Mr. Minahan said: Misrepresentation has led to some misunderstanding of the movement now crystallized into this national convention. Meddlesome mischiefmakers assume that our presence here has some sort of political significance. They are even those foolish enough to imagine we intend forming a Catholic party. How preposterous all such arrant and malicious nonsense is!

If a reply more complete than the open sessions, the actual deliberations of this convention; if an answer more emphatic than we have most earnestly said to both timid friends and misguided enemies—neither the fears of the one nor the hopes of the other can ever be realized. We have absolutely nothing to do with politics, good or bad or indifferent, neither shall politicians of any persuasion ever share in our councils.

The genius and spirit of the times is unity of action—the watchword of the hour "To dare and do." In the moral and intellectual field of activity about us new instrumentalities suggest themselves for the accomplishment of broader aims. We are persuaded that larger usefulness, that greater good along social, educational, fraternal and moral lines wisely invite to unity of action among the separate societies we represent.

Call this gathering a federation, a league, a union, or what you will; its real meaning is the strength of united purpose and endeavor; its single object that we may the better work for God, our country and truth.

Our first business is to formulate methods to devise ways and means whereby all our varied societies may be blended into one harmonious, practical and permanent unit. We are convinced that to the societies themselves a rich harvest of most desirable results awaits the planting of this seed of unity of action.

Our own needs and best hopes accomplished what other lines of work do we contemplate?

Problems whose solution will make for greater happiness, for better citizenship, for nobler manhood, these are all about us. From the spread of falsehood and dangerous principles, from the insidious teachings of infidelity and agnosticism, from the spawn of anarchy, from the curse of intemperance—from all these our country is by no means free.

Why should not the united strength of Catholic citizenship rouse itself and be at the forefront in the broad battlefield about us where the forces of light and of darkness struggle for the mastery? In this regard, I cannot think of any better or more condensed expression of the aim and purpose than the language of our most distinguished leaders: "We love liberty, we love knowledge, we love truth, we love opportunity; and forgetting nationality, forgetting all separate interests, forgetting all mere God's image in every human being, we would uplift men by uplifting humanity."

This is the keynote of the beneficent and beautiful union we so seek to build up, to perfect and per-

petuate that it may assist in the work of all other citizens in shedding a brighter and holier light upon the stars on the flag.

He uttered and absolutely mistakes who would construe this uniting of our societies to mean the stirring up of strife or the antagonizing of other citizens who differ from us in creed. The work we contemplate knows no other motto than charity, kindness.

No one, more than we do, realizes that "The edifice of moral and social improvement which we aim to build can never be erected on the ruins of charity." We believe that intelligence, education, patriotism, Christianity are all sufficient to adjust in the best and wisest possible way all our really unnecessary misunderstandings.

So much has been said of what the belief and practices of Catholic citizens are not, we especially aim to practically illustrate what they really are. So far from antagonizing any class of our fellow-citizens we cannot better express our own sentiments than by quoting and paraphrasing the historic utterance of Abraham Lincoln: "We are not enemies but friends. We must not be enemies." Though prejudice may at times have strained it, must not break the natural bonds of affection that should bind all Americans together. The mystic chords of memory stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land will surely touch the better angels of our nature.

"With malice towards none and with charity for all," we hope to so commend our actions to the respect and the esteem of all our fellow-citizens that the day will not be long delayed until the white hand of broad and true Americanism will reach out and pluck from beneath the fair rose of our freedom the last withered thorn of narrow-minded prejudice and ignorant bigotry.

OTHER SPEECHES.—Judge Fitzgerald, of New York, now gave a response to the many speeches of the day. His opening phrase was: "The American Federation of Catholic societies would be most ungrateful if it did not express its more than thanks for the welcome accorded by the Queen City of the West, the efforts on the part of the Governor who left his home to be present; the effort made by the Mayor of the city, who left his busy office, and we hope and pray that the proceedings will redound to the credit of the city and state and the whole country. If need come, the civil officers will find that there are no more loyal supporters of the Stars and Stripes than the members of this society. Socialism and anarchy can never have a part in this body, but in every place it will be the duty of the society to put down this crying evil in this great country. I can not enlarge upon what Mr. Minahan has said in explaining the object of the order, but I desire to emphasize the fact that the corner stone of the Federation must be built upon devotion to the Stars and Stripes. We will prove that the Federation stands for something in America, and none can be more devoted friends of law and order."

After a brief address by President Fries, expressive, on behalf of the convention, of appreciation for the kind words of welcome, and of cordial endorsement of Mr. Minahan's words the bishops present responded to calls. Bishop Maes said: "No priest in America, no Catholic in America, appreciated so much the objects of the Federation as the bishops." Bishop Horstmann recalled the famous "Catholic Tag" as observed in Germany, citing the particular instance when the successor of the noble Malinkrodt, Windthorst, was one of the speakers. As he appeared on the rostrum, his first words were: "Gelobt sei Jesus Christus!" (Praise be to Jesus Christ), and 3,000 men responded, "Forever and forever." That is to be your keynote, and may charity and the love of God abide with you in your councils.

J. P. Lauth, Chicago; Rt. Rev. Bishop McFaul, Trenton; Rev. H. Wall, D.D., New York, and Rev. Dr. Norris, Ocean City.

On Rules—William H. E. Keenan, chairman; Judge Shine of Covington; Rev. J. P. Pfleger, of Buffalo; J. E. Cluett, of Trenton, and P. A. Hart, of Bryn Mawr, Pa.

On Resolutions—Senator J. J. Coyle, of Philadelphia, chairman; Messrs. Nicholas Gomer, of Duquesne; Theodore Thiele, of Chicago; M. J. Kane, of Buffalo; E. D. Roradon, of Anderson, Ind.; Rev. J. J. Carton, of Delaware; Rev. M. J. Lavelle, New York; William A. Manning, Cleveland; T. H. Lienenach, Dayton; H. P. Downey, Terre Haute, Ind.; Paul Mueller, Ohio; Rev. H. A. Buschard, of Michigan; J. F. Mangie, Minnesota; Miss Minnie Durham, Ohio.

Committee on Press—Alphonse G. Koebler, New York, chairman; Messrs. E. Vasey, Lima; Henry J. Andrews, Detroit; P. Cassidy, Philadelphia; A. J. Dittich, Cincinnati, and Rev. M. L. Guttnick, Madison, Ind.

An animated discussion on the various interests involved in the Federation, and the representation of the fifteen constituent committees by friction would be expected, was participated in by P. H. McGuire, of Pittsburgh; T. H. G. Goidon, of Chicago; W. M. Fogarty, of Indianapolis; Judge Shine, of Covington, and others. The Pittsburgh motion prevailed, and it was decided that of the fifteen members constituting that committee the first three represent independent organizations, three diocesan and local federations, three state federations, three national bodies, and the remaining three the clergy. P. A. Hart, of Bryn Mawr, Pa., and E. F. O'Connor, of Cincinnati, were appointed assistant secretaries.

The secretary was ordered to send a cablegram to the Holy Father expressing the devotion of the members to the Holy See, and asking his benediction on the deliberations of the convention. A telegram was also sent to President Roosevelt pledging his loyalty as citizens of the Republic.

WEDNESDAY'S SESSION.—Another executive session was held on Wednesday when the proposed constitution was discussed section by section. At the evening session a paper was read by the Rev. Dr. Mackey, rector of the Cathedral, on "Political Socialism," in which the sophistries of that cult were exposed and dangers to state and church pointed out.

The convention closed on Thursday evening with the election of officers and the naming of the time and place for holding the next convention.

LIFE IN HARTFORD SIXTY YEARS AGO.

It may be that reminiscences of Catholic life in the good old pioneer days on this continent possess a charm for us because whenever the opportunity occurs to recount any incident or story of those days we gladly avail ourselves of the occasion to do so. In the last issue of the "Catholic Transcript" of Hartford, Conn., Judge McManus contributes a pen picture of the customs in that district, sixty years ago, from which we take the following interesting extracts: He says—

Soon after 1840 Father Brady brought to Hartford as schoolmaster Thomas Maguire, one of the Maguires of Fermanagh; previous to this we boys had gone, mostly, to the old Stone School, on Market street, but after Maguire's arrival we went regularly to his school, which was in the basement of the old Trinity Church, Maguire, like every Irish schoolmaster I have ever known, was an excellent penman, grammarian and mathematician. His own early training had been in Goffe, Vosther and Bonny castle. Most of our boys and girls under his instructions became good plain penmen, and fair scholars in arithmetic, but I will not answer for our grammar,—the truth being that the various idioms environing several homes were a continuous protest against the rigid cast-iron rules of Lindley Murray. However, we had the Catholic wall whipped into us, and I think I could stand a civil service examination in it to-day, and not miss more than three out of five questions. Maguire's son, Dominick, with John Mulligan (afterwards Dr. Mulligan of Norfolk) were the altar boy instructors, both subsequently (in 1850) went to Holy Cross College, at Worcester, Mass. Maguire was succeeded in 1848 or 4 by John Murphy, an old British soldier, a splendid penman and accomplished raw-hidist. My hands still tingle at the recollection of his vigorous administration.

About 1844 the native American excitement was its height, and in Philadelphia St. Augustine's Church had been burned by the rioters, and several Catholics had been brutally killed; the pastor of the ruined Church visited Hartford, on a collecting tour to rebuild his Church, and was quite successful. About the same time Father Ryder, a distinguished Jesuit preacher, spent some weeks in Hartford, and gave a course of lectures from the pulpit of Trinity Church, on doctrinal and historical subjects. How feeble and inconsequential most that I have since heard or read on these matters seems to me by comparison. I have ever been a believer,—positive

(CONTINUED ON PAGE THREE)

ST. BRIDGET'S NIGHT REFUGEE.—Report for week ending Sunday, 15th Dec., 1901.—Males 296, females 69. Irish 175, French-Canadians 145, English 20, Scotch and other nationalities 18. Total 555.

Since I began... I have ranged... I may have... that might be... sively to others... done so with... upon privileged... neither a physic... matters pertai... health, still I... my own upon t... ies, their origi... the best prevent... may be entirel... person is oblig... much less to ac... might just poss... fall a hint that... poses of all wh... and well-being... heart.

We have a lan... pox cases in Mo... the civic hospit... cases last week... five houses were... it is absolutely... exact condition... gard. We have... other places; B... other cities do... States and in C... fected than Mo... does not change... fact remains the... cases in the cit... I know, from... for my next do... two cases in h... Health Departm... sible preventio... an immensity... the spread of th... I am aware... which I refer, w... the nature of th... known, civic pr... sion of the par... were removed, t... the house disin... in front and o... night and day t... sion from approx... highly creditabl... but it does not... the smallpox h... that house, Th... get the disease... they cannot be... lutely prevent i... this point that... which I happen... vate theories.

