

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

LAND

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

Regular Monday
.....35c 15c
.....35c 25c
.....25 19
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.....40 27
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SILK WAISTS

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

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

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Best dress in the
to watch for Santa
Claus, you can't catch
them. Girls and
young women in
comfortable
Shipping Suits made of
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with side pocket
for collar and turn
ups. Sizes: Years
7, 9, 11.

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the festivals of

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\$1 40, \$1 80, \$2 33
\$2 50, \$3 10, \$4 45
\$5 90, \$4 40, \$5 85

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MTRD.

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MURPHY

UTILITY

Gifts.

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Sets, Jewel
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RESS GOODS

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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 one, 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 short 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.

The prospects of Ireland to-day are brighter than they have ever been. The ultimate policy of the Land League was "The Land for the People," and to-day there is all over Ireland a movement to compel Irish landlords to sell the land to the occupying farmers upon fair and reasonable terms. This movement has its back not merely to the Nationalist frontiers of the center, south and west of Ireland, but also all those Ulster farmers who in the past have been bitterly opposed, not only to Ireland's demand for self-government, but also to a radical land reform. With proper support it is almost certain that the immediate future will see a settlement of the Irish land question upon these lines, while in consequence of the breaking up of the large tracts of rich grazing lands, at present in the hands of a few individuals, is certain of early accomplishment. By the distribution of this land among the poor cottiers on the mountains and the bogs of Connaught, the chronic famine and distress of the daily papers concerning the tide of emigration from Ireland will be arrested. By thus making the people of Ireland secure, prosperous and independent in their daily lives, the United Irish League is working directly for the triumph of the national cause. In addition to this, the English Parliament, by universal consent, has broken down. It cannot perform one-twentieth part of the work which is cast upon it, and all thoughtful English statesmen are to-day casting about for a remedy. The only possible remedy is the concession of national self-government to Ireland, and the present Irish National party of 80 men in the

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,
M.P. for Waterford City,
President of the United Irish League
and Chairman of the Irish Parli-
amentary 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 details 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 defense 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 Venerable Brother who was schismatic complained several times that the Greek Schismatic monks prevented him from sweeping the place after Mass had been read. The next day following, the Most Rev. P. O'Donnell, Lord Bishop of Raphoe, Egypt, Syria and Cyprus, sent his dragon 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 St. 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 by a mob of about 100 Schismatic monks, who had also been filled by command of the Greek superior with roques of all ages.

It was evident now that they meant "fight." So the Franciscans, although they do not call themselves Schismatics, and although they are called themselves by the Schismatic monks, 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 reply the mere sight of these "Judas faces" was fright-ning.

Several times the Franciscans had been spit upon from above, and when one of our Brothers, the chief schismatic 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.

There 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 vicar of the Franciscan infirmary of St. Salvatore. The United States Consul also paid a visit to St. Salvatore and all without exception are determined to do their best for the brave guardians of St. Sepulchre, the Franciscans. The final affair concerning the whole sad case has not arrived at the vicar of Constantinople. Justice should conquer in a case so clear and should reap for the Order of Friars Minor a glorious triumph; but, alas! in how few courts of the world is there justice to be found.

To this I wish to add a few words concerning the visit of Prince Adal, second son of the German Emperor, in Jerusalem and Bethlehem he was pleased to find some German Franciscans accompanying his high personality. One could see the noble youth (the Prince is 17 years old) was deeply moved when paying his homage to the sanctuaries, and as I heard from trustworthy authority, he went a second time to Gethsemane in company with only three officials and Brother Andrew, who had formerly been a Protestant, and a renowned painter, and who afterwards had chosen the humble habit of St. Francis. In Bethlehem His Royal Highness arrived at about a quarter of four and was again escorted by the guardian of St. Catharine's Convent, several German Brothers and a German-American Father. About half an hour previous to the Prince's arrival the officials and cadets had been conducted to the various sanctuaries by the Brothers, and thereupon all were glad to partake of some of the refreshments which had been prepared for the occasion in the "Casa Nova" of the Franciscan Fathers in Bethlehem. All were highly indignant at the cruel and unchristian behavior of the Greek monks in their atrocious conflict against the Franciscans which took place the day before in the very precincts of Calvary. May the Lord bless and protect the reigning Emperor of Germany and his whole family, for no secret is it that His Imperial Majesty William II. is a personal friend of Leo XIII. and is doing all in his power to assist Catholics in his domains.—Catholic Standard and Times.