There is univers... mate in the wor... ada. I refer in... the Canadian w... the most severe... something invigi... in the air. I... found elsewhere... Russia. We may... ter days, when... the atmosphere... clouded. The da... riads are the... November and... reason that win... most healthy of... The vapors th... from refuse a... matters, cannot... winter months... made about unc... alleys, and see... heard in the w... everything, even... objects, may be... the air. I have... have for the ti... them uninjuriou... emics, or contag... be absolutely u... during the win... comes it the... (for example) r... persistence in sun... selects the cold... for its ravages... found in the st... the yard? In... such cannot be... say that the di... Granted that so... elsewhere on th... ples in those i... sickness is brow... not a few cases... districts, villag... quite possible... winter exists as... In fact, the rea... the stronger w... not appear dis... in country dist... not do away... every time we... with this fearfu... ble commenced... January, and... spring.

Well! I have n... the subject. I... more than I... curbstone on th... made it my bu... general domesti... zens, to note th... habits as they... public eye—wh... inclined to take... found that, wit... of our household... is entirely diff... obtains in sum... cult for me to... my idea by gen... have to explain... example.

Our Curbstone Observer On Epidemics.

Since I began my column of observations, taken from the curbstone, I have ranged over a vast number and variety of subjects. Sometimes I may have trespassed upon domains that might be said to belong exclusively to others, but I have never done so with a view to encroaching upon privileged grounds. Although upon a physician nor an expert in matters pertaining to the public health, still I have a few ideas of my own upon the subject of epidemics, their origin, their spread, and the best preventatives. My ideas may be entirely erroneous; if so, no person is obliged to accept them, much less to act upon them. Yet, I feel a hint that could serve the purposes of all who have the health and well-being of our citizens at heart.

We have a large number of small-pox cases in Montreal at present. In the civic hospital there were fifty cases last week, and about twenty-five houses were under surveillance. It is absolutely no use hiding the exact condition of things in this regard. We are no worse off than other places; Boston, Ottawa, and other cities, both in the United States and in Canada, are more infested than Montreal. But that does not change the situation; the fact remains that there are far more cases in the city than is desirable. I know, from personal experience, for my next-door neighbor has had two cases in his house, that the Health Department takes every possible precaution and must have done an immensely towards preventing the spread of the disease. In fact, I am aware that in the case of small-pox, within an hour from the nature of the disease being made known, civic guardians had possession of the place, the sick persons were removed, the family sent away, the house disinfected, and a sentinel put in front and one on duty night and day to prevent any person from approaching. All this is highly creditable to the Department, but it does not prevent the fact of the small-pox having originated in that house. The authorities may check the disease under control; but they cannot be expected to absolutely prevent its appearance. It is this point that interests me and on which I happen to have some private theories.

It is universally admitted that there is no purer, no healthier climate in the world than that of Canada. I refer in a special manner to the Canadian winter. Even during the most severe cold there is a something invigorating and purifying in the air that is not to be found elsewhere, except perhaps in Russia. We have no on of fine winter days, when the air is bracing, the atmosphere clear, the sky unclouded. The damp, or thawing periods are the exceptions between November and March. It stands to reason that the cold period of the winter is the most healthy of the four seasons. The vapors that poison, arising from refuse and other infectious matters, cannot exist during the winter months. The complaints which are common in the winter, epidemics, or contagious diseases should be absolutely unknown amongst us during the winter months. How comes it then that small-pox (for example) rarely makes an appearance in summer, or autumn, but selects the cold period of the winter for its ravages? Is the cause to be found in the streets, the lanes, or the yards? In my humble opinion such cannot be the case. Some may say that the disease is imported. Granted that some cases come from elsewhere, but the same rule applies in those localities whence the sickness is brought. They say that not a few cases come from country districts, villages and towns; that is quite possible, but in those places winter exists as it does in the city. In fact, the reason should be only the stronger why small-pox should not appear during the cold months in country districts. Still this does not do away, with the fact that every time we have been threatened with this fearful scourge, the trouble commenced in December, or January, and lasted until the spring.

Well! I have my own little idea on the subject. I have observed far more than can be seen from the curbstone on the street. I have made it my business to study the general domestic habits of our citizens, to note the evidences of such habits as they are exhibited to the public eye—whenever that eye feels inclined to take them in, and I have found that, with the vast majority of our households, the winter regime is entirely different from that which obtains in summer time. It is difficult for me to properly illustrate my idea by generalities; so I will have to explain myself by means of an example.

For over a year I have been accustomed to read and write near the window of a certain room. Through that window I can see the front and side of a house across the way, as well as the side and rear of another house. Both these houses are occupied by eminently respectable citizens;

in one there are three grown-up people, (father, mother, servant) and three children; in the other there is an equal number of grown-up people, and four children. I have, without any special intention on my part, been in a position to observe the movements of both families. In both cases the very same remarks are applicable. All summer I noticed that the children were perpetually outside, if not on the street, at least on the balconies in front and behind. I also noticed that the windows of these houses, and frequently some of the doors, were nearly all the time wide open. I remarked that, in one case, every Monday, and in the other case every Tuesday and Friday, the lines were covered with washing. I could see that on days when no washing was done, each morning the bed-clothes, children's pads, sheets, etc., were hung out for a time on the lines to air. Finally, I could see that a weekly light cleaning, or dusting was done, while about every three or four weeks a regular great cleaning, sweeping, scrubbing and dusting took place.

So much for the summer months. That disease could scarcely find its way into these houses was no matter of surprise. But the seasons changed, the winter came on, and for with the winter came another change. Since the early part of November not one of these children, in either house, has spent one hour in the open air—unless it was an accidental outing with the parents. But as far as the balconies or the street are concerned the young ones never had an opportunity of breathing the atmosphere. The windows and doors have been hermetically closed, and in the twenty-four hours, not a breath of air from the outside has penetrated either house. Mondays, Tuesdays and Fridays come and go, but scarcely any fresh air appears on the lines; nor is there a single piece hung out to air in all the week. It may be said that they do the washing, but dry the clothes in the house. That may be true, I say nothing to the contrary; but if such be the case, the sanitary condition of the atmosphere within must be infinitely worse, for the dampness of the washing is not conducive to healthfulness. Still more important, however, is the weekly cleaning, nor the monthly one; but if such be the case, the sanitary condition of the atmosphere within must be infinitely worse, for the dampness of the washing is not conducive to healthfulness. Still more important, however, is the weekly cleaning, nor the monthly one; but if such be the case, the sanitary condition of the atmosphere within must be infinitely worse, for the dampness of the washing is not conducive to healthfulness.

Of what benefit to these families the bright, clear, healthy atmosphere of winter? The fact is that they shut themselves up for five or six months, they so dread a particle of cold that they forego the air of heaven; they find it too inconvenient to continue the routine of cleanliness that marked the summer, and they oblige the children, like hot-house plants, to vegetate in close atmosphere, and dust that they breathe and a certain degree of unfreshness that they must experience. The germs of a vile disease are on the wing; like insects they creep in by every crevice, and once they penetrate that closed up abode they find no possible means of escape. They multiply by the very pressure of the congenial atmosphere in which they find themselves, and they very naturally become absorbed into the systems of those who have to inhale over and over, the same poisonous element. What is the result? The disease breaks out, the health authorities do their utmost to prevent its spread, the place is thoroughly disinfected; but, alas! nearly every other house in the neighborhood is in a like condition and fully prepared to give hospitality to the expelled germs that seek another abiding place.

Am I, or am I not right? If I am not, then, our so-called pure winter air must be more deadly and more poisonous than the fevered atmosphere of the plague-haunted south. If I am right, it must be concluded that the presence of contagious diseases in our city is due in great part to the lack of proper domestic precautions. I am not now speaking about the hotel, nor the den, nor the overcrowded flat or tenement. I refer simply to the ordinary citizen's habitation, where there are sufficient means to insure every comfort and sufficient room for large families to live at ease. I do not say that there is a real lack of cleanliness in these houses; possibly a stranger going into any one of them would find it very neat. I complain of the lack of fresh air, the fear of airing that seems to seize upon those who are over-anxious for warmth and comfort. What say the physicians of the Health Department?

LIFE IN HARIFORD SIXTY YEARS AGO.

(CONTINUED FROM PAGE TWO.)

and strong, in the efficacy of controversial sermons to the young. Boys and girls are not all so dull as we old fellows sometimes think they are. Nearly every family, however poor, possessed besides its prayer book, a copy of the "Spiritual Combat" and the debates of Pope and Maguire, and nearly every adult knew these books by heart. In our polemical contest with the

"Yankee boys" (and they were many) Pope and Maguire furnished us with the most effective controversial ordinance, while our opponents retorted with weapons from the arsenal of "Fox's Book of Martyrs." These theological skirmishes rarely resulted in the capture of converts by either side, but as confirmations of our own faith they were by no means ineffectual.

In 1842-1843, Hartford shared with the rest of the United States in the religious excitement and apprehensions consequent upon the prophecy of one Miller of Northern New York, that the world was to come to an end with a snap, whizz and bang in May, 1843. Scores of people now in Hartford were ardent believers in Miller, and made preparations for the predicted event, by divesting themselves of their earthly possessions, (and not a few by taking permanent leave of their senses.) Many men and women prepared their ascension robes and were arrayed in them on the appointed day, which came, and the world kept on whirling through space, in its track around the Sun. More than one of the ancient dames, now living in Hartford, can tell (if she please) of having seen, and perhaps sewed upon, these celestial garments, that were worn by their grand-mothers, mothers and aunts as they waited for the coming of the Lord. Miller's followers, at first called "Millerites"—continued to exist as a distinct religious society for many years. Converts to that belief, were baptized usually on Sundays, in Little River at the foot of Trumbull street. Nothing like the sewage system, or the germ and bacillus theory, had then developed, nor was the semi-pellucid water of that stream, an object of dread because of its imperfect purity. Even the most fastidious Christian had never dreamed of individual communion cups.

Weddings at the old Falcott St. Church were celebrated usually after Vespers on Sunday, and the wedding parties, as a rule, marched to the Church, and the bride and groom were regarded as putting on airs as well as being extravagant. Father Brady was exacting in the rule that required the publication of the banns on three separate Sundays before the wedding ceremony, and he discouraged everything, that tended to extravagance. He encouraged by word and example, the maintenance of the rugged, sterling virtues of purity, temperance, industry and honesty. In those days a Catholic, who was an ardent drinkard or who failed to pay his debts, was a rarity. Father Brady founded a Temperance Society in 1842, and it embraced every adult male of his congregation and when on July 4th, 1844, his society was reorganized, the monster Washington Temperance procession of that kind that Hartford had ever seen,—with Charles Graham as marshal on horseback, every Catholic man, woman and child, able to walk was on Main street to admire the parade, and to pay tribute to his debts, was a rarity. Father Brady founded a Temperance Society in 1842, and it embraced every adult male of his congregation and when on July 4th, 1844, his society was reorganized, the monster Washington Temperance procession of that kind that Hartford had ever seen,—with Charles Graham as marshal on horseback, every Catholic man, woman and child, able to walk was on Main street to admire the parade, and to pay tribute to his debts, was a rarity.

THE AMERICAN DRINK EVIL.

The vast majority of thinking men outside the ranks of teetotalers admit the extent of the American drink evil. They readily admit that in a large percentage of cases the real secret of death is frequently buried in the silence of the grave. Medical practitioners are prone to leniency from a desire to spare the feelings of relatives and kindred. Secondary causes are returned on death certificates with the full knowledge that alcoholism is the primary cause. The hospital attendant, entering upon a course of study in professional nursing, is amazed to find bed after bed occupied by patients suffering primarily from indulgence in strong drink. The physician sits by the cot of a sufferer, watching in vain for result, and medicine in a system deranged by alcohol. He knows too well his skill is useless, his care is in vain. Secrets more open are revealed in the statistics of the pauper list of every municipality, in every jail record, and on the books of the insane asylum. The physician and priest alone read between the lines the story of the burden of misery laid upon innocent shoulders. No statistics, however accurately tabulated, are capable of furnishing a proper estimate of sunken hopes, blighted ambition, broken homes and hearts, and ruined lives. The selfishness of a passing world glances upon them and quickly turns its gaze toward pleasanter objects. Forgetfulness is not a remedy. Cain's answer, "Am I my brother's keeper," does not satisfy the obligation of mutual charity.

To assist in the solution of this vexatious problem a committee of fifty was organized in 1893, to secure a body of facts which might serve as a basis for intelligent public and private action. It goes without saying that this committee is composed of distinguished personages. A summary of conclusions is awaited with greatest interest, and will merit the attention of every class of citizens. A volume, "The Liquor Problem in its Legislative Aspects," was published in 1897; a second volume, "Economic Aspects of the Liquor Problem," in 1899. This present year a third, "Substitutes for the Saloon," compiled by the Rev. Raymond Calkins, has been issued, and a fourth, presenting the researches made by the physiological sub-committee, will soon follow. "Substitutes for the Saloon" comprises 397 pages. It is replete with useful information, and represents a deal of careful, painstaking labor. It may interest the

delegates to learn that in considering the preventive and corrective substitutes for the saloon five lines are devoted to the Catholic Total Abstinence Societies of America. Incidentally it may be remarked here, for the information of any Knights of Columbus present, that Mr. Calkins states the "Knights of Columbus states the 'Knights of Columbus, a Catholic fraternal association, is, first of all, a temperance society.' It has some moral ballast, I believe, in the shape of restrictions that prohibit the admission of applicants engaged in the sale of intoxicants. In some localities these restrictions are rather elastic, yet they are worthy of our commendation, inasmuch as the influence of this large organization is thrown into the balance against Catholics who ought to follow the recommendations of a plenary council.

The measure of five lines within 391 pages, the estimate of the preventive value of the Catholic total abstinence societies' labor, ought to prove an unanswerable argument to those who isolate societies which fail to find the need of unified organization in this noble cause. In the make-up of reports from large cities, Philadelphia alone is given a creditable showing with 22,000 total abstainers, divided among 60 societies that make some provision for entertainments and social reunions to offset the attractive side of the saloon. The New York city report contains a study of Irish, German, Italian, and Hebrew saloons, and naively states "that the Irish, or stand-up saloon, is held in its own against the German saloon, with tables and chairs." To Dr. Hodge, of Clark University, Worcester, Mass., the sub-committee entrusted a portion of the work of experiment upon the physiological influence of alcohol. The history in detail of a kennel of dogs—subjects for experiment—is a most interesting one. Cats were discovered to have a horror of alcohol. The kittens would claw and spit at a saucer of milk with the odor of alcohol, as though they saw spirits. During these five years sufficient data has been collected from the study of the effects of alcohol upon dogs to warrant the following assertions: Activity and energy are lessened, thereby increasing resistance to disease, diminished, and, possibly the most important, the vigor of the offspring vitally affected.

All scientific investigation of this kind presupposes from the start that new facts, subsequently obtained, may modify any determination arrived at from a number of experiments. A single unsuspected error may vitiate an apparent demonstration in cases where scrupulous examination seems to bring certitude. It is not strange, therefore, to find scientists who stoutly maintain that alcohol for the moderate drinker is a poison, while others with equal sincerity affirm that in small doses it slightly assists digestion. This affirmation is about the only testimony that can be adduced to counterbalance the veritable array of most damaging evidence regarding its destructive effects on mind and body. It may be justly questioned whether or not Professor Atwater, of Middletown, Conn., will be able to verify his first conclusions, which the liquor journals paraded as a proof positive of the food value of alcohol. Frequenty has it been asserted that the children of emigrants do not possess the rugged health and robust constitutions of the parents; mortality among the first generation of the soil is greater than among the natives, and inability to resist such things as colds and influenza, there is a serious lesson for our Catholic home embodied in the results of Dr. Hodge's experiments? From a mistaken notion that the use of so-called stimulants is a help to a day's labor, tens of thousands of parents among our Catholic population are endangering the vigor of their offspring in a land where fierce competition usually gives the battle to the strongest and the race to the fittest. It seems to me we should glorify in such truths home, instead of glorifying the advantages of the licensed saloon in localities where the liquor element is not so much concerned how men vote as how the votes are counted.

Economic changes are fast shifting in our direction the commercial activity of the world, due to the energy and that peculiar American quality we denominate "go," possessed by the man behind the machine. A conservative calculation estimates one-tenth of the population of Europe engaged in the production of intoxicants, and if drunkenness is practically unknown, yet the most casual observer cannot fail to notice the hundreds of workmen dull and stupid and senseless over their beer in the cafes of Continental cities. Already badly handicapped by military burdens, France and Germany are alarmed to an extent that

promises, in the near future, the presence of a temperance problem in all manufacturing centres. In England the placing on the market of shares of stock in large brewing and distilling corporations at nominal rates, and their wide distribution, has increased the difficulties of the "irrepressible conflict." In America drunkenness is decreasing. Admitting this, the production of alcoholic beverages has gained ground altogether out of proportion with the increase in population. Competition in trade, an enterprising, hustling activity in finding and creating a market, advertising, scheming in politics, keep the producer busy twelve months in a year and seven days a week, while the average temperance man feels he has done his duty if he leads his presence to a weekly meeting or reads a sheet of temperance literature. A French professor at the Lille University suggests the necessity of utilizing the sign-boards. He would have us repeat and repeat again, after the fashion of patent medicine manufacturers, the danger lurking in alcohol. Certainly advertising has advantages. Has not a bewitched Milwaukee famous or notorious?

Possibly Rev. Mr. Calkins and his associates are correct in their valuation of the efficient potential energy against the saloon of a Catholic organization numbering 85,000 members. There are others who yet believe the eyes of the Catholic Church lay over the ridgepole of the saloon, although an Ireland, a Keane, and a Conaty have thundered from the housetops, telling in no uncertain tones the attitude of plenary conciliar, trade architects and bishops, towards the saloon. Could we gather into the ranks of the National Union the scattered societies whose banners dot the hill-sides and vales of every diocese this side of the Rocky Mountains, and strengthen the largest and strongest Catholic organization in America, Greater united effort and stronger bonds of federation would insure a higher appreciation from those outside the Church who know little of the influence that goes out from an individual society. The day is gone when a temperance society was labeled the topmost pitch of human folly. We have advised men to fight the demon of drink, as the Divine Master counseled his disciples a certain class of devils should be driven out by prayer and fasting. We have not sown all the seed on barren ground, as many a household where peace and plenty entered with the total abstinence pledge can testify.

The trend of modern thought is getting back to our logical position of the proper solution of the problem, examining sobriety and industry. I have endeavored to show how wide-reaching is the sentiment of the American middle class in favor of total abstinence. As total abstainers we do not stand alone. Let us, therefore, consecrate ourselves to the noble cause, in the name of God and humanity, and conscious that in this work we have the sympathy of the best elements in every community. Let us add our share to the prosperity of the nation which, in the past, has found its best support in sobriety and industry. If the God of nations has blessed America with unrivalled successes, the reason is not far to seek. The middle class has been and is to-day a sober, law-abiding people. This is the lesson our children should learn as they are marshalled into our ranks. We can know the future only by the past. We know that every good work to which woman has lent her kindly influence has prospered in the end, and if sister to assist it. We cannot afford to lose the assistance of the better half of humanity.—Rev. D. F. McGullicuddy, in Temperance Truth.

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

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CARDINAL VAUGHAN has been ordered by his medical advisers to abstain from all functions of a public nature, and to take a complete rest for a couple of months. His Eminence has, in consequence, cancelled his engagements for Christmas and the New Year.

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PROVINCE OF QUEBEC, District of Montreal. Notice is hereby given that the Estate Leon Benoit Alfred Charlebois, of Laurier, will make application to the Legislature of the Province of Quebec at the next session, to be authorized to sell its immovable properties and to make a division of the assets of the said Estate. Montreal, November 21, 1901. LOUIS MASSON, Testamentary Executor.

W. G. KENNEDY ...Dentist... No. 758 PALACE STREET. Tel. Main 830.

PUBLIC NOTICE.

The undersigned, Leonidas Villeneuve, lumber merchant, of the town of St. Louis, in the district of Montreal, Pierre Terrault, notary, of the city of Montreal, and Hilaire Corbeil, grocer, of the said town of St. Louis, in their capacity of testamentary executors and administrators, appointed by the late Honorable Joseph Octave Villeneuve, in his lifetime Senator of Canada, for the execution of his testament done at Montreal, before Joseph P. Landry, notary, on the 16th October, 1900, give notice that they will apply to the Legislature of the Province of Quebec, at its next session, for the passing of a law for the following purposes: 1. To define the powers of the testamentary executors and administrators appointed under the said testament, especially to declare that they will have the powers given to fiduciaries by the civil code of this province. 2. The replacing of the testamentary executors and administrators, and their remuneration. 3. To prolong the term during which the succession may continue between the said Joseph Octave Villeneuve and Leonidas Villeneuve, such term shall not exceed five years from the testator's death. 4. To give to the testamentary executors and administrators the necessary powers to dispose of the assets, movable and immovable, of the partnership so as to protect as far as can be done the interest of the partners; and 5. Also of the share of the testator in the immovables which he possessed in joint-tenancy with said Leonidas Villeneuve and Edouard Roy. 6. To authorize the testamentary executors and administrators to dispose of certain immovables of the succession in urgent cases. 7. To authorize the testamentary executors and administrators to grant aid to the children and grandchildren of the testator. Montreal, 5 December, 1901. L. VILLENEUVE. P. TERRAULT. H. CORBEIL.

Montreal City and District Savings Bank.

Notice is hereby given that a Dividend of Eight Dollars and a Bonus 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 December next, both days inclusive. By order of the Board, A. P. LESPERANCE, Manager. Montreal, 30th Nov., 1901.



LELUX-GOVERNOR JETTE AT THE HOTEL DIEU.

On last Tuesday afternoon His Honor Sir Louis A. Jette, Lieutenant-Governor of this province, accompanied by Lady Jette, his wife, the medical staff of the institution, the Mayor of the city, and a few others, crossed the threshold of the cloister at the Hotel Dieu. His Grace the Archbishop accorded the permission needed to enter that abode of virtue and spiritual life. The Hotel Dieu is the oldest institution of its class in Montreal. The story of this admirable establishment is as interesting as the wildest fiction or romance. Its vicissitudes, from the day when the Iroquois menaced the doors of its monastery, down to the hour when its portals open to admit the head representative of authority in our province, seem to have associated its progress with every forward step taken by the city of Montreal. The address read, on the threshold of the cloister, in the name of the superiors of the community, by Rev. Canon Vaillant, of the Archbishop's Palace, to the direct representative of supreme civil authority, contains a beautiful sketch of the founding and the development of the great hospital.