THE BISHOP'S DUTIES.

Recently in delivering an address, at the opening of an institution in Dublin, Archbishop Walsh treated in a humorous, but very practical manner, a subject that seems to require more attention than is generally given to it. Most of people think that they could work miracles while they are in charge of a newspaper, while others have vague ideas of all they could accomplish were they permitted to cut out the daily work for bishops and priests. Archbishop Walsh's remarks are rich and appropriate.

"I may tell you," said His Grace, "that I have more than once had letters from persons of that always numerous class who are most enthusiastically energetic in doing good by proxy (laughter), calling upon me to get up a home such as this, to get it up and, presumably, to undertake the management of it, including, as a matter of course, the superintendence of all those interesting features of its work that I find enumerated in the prospectus—the music and the dancing of the young ladies here and their occasional garden parties in pleasant places by the seaside, cycling excursions to places of interest in the country, and so forth (renewed

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 (renewed 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-arrived 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 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, the work 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 "ORUK."

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 fomenters 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 reconciled 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.

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 Pichsneider, D.D. In the sanctuary were the Rt. Rev. S. G. Mays, Bishop 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, O. H. Meye, 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 spire of every church and 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.

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 I have given most earnestly say 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.

As the name of Bishop McFaul was announced as the next speaker, the delegates arose as one man, and he was greeted with tremendous cheering. His views on federation were set forth in a carefully prepared paper, which was read by the Chancellor of Trenton diocese, the Rev. Dr. Norris, Bishop Messenger, another of the earnest advocates of the movement, promised to address the convention at a later session, and on his motion adjournment was taken until 3 o'clock.

FIRST REGULAR SESSION.—The convention was called to order by President Fries, and after prayer by Rev. Dr. Lavelle, preceded at once to business by the appointment of William J. Russell as sergeant-at-arms, and naming of the committees, which were as follows:—

On Credentials—Thomas P. McKenna, chairman, and Messrs. John J. Hagus, Denver, Colo.; H. J. Jochenis, Quincy, Ill.; Colonel Reif, Lawrenceburg, Ind.; William J. Drannagan, Emmetsburg, Ia.; J. P. Butler, Topeka, Kan.; Fred Fisher, Covington, Ky.; Lauder M. Roth, Kenner, La.; J. J. Dalrymple, Fort Worth, Tex.; Rev. Thomas Parver, Denver, Colo.; Rev. Stanislaus Geominski, Gladstone, Mich.; William E. Cawley, Ferguson Falls, Minn.; D. D. O'Gorman, St. Louis, Mo.; Rev. A. R. Koopman, Montana; Roderick J. Kennedy, New York; James Barry, Lima, Ohio; James T. Flynn, Philadelphia; A. L. McElree, Ft. Worth, Tex.; J. C. Currie, Cliff Top, W. Va.

On Constitution—Judge Thomas W. Fitzgerald, New York, chairman; Peter Wallrath, Evansville, Ind.; E. L. Faulhaber, Cleveland, Ohio; F. W. Innes, Pittsburg; Anthony B. Dunlap, Cincinnati; John A. Kuster, Columbus, T. P. Minahan, L. J. Kaufmann, M. B. Mooney, G. W. Gibbons, Philadelphia; Thomas H. Cannon, Philadel-

phia; J. P. Lauth, Chicago; Rt. Rev. Bishop McFaul, Trenton; Rev. H. 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. Rorodon, 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. Downs, 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 Pittsburg; T. H. G. Goidon, of Chicago; W. M. Fogarty, of Indianapolis; Judge Shine, of Covington, and others. The Pittsburg 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 REFUGED.—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

Since I began, I have ranged a variety of cases that might be ascribed to others done so with a upon privileged neither a physician matters pertaining health, still I my own upon the, their origin the best prevent may be entirely person is obliged much less to act might just poss fall a hint that poses of all wh and well-being a heart.