"Your Honor.—As the ecclesiastical superior of the Hotel Dieu of Montreal it becomes my pleasant duty to offer you, in the name of the religious by whom the institution is conducted, a most respectful and most cordial welcome. This is not the first time that the doors of this cloister have opened to admit the representatives of royal authority. In 1763, after the cession, General Amherst here signified his passage, by assuring to the sisters, who were on the point of returning to France, the enjoyment of all their rights. Later on, two princes of the royal family, our Governors-General, showed an interest in our work, which they encouraged with their high and distinguished appreciation.

"But this is the first time that it has been our privilege to receive one of our own as the representative of His Majesty and to offer him the expression of our profound respect. Permit us to say, Your Honor, that at all times, the expression of our sentiments in regard to the authority which you represent, has been for us both an agreeable and easy task, it is particularly so on the present occasion, when in this province the office of chief magistrate is incumbent on a woman, a woman of noble and distinguished character, all qualities that tend to create respect and admiration for the position.

"With the history of the Hotel Dieu your Honor is already conversant; it is the history of Ville Marie itself. We were born almost at the same hour. Over its cradle, wherein Divine Providence concealed so many grand expectations, as well as our own, may be seen bending with equal solicitude the summer of the most touching and most saintly figures of our colonial infancy—Miss Jeanne Mance. She was of the number of that small group of soldiers and distinguished colonists who, on May 17, 1642, landed on the spot destined to be named after the Virgin Mother, and it was in her house, which, with its chapel, served as an asylum of refuge and rest for those intrepid pioneers, that the first hospital was opened. During seventeen years she devoted her life to its interests, and with the zeal and the devotion of those noble women, in the cause of God and of suffering humanity. He attributed the success that attended the Hotel Dieu to the fact that the service given to the sick was free. He then pointed out the greatest completeness that appears in works of charity done by women than in those done by men. After reviewing the history of the community and telling of the grandeur of the mission which Your Honor referred to, he addressed words of congratulatory to the medical staff. His Honor concluded by quoting the words of General Amherst, who visited the Hotel Dieu in 1763, and said that it could count on the same protection from the British nation as it did from the dominion of France. "I am happy to say," said Sir Louis Jette, "that this noble promise has been loyally kept."

Archbishop Bruchési then added a few appropriate words.

MASONIC OATHS DENOUNCED.

Under the auspices of the National Christian Association, an organization "giving light on the subject of secret societies," a convention was recently held in the Reformed Presbyterian Church of the Covenanters, Brooklyn, New York. The real object of the meeting was made plain when secret societies were bitterly attacked by two speakers. The first of these was the Rev. F. M. Foster, pastor of the First Reformed Presbyterian Church of Manhattan. His subject was "Lodge Oaths." He and he confined himself to a discussion of the evils he sees in the oaths of the different orders. His arraignment was directed particularly toward the Masonic fraternity. Mr. Foster quoted some of the Masonic oaths. He said the claim could no longer be made that people outside the organization do not know what is going on within. He dwelt particularly upon the penalties attached to the oaths. For the third degree in Masonry, he said, the penalty for violating the oath is having the body cut in twain and the bowels gouged out and burned. Other penalties were having the heart cut out, having the throat cut from top to ear, the skull smitten off and the brain exposed to the scorching rays of the sun.

Mr. Foster considered these oaths to be barbarous. He said when each is one of the most solemn approaches to God. The candidate, he says, takes the oath with the due solemnity and reverence. He swears to "always conceal and never reveal." He is thus swearing to a blank which the order may fill out according to its liking. A blank oath is a profanation of God's name and a violation of the third commandment.

"That those who fear God are willing to take such oaths, said Mr. Foster, is the most amazing paradox in the Christian life. When men bind themselves to secrecy by such horrible oaths, the presumption is that there is something wrong. There are the presumptive evidence that the within will not bear inspection from the light of the Gospel. Mr. Foster cited the case of Captain William Morgan, who was put to death for having violated his oath. A monument has since been erected to his memory at Batavia, N.Y.

Two moral principles are involved in such oaths, he continued. In administering it men claim to be the power of life and death. This is the principle on which the lynchings in the South proceed. They either claim power, said he, or their rules burn a negro. This is a judgment as severe as true. The offense of the blood-thirsty mob is entitled to our consideration, for they think they are punishing the guilty party.

"We are inclined to believe the institution means well, it says when it talks about cutting a man in two, cutting out his bowels and burning them," said Mr. Foster. "God has not made provision for a few men who call themselves Masons to execute the death penalty. The order asserts its right to take life on grounds which it refuses to make public. They are falsifying the Word of God when they administer such oaths.

CHRISTMAS MUSIC IN OUR CHURCHES.

There is no season like Christmas. It comes but once a year, and it certainly is the grand central event of the whole twelve months. It is so universal, so essentially Christian that the whole of Christendom participates in its festive glories. But in a special, in a particular manner does the Catholic Church commemorate the birth of Our Savior. Each country has its own customs, each race of men has a peculiar manner in which it celebrates that grand day; but for them all the Church ever presents the self-same ceremonies. The ordinary rubric admits of an exception for Christmas, and the Mass of the Nativity is said at midnight. It is necessary that there should be some universal language that all can understand and that appeals to all hearts and thrills every human soul, irrespective of race, age, or station, on that glorious anniversary. There is no language that surpasses in its expressive power that of music; and in the vibrating notes of that mysterious tongue the Church appeals to the devotional spirit of her children upon that occasion. And it is only meet that the Mass of the Nativity be accompanied by the sweetest and the most enchanting and soul-elevating strains of which instrument and voice are capable.

On that chill December night, two centuries ago, when the echoes of the great advent of the Redeemer were still in the air, the Jews in the Vale of Gennesareth, and the shepherds were awakened from their slumbers by the most unusual ears, the first empyrean was thronged with the countless ranks of the celestial army, and the Redeemer was announced amidst music, the like of which the beatified alone ever hear, and "Gloria" chanted by voices that have entered eternal "Alleluia" around the throne of God. While the angels, the hymns of praise that marked the memorable night when the old Khan without the walls of Bethlehem became the birth place of the Son of God. It seems to us that there is ever a marvelous spirit of devotion stirred into activity by those old and familiar hymns which, from childhood, every Catholic associates with Christmas night. There is no music that so affects one as that of national or old-time melodies. No matter how grand, how technically perfect, the masterpieces of the world's composers, they can never stir up the same feelings as are awakened by some familiar air, some one of those there is soul that speaks to our soul; that touches it with gentle finger and leads it back into the mist-laden regions of roid memories, that renews the scene with long vanished forms and thrills the ear with the soft and holy sounds of voices long dead. So is it with sacred music, so is it in the domain of religion. We feel that Christmas would not really be Christmas without the Midnight Mass, and were we not to hear the old and accustomed strains of the "Adeste Fideles," we would possibly imagine that some other festival was being celebrated.

But all these hymns, touching as they may be, are with us Catholics mere accessories to the one, grand, harmonious outburst of praise, glory and thanksgiving—the Holy Mass. This year, on this first Christmas eve of the new century, special efforts are being made, to have the Midnight Mass—as far as music and singing go—most worthy of the glorious occasion. We have secured the programmes, if we may so call them, of the sacred music to be given in each of our churches on Christmas Eve, and we are confident that scores of our readers will be pleased to have them beforehand. According, therefore, to the notes furnished us by the choirs of the different churches, the musical portion of the midnight devotion and morning services will be as follows:

ST. PATRICK'S CHURCH.—St. Patrick's choir will sing Rossi's "Messe Solennelle" at Midnight Mass. Rossi is one of the greatest composers of Italy, and his "Messe Solennelle" is one of his most popular Masses, and is heard frequently in Rome in the great Basilica. Christmas carols will open and conclude the service, and at the Offertory Mr. J. J. Rowan will sing "En Sacrao" with a "cello obbligato," played by Mr. J. Power, a talented pupil of Prof. Dubois. The other soloists will be Messrs. J. Power, F. Cahill, W. Costigan, D. McAndrew, P. Watton, W. J. Walsh, Mr. D. O'Curran will sing "Gounod's 'Nazareth' at the Communion.

J. B. Paquet and F. Butler, second tenors; J. and A. Emblem, G. Freeman; basses, T. C. Emblem, J. Conolly, J. B. O'Hara and T. Logan. During the Low Mass Christmas hymns, "Ave Verum," Stoberik and Messrs. A. and T. C. Emblem, with violin and cello obligato. On Christmas Day at High Mass "Concena's Mass in F. In the evening at 7.30, Vespers and Benediction. At Vespers, harmonized Psalms. At Benediction, "Cor Jesu," chorus, Duett, "O Salutaris," Wiegand; quartette, "Ave Maria," Krewtzer; "Tantum Ergo," Mine, soloist, Mr. P. Phelan; "Laudate," Wilson. Leader of orchestra, Prof. Wm. Sullivan; conductor, Mr. J. B. Paquet; organist and musical director, Prof. James Wilson.

CHURCH OF THE GESU.—Midnight Mass, entree, "Christmas Rhapsody," Gigout, Mr. A. Letonard; Mass of the Assumption, (Fauriol) choir, orchestra and organ. Soloists, Messrs. Coutu and Caron, soprano; Messrs. Albert Giroux, Rev. Father Brewer, S. J., Rev. Father Larue, S. J., Dr. Devlin, E. G. Muir, Joseph Birtz, G. Lard Lavole, bass. "Kyrie," choir, orchestra and organ. "Gloria," soloists: "Et in terra," H. Jodoin, bass; "Qui Tollis," Messrs. Coutu and Caron, soprano; "Qui Sedes," Albert Giroux, tenor; "Credo," soloists: "Qui Propriet Nos," G. Cuviller, tenor; "Et Incarnatus Est," Mr. Albert Giroux, tenor; "Et Unam Sanctam," A. Lavole, baritone; "Sanctus," duo, soprano and tenor; Messrs. Coutu and Caron, soprano; Rev. Father Larue and Coutu, choir, orchestra and organ. Offertory, organ solo variations on "Ch. Berger's," Christmas Carol, Lefebvre-Wely, Mr. Arthur Letonard. Second Mass, "Adeste Fideles," Th. Dubois. Soloists, Dr. Devlin, Mr. E. G. Muir, Messrs. Caron and Coutu. "Noel," Gounod, choir, orchestra and organ. Soloists, Messrs. Jos. Birtz and Henri Jodoin. Grand Mass, repetition of Midnight Mass, Offertory, "Ave Maria," adapted to "Noel of Gounod. Soloists, Messrs. Birtz and Jodoin. Postlude, grand march, "The Prophet," Meyerbeer.

ST. ANN'S CHURCH.—"Riga's" Mass will be rendered by a choir of fifty voices, composed of men and boys. The soloists being Messrs. Wm. Murphy, Fred. Hartford, R. J. Hiller and Ed. Quinn. Before the Gospel the "Adeste Fideles" will be sung with Messrs. R. Latimore and E. Finn as soloists. At the Offertory, Mr. P. McCreary will render Adam's "Noel," assisted by the choir. At the conclusion of the service Handel's "Hallelujah," arranged for organ by Best, will be played by Mr. P. J. Shea, the organist. During the second will be rendered, including Dubois' ever popular march, the "Magi Kings," etc. Conductor, Mr. Wm. Murphy; organist and musical director, Mr. P. J. Shea. The service will be repeated on Sunday, Dec. 29, at 10 a.m.

THE LATE MRS. M'DERMOTT. Another of our most worthy women has passed away, and a large circle of relatives, intimate friends and acquaintances, lament with sincerest sorrow the unexpected loss that the community sustains by the death of Mrs. Patrick McDermott. The maiden name of the deceased lady was Mary O'Gara, and she was a native of Frenchpark, County Roscommon, Ireland. Mrs. McDermott was in her sixty-ninth year when the final summons came. Her illness was of short duration, but, like all fervent and practical Catholics, her whole life was a preparation for death, and in addition to the comfort such a knowledge must bestow on the Christian about to leave this world, she had the consolation that our Holy Church in parts in the plenitude of the last sacraments. Mrs. McDermott was the wife of Mr. Patrick McDermott, the well known and popular contractor of Point St. Charles, and mother of Rev. Father McDermott, who, for some time, was connected with St. Patrick's parish and at present with St. Mary's Church in this city. We need scarcely state how sincerely we condole with the near and bereaved relatives of the departed lady, and how fervently we join in the Church's prayers for the repose of her noble Christian soul.

ST. GABRIEL'S T. A. & B. SOCIETY.

With the same enthusiastic spirit of past years St. Gabriel's Total Abstinence and Benefit Society held its annual meeting this week. The reports presented by the various officers were considered satisfactory, and showed that the old organization had done much good work for the noble cause of temperance. The following officers for the ensuing year resulted as follows:—President—Mr. P. O'Brien. Vice-president—Mr. C. O'Rourke. Financial secretary—Mr. C. Colford. Recording secretary—Mr. M. McCarty. Treasurer—Mr. P. Polan. Marshal—Mr. J. Wheeler. Assistant marshal—Mr. M. Dunphy.

CATHOLICS ON THE BENCH.

Another Catholic gentleman of England, Mr. Joseph Walton, is steadily gaining prominence in legal affairs, following in the footsteps of the late Lord Chief Justice Russell, whose pupil he was, and by whom it was often predicted that the young lawyer would ultimately reach the bench. He succeeds Lord Justice Mathew as Judge of the King's Bench Division, Mr. Mathew (also a Catholic) having been advanced to the position of a Lord Justice of Appeal. The "Daily Mail" says that the reasons for Mr. Walton's promotion are not far to seek, and are to be found "in the reasons given by Lord Campbell for the promotion of Mr. Blackburn 'years ago, because he is the fittest man in all England.' It is good to hear that Catholic men are thus still at the front in the legal ranks, though their great leader has been so lately taken from them. The new judge is a son of Mr. Joseph Walton of Ford, Lancashire, and is a Stonyhurst boy. He has visited the United States, when he read a paper before the American Bar Association on the early history of legal studies in England. His son, Lieutenant Louis Walton, died recently in South Africa. Lord Justice Walton took the oath before the Lord Chancellor Oct. 24; and in his promotion to Lord Justice Mathew's position, a Catholic thus succeeds a Catholic.—Sacred Heart Review.

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HOLIDAY CASES OF WINES AND LIQUORS. At prices to meet the wants and purses of all. All our Liquors are Guaranteed Pure and Genuine.

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AN ELECTION, . . . . . And What Came of It.

Boyle Fanning had all his life been too busy making money to bother much with politics. It flattered him, however, when one day some one mentioned his name for the legislature. The suggestion spread with favor. All agreed that he was rich, shrewd, benevolent, respectable; his little cotton mill had fed many a wage-earning family. . . .

there's more money in it for me, and the Lord knows I need all that is rightly coming my way. I intended to help Mr. Fanning, I say, but it is different now. I see that he's trying to injure me. Well, let him go on; he shall find out that others can strike back, and in an effective way. . . .

turn moods felt that the real key-stone was absent from the archway. It had been his custom all through his student years to pay the Fannings a neighborly visit on returning from college. In the present instance he was in a dilemma, as to what course to pursue, but after deliberating the pros and cons he determined to make the usual call just as if nothing had transpired to alter the former relations. . . .

piece of goods! And, oh, my couldn't he carry a jag when he wanted to! He's been in the legislature for the past three years. He told me of a little game he had to put up to get the job. . . .

extraordinary success at the great Metropolitan. Hitherto he had begrudged the young man even the gerund of legitimate success, but now all at once the thought of that success seemed to Boyle Fanning a source of extreme satisfaction. . . .

but there'll be none of these fan-tan-goes with the rice bags, I assure you! . . .

SURPRISE SOAP POINTS. A pure hard soap which is economical in wearing qualities. Entirely harmless to the hands. Satisfactory in every way in results on the clothes. . . .

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CHURCH BELLS, Church and Peals, Bell Foundry and Tin, Galvanized Sheet, MoShane Bell Foundry Baltimore, Md.

Boyle Fanning was deeply mortified to see his honored name made sport of. He at once withdrew from the contest. The speech of Sheriff Killowen wounded his proud and sensitive nature, and Fanning knew in his heart that he had done nothing to deserve such treatment or bring upon himself terms of disrespect and opprobrium. . . .

The local journal chuckled with ghoulish hilarity next morning. The main great staring headlines read: "Triumph for Clean Politics. Fanning withdraws because beaten?" This was an additional insult which Mr. Fanning laid at the door of the Sheriff, and which besides he was inclined to condone or forgive. . . .

John Killowen had looked forward with great eagerness to the closing of his academic year, and his entrance into a new life. When, however, the day came for his graduation from the law school, it seemed as if the very bottom had fallen out of all his hopes and aspirations. . . .

Now that he thought of it, his youthful career was studded with bright memories of Agatha Fanning. Her name and her image figured in some vague way in his earliest dreams and his loftiest ambitions. . . .

The young barrister returned home to Hestonville much talked about; much welcomed; much lionized; there was no question about the general esteem in which his native city held him. A banquet was given in his honor, and the mayor arose to toast the name of the new-fledged lawyer. . . .

That was the sheriff lit a cigar and went over to the sit down and smoke it quietly in his son's room. "Well, John," he asked, "what about hanging out your shingle?" "Oh, some day, some day!" . . .

"Why, of course, you'll set up here! Where else would you go? You've got a magnificent prospect here—a chance in a thousand! Think of all your many friends! Who would you find so splendid an opening? . . .

"Where will you go?" "New York," he thought. "Why, New York is filled with young lawyers who are struggling and starving." "But I won't starve; I'll find work to do." . . .

Bobby Lawrence was on his way to spend Christmas with his former guardian, Father Hannan of Hestonville. He had passed most of the journey playing a hand of poker in the smoking car, but as the train was beginning to approach his destination, Bobby left the party of players and went into a rear car to assemble his valises. . . .

"Well, how are you, Bobby? Still on the Press?" "Yes; still reporting, Jack." "Coming out this way for a write-up, I suppose?" "Oh, not just to see a friend. I used to be his ward; he's the parish priest now at Hestonville." . . .

It was Christmas eve. The great towering church of St. Clare at Hestonville was a sublime scene in the noonday of that momentous night, its lofty interior flooded with the splendor of a thousand lights, its sanctuary resplendent with the sweet fragrance of rising incense, its lofty arches reverberating with the joyous re-echoing of the "Adeste Fideles." . . .

At the close of the Midnight Mass Boyle Fanning, who had been present all through the solemn service, went over to kneel down in front of the little crib at the side altar, and make there an act of thanksgiving to Almighty God. . . .

Suddenly now, however, as he glanced at John Killowen, Boyle Fanning seemed to feel that something cold and dark was slipping away from his bosom. His eyes rested on the young man with something like gladness, pride, admiration. . . .

IF INTERESTED If interested in children you are interested in Scott's Emulsion. As a remedy for consumption and other forms of lung and throat diseases Scott's Emulsion has won such fame that its value as a children's medicine is sometimes forgotten. . . .

But notice—that for rickets, scrofula, tubercular disease, whooping cough, St. Vitus's dance, coughs and colds—Scott's Emulsion has a direct effect. Food and medicine all in the same dose. . . .

One rare day in June, two years later, Bobby Lawrence, finding himself in the neighborhood of Hestonville, decided to run over and pay an unexpected visit to his old guardian. The morning was bright and inviting so he scattered on leisurely foot towards the rector's home. . . .

"I've arrived at the wrong moment," murmured Bobby to himself, "may the Lord preserve us from a good man's wrath! It comes like the thunderbolt, but why, when and where, no man may say. . . .

"I have mighty good reason to be troubled. Just look at that hand in a gesture of disgust. The fingers were parted like claws. Bobby looked as he was hidden, scrutinizing chancel, ceiling, and windows, then he turned in vacant silence to the priest. . . .

"What's the matter with it, Father Hannan?" replied Bobby faintly, for, do his best, Bobby, though he looked and looked, could discover nothing. . . .

"There'll be no such foolishness here!" "Yes, Father, tell them that." "I have told them that I've told them a hundred times over. Do they mind me?" . . .

Far away in round about Bet herds were watching the valleys the all that those who sat which were used for in the midsummer mountain summits and here and there branches were decaying kites. One small group folk were in one of lags resting by the cooked their evening their said to his daughter. "The time is up for, the expected one. I had thought to see my body is growing bowed down with you. I must depart before comes." "Do not despair daughter, "we know He may come. Only strange unrest among the birds which remind the winter's rest back large numbers went to warm home ago. "Something strange soon, I am sure. Nathan?" "Like you, Sarah, the strange unrest feared to speak of. I observed this morning on the trees. Along winds through the Nazareth to Bethlehem that the buds on all swollen and ready. Three times to-day along that road an different trees, so a self I was not mista if all mean? What then?" "On the road from Bethlehem, say you're led now! It is a light! A man and traveling along the man riding and the side her and guiding are journeying to Beth Sarah and Nathan, them, for my heart ward them. Can long looked for Sarah that the prophesies filled, that, at last, glad welcomes to out from the little hastened, Nathan d shawl over his should he emerged from the fire, but Sarah, in taking the lead toward "Look, look!" said the trees had burst here and there the in bloom. All nature seemed clothing itself in the some great guest, shone with added l ranged themselves in ready to salute, sonage. Silently and modestly travelers journeyed them. The flush on woman and the hap sign that she saw blossom, bird and ling her a royal wel in the eyes of the m asked look which over made the beholders raise to Lord God said Nathan. "The old shepherd keep up with the glad tears that cheeks showed how was stirred. As they arrived at travelers were just bill, and they seemed light which illumina for a long dista "Never before have ing here such bea said Sarah. "The o flowers is also more the odors of the rure times which the m from the East! How world seems to-night made the beholders "Father, what was about which you tal said Nathan. "It was part of t Psalm, father," said it to us again; the a new meaning." The old man raised ward the heavens an face and deep voice come down like a force, and as shower upon the earth. And from sea to sea and into the ends of the "And all kings of adore Him; all nation Him. "Blessed be the Lo Israel who alone d things!" Censing a moment, spoke again. "I re prophet Isaiah said, ere, y' lowness, re

none of these fam-... getting married to... Killowen and the... God bless morning with au-... Bobby, "some... may come," -By Daley, in the Guid-

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is so good that ne... can make better. Seal, dyed by H... and goes in ever... which is lined with... or satin manu-... anticipating the... gation that she can... anywhere else in... Desjardins & Co... furriers in the... our Grand Dis-... for 1901 and... 1523 to 1541... street, Montreal.