We have a lan-pox cases in Mo the civic health cases last week, we houses were it is absolutely exact condition gard. We other places; B other cities in 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 health Department, possible prevention an immensity the spread of th I am aware which I refer, w the nature of th known, civic p tion of the p were removed, the house disin in front and o night and day tion from appro 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.

It is universa mate in the wor ada. I refer in the Canadian w the most severe something invig in the air. I found elsewhere, Russia. We wa ter days, when the atmosphere clouded. The da riads are the November and I reason that win most healthy of The vapors th from the refu matters, cannot winter months made about unc alleys, and s heard in the w everything, even objects, may be have, for the ti them uninjuriu 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 yards? 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, village is quite possible winter exists as In fact, the rea the stronger w not appear di in country distri not do away every time I with this featu ble commenced January, and spring.

Well! I have n the subject. I more than I elsewhere on th made it my bu general domesti zens, to note th habits as they pelined to take found that, wit of our household is entirely diffi obtains in summi cut for me to my idea by gen have to explain an example.

For over a ye window of a ce side of a hon well as the sid house. Both the pled by emine

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All Communications should be addressed to the Managing Director, "True Witness" P. & P. Co., Limited, P. O. Box 1138.

EPISCOPAL APPROBATION.

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

SATURDAY DECEMBER 21, 1901.

Notes of the Week.

CHRISTMAS GREETING.

The first Christmas of the new century is at hand, and as that ever glorious anniversary approaches we turn to all our friends, filled with the sentiments of good will that this holy time evokes, to wish them sincerely and fervently "all the compliments of the season."

Christmas is certainly a time of social enjoyment, a period of holiday relaxation all the world over, but pre-eminently it is a festival of religious significance. While it is natural that family reunions in which both old and young participate, should be an ever-recurring feature in the celebration of that day, still the most important element in the observance of the feast is that which belongs to the Church.

When we thus extend our greeting to our subscribers, and all our friends, we do so with feelings that are somewhat intensified by the fact that we address hundreds of fellow-countrymen and co-religionists whom we have never personally met, with whom we have never exchanged a word, whose hands we have never grasped.

There are some to whom, on account of circumstances, the word merry might sound less appropriate than the word happy. There are domestic circles in which it is not to be expected that ordinary Christmas merriment should reign, for there are vacant chairs at the fireside and empty places around the festive board of a year ago.

D'YOUVILLE SQUARE.—By a considerable majority the City Council has adopted the name "D'Youville" for the new square, formed by the site of the old St. Ann's market, in front of the Grand Trunk offices.

"Parliament Square," others "Custom House Square," again others "Produce Square"—all names that would be associated with either the political history of that spot, or the present commercial aspect of its surroundings.

BOSTON'S MAYOR.—General Collins has been elected Mayor of Boston. No more splendid selection could the "Hub" have made as Chief Magistrate.

LOSS AND GAIN.—The Vienna correspondent of the London "Times" makes strong efforts to impress the readers of that old-time "Thunderer" that Protestantism is making great headway in Austria.

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CIVIC AFFAIRS IN ST. GABRIEL WARD.

A large and enthusiastic meeting of the electors of St. Gabriel Ward was held last Monday evening in the interest of Mr. P. Monahan, candidate for Seat No. 2, in opposition to Ald. Turner.

THE JUDGESHIP QUESTION.—The little tempest that was raised by the "English-speaking"—that is to say, Protestant members of the Bar, in regard to the appointment of a successor to Judge Wurtelle, on the King's Bench, has blown over without causing much damage to any person.