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The Shepherd's Watch.

Far away in the hill country... round about Bethlehem the shep-... were watching the sheep. In... the valleys the air was warm so... that those who sat near the fires... which were used for cooking, felt as... in the midsummer days. On the... mountain summits the snow glisten-... and here and there the leafless... branches were decorated with shin-... icicles.

One small group of the shepherd... folk were in one of the warm val-... leys resting by the fire which had... cooked their evening meal. The fa-... ther said to his daughter and her... husband:

"The time is approaching when... He, the expected One, should arrive... I had thought to see the day, but... my body is growing weak, I am... bowed down with years, and I fear... I must depart before the Messiah... comes."

"Do not despair father," said the... daughter, "we know not how soon... He may come. Only to-day I saw a... strange unrest among the flocks, and... the birds which remain with us dur-... ing the winter seemed welcoming... back large numbers of those who... went to warm homes a few weeks... ago."

"Something strange will happen... soon, I am sure. What think you, Nathan?"

"Like you, Sarah, I have noticed... the strange unrest in everything. I... feared to speak of one thing which... I observed this morning, the buds... on the trees. Along the road which... winds through the valleys, from... Nazareth to Bethlehem, I noticed... that the buds on all the trees were... swollen and ready to burst open... Three times to-day I have walked... along that road and examined the... different trees, so as to assure my-... self I was not mistaken. What can... it all mean? What think you, fa-... ther?"

"On the road from Nazareth to... Bethlehem, say you? See! see the... road now! It is all one blaze of... light! A man and a woman are... traveling along the road, the wo-... man riding and the man walking be-... side her and guiding the ass! They... are journeying to Bethlehem! Come, Sarah and Nathan, let us follow them, for my heart is drawn to-... ward them. Can it be that our long... looked for Saviour is coming, that... the prophecies are to be fulfil-... led, that, at last, we may shout... glad welcomes to our King?"

Out from the little valley they... hastened, Nathan drawing his long... shawl over his shoulders as soon as... he emerged from the warmth of the... fire, but Sarah, in her eagerness, taking the lead toward the road.

"Look, look!" said Nathan. "See... the trees!"

All along the sides of the road... the trees had burst into foliage, and... here and there the wild flowers were... in bloom.

All nature seemed rejoicing and... clothing itself in holiday garb for... some great guest. The very stars... shone with added lustre, and ar-... ranged themselves like guards mak-... ing ready to salute some royal per-... sonage.

let the clouds rain the just, let the... earth be opened and bud forth a... Saviour; and let justice spring up... together."

NOTES OF CATHOLIC NEWS.

A REMARKABLE PRIEST.—There are but few secular priests... writes a Baltimore correspondent of... the New York "Freeman's Journal,"... who have passed through a more... remarkable and interesting career... than Rev. Father Matthew O'Keefe, pastor of St. Francis' Church, at Towson, the county seat... of Baltimore County. Father O'Keefe... was born in Ireland, seventy-three... years ago, and came to this country... when a young man. He will have been... a priest fifty years the coming Jan-... uary, over thirty years of which he... was stationed as pastor of St. Mary's Church, Nor-... folk, Va. Of that city Father O'Keefe... was a resident whom every one knew, and whose name was truly... "a household word," and who, when his bishop decided upon his... removal to another field, was met... by a petition from several hundred... leading citizens to withdraw it, and... other citizens, as an organized com-... mittee, begged personally for its re-... vocation. It was during Father O'Keefe's... early days at Norfolk that the yellow fever scourged the city with terrible intensity. Day and night Father O'Keefe was in all parts of the city administering to the spiritual and physical com-... fort of the afflicted and dying. The... disease reached the officers and crews of two French war vessels in the harbor, and upon these Father O'Keefe gave every needful atten-... tion. His courage, humanity and sac-... rifice having been reported to the French Government, the Assembly presented him, as a tribute of ap-... preciation and esteem, a series of... splendidly engrossed resolutions, and the French monarch a gold and jeweled watch. A lion in de-... fense of his religion, Father O'Keefe was a model of charity and a man of meekness. Those who attacked his religion were mercilessly handled, in the pulpit and out of it, while the poor, the afflicted and dis-... tressed were ever objects of his kind ministrations.

"Forty-seven years ago to-day," said Father O'Keefe last Sunday, "my little church at Norfolk was burned down. The previous year one-half of my congregation had been swept away by the ravages of the yellow fever. I gathered my lit-... tle flock together and began the work of building a church, which is one of the notable church edifices of the South. When my church at Norfolk was burned down the only thing left standing was a statue of the Blessed Virgin, which I have since retained in my possession. On the day of the fire I dedicated my life to the Blessed Mother, and I attribute the culmination of my plans to her intercession. When my field of labor was changed I had an ambition to build a church in the Archdiocese of Baltimore, which would be the last work of the kind of my priestly career."

The new marble church which Father O'Keefe has in course of build-... ing at Towson will be the handsom-... est and most costly in any section of the South, outside of the largest cities. It will be completed about Feb. 1, 1902, its cost will exceed \$150,000, and it will be dedicated to the Blessed Virgin. A most remarkable fact is that this magni-... ficent structure will open for divine service free of debt, and thus will be simultaneously dedicated and consecrated.

ON CHARITY.—At the second New York State conference of charities and corrections, held recently, Archbishop Corrigan was one of the principal speakers. He said in part: "In the great cause of charity and correction, some seek to lift up the unfortunate and make them once more useful citizens. That is charity. Some wish to help the poor and to make them better, and that also is charity. Philosophy, philan-... thropy, political economy and char-... ity all contribute to one end—to help humanity; and no matter how different the views of different organizations may seem, they ultimately come to the same end. When minds meet new ideas are stimu-... lated and added to stores of experiences. New methods must suggest themselves and good must fol-... low. I hope and trust that success will be yours, commensurate to your own good will and to the noble cause you are engaged in."

A BRAVE PRIEST.—Rev. William J. O'Kelly, pastor of the Church of Our Lady of Good Counsel, New York, died last week from the results of blood poisoning. While at Rockaway Beach a number of weeks ago Father O'Kelly carelessly handled a fishhook, which accident-... ally entered his thumb.

The wound was painful, but consid-... ered of little account after it had been dressed and bandaged. A few days prior to his death it was dis-... covered that blood poisoning had set in. Dr. F. S. McHale declared that the thumb should be amputated. Father O'Kelly protested against amputation, stating that if his thumb were taken off he would not be permitted under the rules of the Church to celebrate Mass, this sacred office being denied to those who are maimed.

As Father O'Kelly persisted in his refusal to have the amputation per-... formed, Dr. McHale attempted a very delicate operation. The first phalanx bone of Father O'Kelly's thumb was extracted. On Sunday, however, the announcement was made to Father O'Kelly's parishioners that he was dying.

Father O'Kelly was born at Char-

ville, County Cork, Ireland, fifty-three years ago. He came to this country at an early age. The last four years of his novitiate were passed at St. Joseph's Seminary, Troy, where he was ordained to the priesthood twenty-nine years ago.

It was almost entirely through his efforts that the debt contracted for the construction of the Church of Our Lady of Good Counsel, amounting to \$400,000, was collected among those residing in the parish and paid, and this fact was dwelt upon by Archbishop Corrigan on April 29 last, when the Church was consecrated. Father O'Kelly at that time stated that the contributions toward the building fund had been freely given by the congregation. He said that the largest single contribu-... tion was \$500, and that every parishioner had contributed his mite.

FIRE DRILL.—Nuns of the Order of the Sisters of Mercy of St. Xavier's Academy, Chicago, are organized into regular fire-fighting companies. Under the direction of Mother Superior Genevieve, the nuns hold daily practice drills and receive instructions how to act as best to insure the safety of the pupils under their charge and how most effectively to fight a fire.

THE MARTYRS' CROWN.—A few weeks ago four Salesian missionaries were burned at the stake by In-... dians, among whom they were laboring in South America. Eighty young Salesian priests left Turin, Italy, last week for labor in the same field. There are many yet on earth willing to die for Christ.

IRISH MISSIONS.—A Redemptorist Father, who speaks Irish, not long ago heard five hundred confes-... sions in Irish in one of the mining districts of Pennsylvania.

CLERGY AND LAITY.

Mr. Redmond has not studied in vain O'Connell's methods, and he is to-day the spokesman and friend of the bishops of Ireland. O'Connell succeeded because he had the priests with him, and Redmond will also succeed for the same reason. Throughout O'Connell's whole career he incited two great lessons: the secret of his success—the union of the clergy and laity in every de-... mand made by the people, and the use of moral force alone as the means of obtaining popular rights.—The worst guides and advisers are two distinct ones. The opinion that neither the Church nor the clergy has any right to interfere in political affairs or influence political opinion was then unknown in Ireland. The Irish race, and the temper, had not in those days the tendency to claim the political leadership of the Catholic masses, or to tell them to relegate their bishops and their clergy to the sanctuary, as the highest guides and counselors in political and public matters.—Sunday Democrat, N.Y.

SEE OUR FURS.

That we are doing the business of the town goes without saying, our crowded store—the constantly ar-... riving new goods and the number of customers who go to look elsewhere and then come back here to buy all prove it. There's nothing like them in town and nothing in the world in the way of low prices. Chas. Desjardins & Co., St. Catherine street.

MARKET REPORT.

There seems to be very little change generally in prices, except that eggs are somewhat more expensive. Grain and cereal products of all kinds are very firm, and the highest ranges of prices are the most frequently noted. Provisions are in good demand, and dairy products are quite firm at the prices quoted.

GRAIN—New crop, No. 2 oats locally at 60c to 60½c; No. 2 barley, 56½c to 57c; No. 3 extra barley at 53½c; buckwheat, 58c, east freight; peas, 80c high freight.

ROLLED OATS—Millers' prices to jobbers, \$2.70 in bags, and \$5.50 to \$5.65 per barrel.

HAY—No. 1, \$10 to \$10.50. No. 2, \$9 to \$9.50; clover, \$7.25 to \$7.50 in car lots on track.

BEANS—Choice primes, car lots on track, \$1.40 to \$1.50; broken lots, \$1.45 to \$1.55.

PROVISIONS—Heavy Canada short cut pork, \$21.50; selected, \$22.50; compound refined lard, 8½c to 9c; pure Canadian lard, 11½c to 12½c; finest lard, 12½c to 13½c; hams, 13c to 14c; bacon, 12c to 15c.