EPIDEMIC CAUSES.—In this issue our Curstone Observer advances certain reasons why smallpox and like plagues infest our cities more in winter time than in summer.

abundant, the house must be kept closed in order that the inmates may be warm; and as a result the wholesome elements are replaced by poisonous exhalations.

A SLANDER NAILED.—Some time ago we made mention of the fact that Father Gerard, S.J., of London, brought action against the "Methodist Weekly," and demanded a public apology from that sheet.

Our correspondent "Crux" deals, in a general way, with this question in our present issue, and we would advise our readers to carefully peruse his calm and logical exposition of the subject.

At all events Judge Wurtelle remains where he is; and the Protestant section of the Bar may continue in peace of mind to look upon Judge Cross' successor as their representative.

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found. The gains are, therefore, clear and positive, while the losses are doubtful and far from radical.

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interests of the ward with credit to himself and every elector in St. Gabriel's.

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LEU...

On last Monday...

MULVIHILL, THE STOKER-MAYOR.

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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-tangoes with the rice bags, I assure you! . . .

"You will get the nomination with a walk-over if you'll take it," Denis Holly assured him. Holly was one of the political grandees of the vicinity. . . .

A disquieting rumor spread abroad. It was whispered indiscreetly that Boyle Fanning had practically purchased the nomination. A local paper took up the story and exploited it with great notoriety. . . .

"What a shame! But say," continued Bobby, in a whisper, "did you notice how that girl there turned around and sized us up just a moment ago?" . . .

It was Christmas eve. The great towering church of St. Clare at Eastonville was a sublime scene in the noonday of that momentous night, its lofty interior flooded with the splendor of a thousand lights. . . .

One rare day in June, two years later, Bobby Lawrence, finding himself in the neighborhood of Eastonville, decided to run over and pay an unexpected visit to his old guardian. . . .

"No, I won't be selfish. Select any hour you please, Mr. Killowen. We shall be at home all day." . . .

"Well, there are two or three who have talked about putting up Sheriff Killowen." . . .

Boyle Fanning was deeply mortified to see his honored name made sport of. He at once withdrew from the contest. . . .

"I don't know; it doesn't seem to me that I'd like to set up in this town." . . .

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. . . .

"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. . . .

"The old shepherd keep up with the pace members of the glad tears that rolled cheeks showed how he was stirred. . . .

"What do you think about the legislature?" Holly asked. "Well, I've been hearing some mention of Boyle Fanning for the place. I don't suppose it's serious though." . . .

The local journal chuckled with ghoulish hilarity next morning. The main great staring headlines read: "Triumph for Clean Politics. Fanning withdraws because beaten?" . . .

"Where will you go?" "New York," he thought. "Why, New York is filled with young lawyers who are struggling and starving." . . .

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. . . .

"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. . . .

"I do not believe it!" "You're a friend of his. Does he tell you everything? You think he does, but I know better." . . .

"Who told you so?" "The man who holds one of them," "And his name is?" . . .

John Killowen had looked forward with great eagerness to the closing of his academic years, and his entrance into a new life. . . .

"But I want to follow up a little study of law, too." "Can't you do it right here?" "Too much distraction for me here." . . .

"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. . . .

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"That's just the solution of it. But he'll find that it does not pay to take up with a blessing like Holly. When I heard first that Mr. Fanning was spoken of for the office I was very glad of it. I made up my mind to bring all my influence to bear to get him elected. . . .

The young barrister returned home to Eastonville much talked about; much welcomed, much lionized; there was no question about the general esteem in which his native city held him. . . .

"Well, how are you, Bobby? Still on the Press?" "Yes; still reporting, Jack." "Coming out this way for a write-up, I suppose?" . . .

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. . . .

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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. Sweet and clean, without damage to the finest fabrics. Don't forget that Surprise Soap is cheapest to buy. St. Croix Soap Mfg. Co., ST. STEPHEN, N. B.

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WHEELY BELL COMPANY TROY, N.Y., and 177 BROADWAY, NEW YORK CITY. Manufacture Superior CHURCH BELLS.

Far away in round about Bet herds were watching the valleys the all that those who sat which were used for in the midmountain mountain summits and here and branches were decaying kicles. One small group folk were in one of lya resting by the cooked their evening the said to his da husband: "The time is ap He, the expected On I had thought to s my body is growin bowed down with y I must depart bef comes." "Do not despair daughter, "we know He may come. Only strange unrest among the birds which rem ing the winter's se back large numbers went to warm home ago. "Something stran soon, I am sure. W Nathan?" "Like you, Sarah the strange unrest feared to speak of I observed this mo on the trees. Along winds through th Nazareth to Bethle that the buds on al swollen and ready Three times to-day along that road an different trees, so a self I was not mista it all mean? What ther?" "On the road fro Bethlehem, say you' road now! It is al light! A man an traveling along the man riding and the side her and guidin are journeying to B Sarah and Nathan, them, for my hear ward them. Can long looked for Sar that the prophesies filled, that, at last, glad welcomes to ou Out from the littl hastened, Nathan d shawl over his shou he emerged from the fire, but Sarah, in taking the lead tow "Look, look!" sai the trees had burst here and there the in bloom. All nature seemed clothing itself in he some great guest, s shone with added l ranged themselves in ing ready to salute, sonage. Silently and mode travelers journeyed them. The flush on woman and the hap sign that she saw blossom, bird and l ing her a royal wel in the eyes of the m asked look which ovi made the beholders raise to Lord God said Nathan. "The old shepherd keep up with the pace members of the glad tears that rol cheeks showed how he was stirred. As they arrived at travelers were just bill, and they somed light which illumina way for a long dista "Never before hav ing here such bea said Sarah. "The o flowers is also more the odors of the rure times which the m from the East! Ho world seems to-night made the beholders "Father, what was about which you tal said Nathan. "It was part of t Psalm, father," sai 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 showe upon the earth. And from sea to sea and into the ends of the "And all kings of adore Him; all natio Him. "Blessed be Lo Israel who alone d things!" Censing a moment, spoke again. "I re prophet Isaac said, ere, y' loavens, re

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

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The Shepherd's Watch.

Far away in the hill country... round about Bethlehem the shep-herds 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 glistened, and here and there the leafless branches were decorated with shining icicles.

One small group of the shepherd folk were in one of the warm valleys resting by the fire which had cooked their evening meal. The father 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 during 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 myself I was not mistaken. What can it all mean? What think you, father?"

"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 woman riding and the man walking beside her and guiding the ass! They are journeying to Bethlehem! Come, Sarah and Nathan, let us follow them, for my heart is drawn toward them. Can it be that our long looked for Saviour is coming, that the prophecies are to be fulfilled, 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 arranged themselves like guards making ready to salute some royal personage.

let the clouds rain the just, let the earth be opened and bud forth a Saviour; and let justice spring up together." "Let us follow the holy pair," said Sarah. "They are now entering Bethlehem gates. We shall know them even if they are in the crowd. For the Lord God had covered them with manna of light." Ellen Walsh, in the Sunday Companion.

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 January, over thirty years of which he was stationed as pastor of St. Mary's Church, Norfolk, Va. Of that city Father O'Keefe was a resident whom every one knew, and whose name was truly a household word.