POULTRY—Turkeys, 7½c to 8½c; ducks, 6½c to 7½c; geese, 5c to 6c; chickens, 5c to 6½c; old fowls, 4½c to 5c per lb.; for dry picked birds, scalded stock from 1 to 2c less.

EGGS—Selected cold storage, 12c; Montreal lined, 17c to 18c per doz.; best selected candied, 22c to 24c.

MAPLE PRODUCTS—New syrup, at 6½c per lb. in wood; 70c per tin; sugar, 9c to 10c per lb.

LOCAL LIVE STOCK—There were about 500 head of butchers' cattle, 20 calves and 400 sheep and lambs offered for sale at the East End Abattoir on Monday. The butchers turned out strong and there was an active demand for anything moder-... ately good. The common stock was slow of sale and brought lower prices than on Thursday's market, but higher than they were two weeks ago. One dealer bought six of the best steers on the market at 4½c per lb., and several other sales of prime cattle were made at from 4½c to 4¾c per lb.; pretty good cattle sold at from 3½c to 4½c; the com-... mon dry cows and thrifty young stock brought from 2½c to 3c per lb.; canners paid from 1½c to 2c per lb. for lean cattle. Calves sold at from \$2.50 to \$3 each and an extra large fat calf was held at \$30. Sheep sold at from 2½c to 3c per lb., and lambs sold at from 3½c to a little over 4c per lb. Another dealer bought 73 good lambs, weighing 6,600 lbs., at 4c per lb. Fat hogs at about 6c per lb., weighed off the cars.

BRITISH MARKETS.—Edinburgh, Dec. 2.—Messrs. John Swan & Sons' weekly report on the live stock trade says: "There have been exceedingly heavy supplies of fat cattle on offer this week. There has been a fairly good trade for the best class, but any others have been rather cheaper, at a slight reduction from last week's prices. Sheep have been a good show; they have made a fair trade, but any change in price would favor the buyer to the extent of about 1s a head. Fat calves and pigs have been forward in about average numbers, and continue to sell at exceptional prices. In the sheep markets there was a very small supply of sheep of an indifferent quality, which met a bad trade. It being 'Big Wednesday,' the supply of store cattle was considerably larger. For the best class of well conditioned bullocks and nice steers there has been a fair demand, and these have all got sold at prices similar to those of Hallow Fair, a proportion of secondary classes of cattle having been left unsold. Milch cows have been a large and better show, and met a dear trade. Quotations—Top price of best cattle per live cwt., from 37s to 39s; current, 35s to 37s 6d; mutton from 6½d to 7½d per lb.

London, Dec. 2.—Beast supply, compared with Monday last, showed an increase of 30, and included a large proportion from Scotland and Nor-... folk. Trade for best quality firm, both in tone and value, with a slight downward tendency in value. For sherd cows, slow sale, but rates unaltered. Fat bulls, shades lower. Rough cut the difficult to cash. Arrivals—72 Scotch, 216 Irish, 151 Norfolk, Suffolk and Essex, 1,111 midland, home and western coun-... ties, 60 Devon. Supply in sheep market consisted chiefly of Down and half breeds. Trade for both was slow, and ewes were slow, but rates firm. Few lambs offered found ready buyers. Beasts, 2s 2d to 4s 9d; sheep, 3s 2d to 5s 6d; lambs, 5s 4d to 6s per 8 lbs. Total supply—Beasts, 1,610; sheep and lambs, 6,640 calves, 10.

Liverpool, Dec. 2.—Cattle, 1,660; sheep, and lambs, 4,848. Best beast, 5½d to 6½d; second, 5½d to 5½d; third, 4½d to 5d. Best Scotch sheep, 7½d to 7½d; other sorts, 5½d to 7d; lambs, 6d to 7d. A decrease of 695 cattle and 1,342 sheep and lambs. Fair demand for all classes at about late rates. Christmas market held on Dec. 16.

BUTTER.—Manchester, Dec. 4.—The last reduction brought down the price of foreign butter to a reasonable paying figure, and at the quotations as below the demand yesterday was fairly good for fresh landed parcels. For stocks left over lower prices taken to effect a clearance. Small arrivals of Irish cream-butter were cleared. Quotations—Finest Danish and Swedish, 11s to 11s; secondary, 11s to 11s; finest F. Danish, 11s to 11s; finest Irish creamery, 11s to 11s.

AMERICAN MARKETS, New York, Dec. 13.—Receipts—Receipts, 3,258; slow and 10c to 25c lower; steers, \$4 to \$6; oxen and stags, \$2 to \$5.65; bulls, \$2.25 to \$4.25; cows, \$1.60; choice to extra fat do., \$1.60 to \$4.25; fat heifers, \$4.12; Cables steady; export to-morrow, 692 cattle, 40 sheep and 4,560 quarters of beef. Calves—Receipts, 42; very little trade; market lower; veals, \$4 to \$7.50; little calves, \$4.25 to \$5.87; oils, \$3 to \$3.75. Hogs—Receipts, 2,297; steady to firm; mixed western light hogs, \$5.60 to \$5.70; no state hogs. (East Buffalo, N.Y., Dec. 13.—Cattle—Receipts, 110 head; 10c to 15c lower than Monday's prices for all but choice grades. Veals stronger at \$4.50 to \$7.50. Hogs—Receipts, 12,500 head; Yorkers, and pigs steady; other grades lower; Yorkers, \$5.90 to \$6; light do., \$5.80 to \$5.90; mixed porkers, \$6.05 to \$6.30; heavy, \$5.80 to \$6.40; pigs, \$5.30 to \$5.35; roughs, \$5.25 to \$5.50; stags, \$3.75 to \$4.50. Sheep

and lambs—Receipts, 13,700 head; lambs strong; sheep firm; choice lambs, \$5.10 to \$5.20; good to choice, \$4.80 to \$5; culls to fair, \$4 to \$4.75. Sheep—Choice handy wethers, \$3.60 to \$3.76; common to extra mixed, \$2.75 to \$3.50; culls and common, \$1.50 to \$2.65; heavy export ewes and wethers, \$3.60 to \$3.75; yearlings, \$3.75 to \$4.

ONTARIO MARKETS.—Ingersoll, Ont., Dec. 16.—White wheat, 68c to 70c per bushel; red fall wheat, 68c to 70c per bushel; spring wheat, 68c to 70c per bushel; barley, 48c to 50c per bushel; oats, 48c to 45c per bushel; peas, 65c to 70c per bushel; corn, 60c to 65c per bushel; bran, \$15 to \$20 per ton; shorts, \$20 to \$22 per ton; potatoes, 50c to 60c per bag; onions, 90c to 95c per bushel; live hogs, \$5.50 to \$5.75 per cwt.; flour, \$1.75 to \$1.95 per cwt.; oatmeal, \$2 to \$2.50 per cwt.; corn-meal, \$2 to \$2.50 per cwt.; butter, 20c to 23c per lb.; creamery, 28c to 29c per lb.; eggs, 18c to 30c per dozen; hay, \$7 to \$8 per ton; hides, \$5 to \$6 per cwt.

Guelph, Ont., Dec. 14.—Flour, \$1.90 to \$2.10; red wheat, 72c to 75c; goose wheat, 65c to 67c; bran, \$15; shorts, \$19; middlings, \$21; barley, 48c to 50c; oats, 45c to 46c; rye, 54c to 56c; peas, 65c to 80c; hay, \$8 to \$9; potatoes, per bag, 55c to 60c; sheepskins, 50c to 65c; hides, \$6.50 to \$7.50; live hogs, \$5.55 to \$5.75; dressed hogs, \$7.50 to \$7.75; butter, per pound, 5c to 8c; chickens, per pair, 50c to 70c; ducks, per pair, 70c to 80c; turkeys, per lb., 10c to 11c; geese, per lb., 6c to 7c.

Hamilton, Ont., Dec. 14.—White wheat, per bushel, 67c; red, 66c to 67c; spring, 64c to 66c; peas, \$2c to \$4c; barley, 54c to 57c; oats, 45c to 45c; corn, 60c to 65c; clover seed, \$7.50 to \$8; timothy seed, \$2.50 to \$3; white wheat flour, per barrel, \$3.50; strong bakers, \$3.75 to \$4; dressed hogs, per cwt., \$7.75 to \$8; dried apples, per pound, 5c to 8c; potatoes, per bag of 90 pounds, 60c to 70c; butter, in rolls, per pound, 10c to 20c; butter, in tins, 12c to 14c; eggs, per doz., 15c to 20c; fresh laid eggs, 30c to 35c.

Society Directory.

A.O.H. DIVISION NO. 3, meets on the first and third Wednesday of each month, at 1863 Notre Dame street, near McGill. Officers: Al-... derman D. Gallery, M.P., Presi-... dent; M. McCarthy, Vice-President, Fred J. Devlin, Rec. Secretary.

ST. ANN'S T. A. & B. SOCIETY, established 1863.—Rev. Director, Rev. Father Flynn, President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, Treasurer, 18 St. Augustin street. Meets on the second Sunday of every month in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

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

ST. PATRICK'S SOCIETY.—Estab-... lished March 6th, 1856, incorporated 1858, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexan-... der street, first Monday of the month. Committee meets last Wed-... nesday. Officers: Rev. Director, Rev. J. Quinlivan, P.P. President, Wm. E. Doran, 1st Vice, T. J. O'Neill, 2nd Vice, F. Casey, Treasurer, John O'Leary; Corres-... ponding Secretary, F. J. Curran B.C.L.; Recording-Secretary, T. P. Tansey.

ST. ANN'S YOUNG MEN'S SOCIETY, organized 1865. Meets in its hall, 137 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, D. J. O'Neill; Secretary, J. Murray Delegates to St. Patrick's League J. Whitty, D. J. O'Neill and M. Casey.

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

ST. PATRICK'S T. A. & B. SO-... CIETY.—Meets on the second Sun-... day of every month in St. Pat-... rick's Hall, 92 St. Alexander St. Immediately after Vespers. Com-... mittee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. Father McGrath, Rev. President; James J. Costigan, 1st Vice-President; Jas. P. Gunning, Secretary, 716 St. An-... toine street, St. Henri.

C.M.E.A. OF CANADA, BRANCH 26.—(Organized, 13th November, 1873.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan, Chap-...ellan, Rev. F. J. Curran, B.C.L.; Presi-... dent, Fred. J. Sears; Recording-Secretary, J. J. Costigan; Finan-... cial-Secretary, Robt. Warren; Treasurer, J. H. Feeley, Jr.; Medi-... cal-Adviser, Dr. J. J. Harrison; E. J. O'Connell and G. H. Merrill.

FOR FINE FURS.

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

BURN NO RISKS.

The following story has often been told by Max O'Reil, but still it is good enough to repeat once again, says an exchange. There was once a man whose mother-in-law was al-... ways thinking she was about to die—she had thought it for a long, long time—and her great trouble was to decide whether, after death, she would rather be cremated, bur-... ied or embalmed. At last she went abroad for the good of her health. After a short time a telegram ar-... rived from the proprietor of her ho-... tel: "Regret to say your mother-in-law died this morning. Shall we bury, cremate or embalm?" And the bereaved son-in-law wired back: "All three. Run no risks."