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 committee, begged personally for its revocation. 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 comfort 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 attention. His courage, humanity and sacrifice having been reported to the French Government, the Assembly presented him, as a tribute of appreciation and esteem, a series of splendidly engrossed resolutions, and the French monarch a gold and jeweled watch. A lion in defense of his religion, Father O'Keefe was a model of charity and a lamb of meekness. Those who attacked his religion were mercilessly handled, in the pulpit and out of it, while the poor, the afflicted and distressed 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 little 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 building at Towson will be the handsomest 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 magnificent 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, philanthropy, political economy and charity 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 stimulated and added to stores of experiences. New methods must suggest themselves and good must follow. 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 accidentally entered his thumb. The wound was painful, but considered of little account after it had been dressed and bandaged. A few days prior to his death it was discovered 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 performed, 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 stated 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 contribution 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 Indians, 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 confessions 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 unity of the clergy and laity in every demand made by the people, and the use of moral force alone as the means of obtaining popular rights. The first lesson, a single lesson than 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 advent of the Irish race, to the center, had not in those days the temerity 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 arriving 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. FLOUR—Manitoba patents, \$4.10 to \$4.30; strong bakers, \$3.50 to \$3.70; Ontario patents, \$3.70 to \$3.80; Ontario patents, \$3.70 to \$4. FEED—Manitoba bran quoted \$20 to \$21; shorts, \$22 to \$23, bags included; Ontario bran in bulk, \$20.50 to \$21.50; Ontario shorts in bulk, \$22.50 to \$23.50. 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.

CHEESE—Ontario September, 9½c to 9½c; October, 9½c to 9½c; Eastern counties, 9½c to 9½c; Quebec, 9c to 9½c. BUTTER—Choice creamery, 20c to 20½c; seconds, 19c; winter butter,

10c to 19½c; western dairy, 16c to 16½c; rolls, 10c. 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 moderately priced. 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 4½c per lb.; pretty good cattle sold at from 3½c to 4½c; the common dry cows and thirty 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 Norfolk. 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, steady. Rough cut the difficult to cash. Arrivals—72 Scotch, 216 Irish, 151 Norfolk, Suffolk and Essex, 1,111 midland, home and western counties, 60 Devon. Supply in sheep market consisted chiefly of downs and half breeds. Trade for both was slow, and ewes were slow, but rates firm. Few lambs offered found ready buyers. Beasts, 2s 4d 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 beef, 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 creamery 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. Cork, Dec. 2.—First, 98s; seconds, 85s; thirds, 78s; superline, 108s; fine milk, 91s; in market, 90; fresh A, 10s; B, 10s. Limerick, Dec. 4.—Choice pure Irish centrifugal creamery butter was officially quoted by the Price Committee at Limerick yesterday at 11s to 11s to dairies.

AMERICAN MARKETS.

New York, Dec. 13.—Receipts—1,258; 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, \$4.12½. 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 \$5.87½; 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.; cornmeal, \$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, \$2, to \$4; 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., President; Fred J. Devlin, Vice-President; J. Brophy, Treasurer; John Hughes, Financial Secretary; 65 Young street. M. P. Fennel, Chairman Standing Committee; John O'Donnell, Marshal. ST. ANN'S T. A. & B. SOCIETY, established 1863.—Rev. Director, Rev. Father Flynn, President, D. Gallery, M.P.; Sec., J. F. 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 Devlan, 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.—Established March 6th, 1856, incorporated 1875, revised 1894. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. J. Quinlivan, P.P. President; Wm. E. Doran, 1st Vice, T. J. O'Neill, 2nd Vice, P. Casey, Treasurer, John O'Leary; Corresponding Secretary, F. J. Curran B.C.L.; Recording-Secretary, T. P. Tansey.

ST. ANN'S YOUNG MEN'S SOCIETY, organized 1885. Meets in its hall, 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. SOCIETY.

Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. Father McGrath, Rev. President; James J. Costigan, 1st Vice-President; John P. Gunning, Secretary, 716 St. Antoine 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, Chancellor, E. J. Curran, B.C.L.; President, Fred. J. Saars; Recording-Secretary, J. J. Costigan; Financial-Secretary, Robt. Warren; Treasurer, J. H. Feeley, Jr.; Medical-Adviser, Dr. J. J. Harrison; E. J. O'Connell and G. H. Merrill.

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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 always 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, buried or embalmed. At last she went abroad for the good of her health. After a short time a telegram arrived from the proprietor of her hotel: "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 happiness. They may afford diversion. But happiness, so far as that is possible 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.

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