HAPPINESS.—Money, society and amusements do not bring hap-... piness. They may afford diversion. But happiness, so far as that is pos-... sible here below, is peace of mind, a conscience at ease, and hope of heaven. It cannot be bought. It is within.—Catholic Columbian.

Business Cards.

T. J. O'NEILL, Real Estate Agent, 180 ST. JAMES STREET. Rents collected. Renting and repairing attended to and included in commission. Monthly returns of all collections. Special attention given the property of non-residents.

M. SHARKEY, Real Estate and Fire Insurance Agent, 1340 and 1723 NOTRE DAME ST., Montreal. Valuations made of Real Estate. Per-... sonal supervision given to all business. Telephone Main 771.

THOMAS O'CONNELL, Dealer in General Household Hardware, Paints and Oils, 137 McCORD Street, cor Ottawa PRACTICAL PLUMBER, GAS, STEAM and HOT WATER FITTER, BUTLAND LINING, FITS ANY STOVE, OHEAP, Orders promptly attended to. Moderate charges. A trial solicited.

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LAWRENCE RILEY, PLASTERER, Successor to John Riley. Established in 1868. Plans and Ornamental Plastering. Repairs of all kinds promptly attended to. Estimates furnished. Special orders attended to. 28 Paro-... street, Palais St. Charles.

CATHOLICS AND EDUCATION IN ENGLAND.

The Cardinal Archbishop and the Bishops of the Province of Westminster, in view of contemplated legislation on education next session, desire to place on record the principles which they think ought to guide themselves and their flock on the question of the control of elementary and secondary education by the County Councils.

I. They take it for granted that the payment of public moneys, whether derived from the rates or the taxes, will be made equitably to the maintenance of all schools fulfilling the educational conditions, irrespective of creed.

II. They consider it essential that there should be placed on the Education Committee of the County Council representatives of the great educational interests that have grown up with the Education Department.

For this purpose each of the School Associations (if it have schools in the county) should nominate one representative to sit among the co-opted members of the Education Committee of the County Council—one and the same nominee, elected by the School Association, to represent the interests of both elementary and secondary denominational schools on such Education Committee.

The Bishops desire to point out that such limited representation upon the Education Committee is not sought in order to weaken, control, or outvote the local authority of the County Council, but in order to secure to it, and to all concerned, several beneficial and most important results, that would be otherwise hardly attainable—such as:

1. Placing of the County Council in continuous possession of full information respecting the educational needs and circumstances of the denominational schools.

2. The absolute removal from the outset of friction between the County Council Education Committee and the religious bodies having a principal stake in the education of the nation.

3. The insurance of the smooth working of the county educational machinery by making the committees include the interests of the voluntary schools as well as the interests attached to the Board school system.

This consideration is urgent. The Education Committee, being heir to the school Board, and paying for the sites, buildings, and administration of the Board schools, will be naturally drawn to prefer and favor what may be called their own schools, unless this inclination be somewhat adjusted by the presence on the committee of persons chosen to represent the denominational schools. As these interests are more numerous and contain the larger number of scholars throughout the country, to exclude their representation altogether from the Education Committee would be, not only impolitic, but unfair and intolerable.

The absence of such representation on the County Councils has already operated unfavorably in several cases where denominational schools have applied for a share in the money distributed in furtherance of technical education.

It must also be borne in mind that the Education Committee of the County Council will be the educational citadel of each county. If that citadel do not contain chosen representatives of the great Christian educational bodies, these bodies will be constrained from the first to take up an attitude of well-founded fear and suspicion. They will perceive that the lead of the Government, ignoring their claim even to a minimum of official representation, may easily be improved upon to their serious and permanent disadvantage. They will understand how, in the absence of official representation, public opinion may be degraded and strengthened in the County Councils against the interests of definite Christian education.

Thus the refusal to admit any official representation of the religious or voluntary schools upon the Education Committee will inevitably lead to the introduction into the County Council elections of organized politico-religious animosities and contests, which will be followed by their natural consequences. Whereas, if the constitutional procedure be followed, which recognizes the claim of religion to be represented in the Imperial Legislature, evidence will be given of a sincere desire to maintain that equilibrium of forces which is essential to the peaceful and progressive development of a national system of education.

III. The bishops consider it essential to the natural growth of Christian schools throughout the country that the clause in the Scotch Education Act of 1872, s. 67, which recognizes the increase of such schools, regard being had to the religious belief of the parents, should be introduced into the English Bill.

IV. They hold that it is an essential condition to the existence of their schools that the managers shall retain in their hands the right of appointment and dismissal of teachers; while, at the same time, public bodies responsible for public money may naturally claim a representation on the school management for sanitary, financial, and scholastic purposes in a proportion not exceeding one in three.

V. In the case of scholarships granted for secondary education, they consider that these should be tenable in every school in the district recognized as efficient.

VI. They desire that there shall always be an appeal from the educational authority of the County Council to the Board of Education at Whitehall.

tion authority of the County Council to the Board of Education at Whitehall. Signed on behalf of the bishops, etc.

HARBERT CARDINAL VAUGHAN. November 29th, 1901.

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The OGILVY STORE

ALL THE NEWEST IN

Xmas Novelties.

THE MANTLE DEPARTMENT

Those who are contemplating the purchase of a Xmas Gift will do well to visit this department. Velvet Capes and Jackets, beautifully trimmed with Sables, were \$15.00 to \$100.00; during this week the price will be cut in two.

A Grand Assortment of Ladies' and Children's Umbrellas, for Xmas Gifts; prices from 40 cents to \$6.

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Here is a very suitable gift for Xmas. We have just received a consignment of the very latest in these goods, in colors of scarlet and black, ranging in price from \$1.00 to \$2.50.

THE LACE DEPARTMENT

Real Lace Berthas, in Bruges, Duchesse and Rose, ranging in price from \$12 to \$36. Real Lace Ties, in Brussels, Duchesse and Rose Point, \$3.50 to \$15.50.

Real Lace Veils, in Brussels Point, \$3.50 to \$4.50.

Real Lace Collars, in Duchesse and Rose Point, \$12 to \$25.

Fancy Aligrettes and Velvet Bows for the Hair, 50c up.

Piccadilly Collars, in Embroidery and Paris Shade Lace, 12 1/2c to 25c, each.

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Cushions, ready for use, in all the latest Designs and Colorings, from \$2.50 up.

Purses, suitable for an Xmas Gift, all Real Leather, from 20c to \$4.

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Open Every Evening until Xmas.

Mail Orders Receive Best Attention.

JAB. A. OGILVY & SONS,

St. Catherine and Mountain Sts.

NOTES FROM SCOTLAND.

(CONTINUED FROM PAGE ONE.)

test was avoided. Mr. Jas. Brand, J.P., chairman of the Council, was the candidate in this ward. In the eighth ward Mr. J. MacKenzie, the Catholic candidate, and a descendant of that part of the Scottish clan MacKenzie which settled in Co. Fermanagh, was also allowed a walk-over. Mr. MacKenzie has plenty of back-bone, and in his hands Catholic interests will suffer little. In the Lambhill Ward Mr. James Quigley was allowed a walk-over. Thus four Catholics have been returned without a contest.

THE VICTORY IN GOVAN.—The recent victory in Govan Parish Council of Mr. Edward Sweeney in the First Ward contest was celebrated recently. The Rev. Cuthbert Wood, O.F.M., Guardian, presided, and was accompanied on the platform by mostly all the fraters of the community, as well as by the successful candidate. Speeches congratulating candidate and people were made, and Father Richard, O.F.M., came in for a fair share of praise for his herculean labors during the contest. Altogether a most enjoyable evening was spent by the organizers of victory.

NOTICE.

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

COLONIAL HOUSE, PHILLIPS SQUARE.

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Someone, long ago, said: "Let firm, well-hammered soles protect your feet." Good advice, and especially so in the fall of the year. We've a line of shoes that will protect your feet. That line of shoes is

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The "Mansfield" comes in patent leather, enamel, russet or calfskin. Soles are double, with extension edges. It comes in both men's and women's styles, in the newest shoe shapes. The Mansfield is noted for its durability. It's positively the best shoe you can buy in Montreal for \$3. Also Rubber Soles and Heels for \$3.00. Others at \$4.00 and \$5.00.

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Notre Dame Street. Montreal's Greatest Store. St. James Street. SATURDAY, December 21, 1901.

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Table listing various toys and their prices, including dolls, games, and books.

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The Big Store's New Book Salon (First Flat of New Building) is now in full swing. Herculean efforts have been made to overtake contractor's delays and everything is now ready. As a result we have for sale the finest exhibition of books ever shown here for Xmas Gifts. Here are samples of our values:

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Advertisement for Pure Gold Select Pure Spices, highlighting quality and variety.

Advertisement for Grand Trunk Xmas and New Year Holiday Excursion Rates, including single first-class fare and school vacation rates.

Vol. LI. FATHI... Recently the an... oration of the... Rev. Theobald... was celebrated in... thev Centenary... Church street, D... included the Ver... phy, president of... and Mr. John, D... The Rev. Fath... C. president of t... cupied the chair... Prior to the lec... rial Hall, the me... ture erected as a... olic Boys' Brigad... Capuchin Father... opened, and the g... Mrs. John Dillon... former, Father T... The Rev. Chaim... proceedings, said... it is forty-five... the English-stab... the death of the... our race the Insi... gave himself up t... nence movement... in the spirit of a... patriot. The he... he lived an' died... time, but here an... the apuchin Ord... state his spirit is... cause as promise... days when he w... himself. The Very Rev... president of B... then delivered a... in the contras... temperance im... ried across the... followers of Fath... found itself to-d... States in the Cat... Organization of... the greatest of o... Gibbons, and Arch... Philadelphia, and... home, thank God... perance had been... neded by the effo... bodies and indivi... most earnest of... der the guidance... Fathers. But very... mained to be don... passed by the sta... them in O'Connell... him that it look... of one who was p... wildness, and he... sorted that there... history a time wh... movement and org... necessary as it... day, and that now... time for them to u... spread abroad the... temperance. Mr. John Dillon... ed with applause... an eloquent speech... impressed me more... a wide and exten... our race than the... that has come to... the course of drink... in America over a... men whom I have... were amongst the... gifted, most attra... most kindly of our... owing to the fact... them so silently b... their guard, then... themselves, had g... lute despair and r... same time who, if... shaken themselves... pallid course, wou... the first ranks in... amongst which the... an not a man wh... exaggerate upon... temperance. I hav... guments upon this... have said, "You r... be a free people... sober nation." I... to them what is... fact, that the Scot... liah people consum... drink than we do... free nations and g... while I say that it... and fool to ende... mise the extent of... our race-and I bel... quences of drink a... people of the Celti... the Scotch and Eng... that the fact is as... I think the habit... more destructive... and that a smaller... madden an Irishm... people of the other... fact my own observ... to the conviction-I... rance derived larg... illa and other coun... Scotchman could dri... men under the tabl... speak from personal... I say that, looking... purely material poi... the work of Father... today not only here... in every quarter of... over Irishmen are... But there is another... they talk about the... Matthew having pas... that if there was no... stinence society or...