

"The hand that rocks the cradle rules the world."

The Domain of Woman

TALKS BY "TERESA"

We had heard a good deal about Canada's national game, lacrosse, but had never seen a match; so when we read the announcement of a grand game between the Tecumsehs of Toronto, and the St. Regis Indians, who, that is, the girl and the other girl, decided to go and see it. It was not held in Toronto, but that did not dampen our ardour; we wanted to see the Indians anyway, and they did not often come to the city.

When we got to the ground the T's were having a preliminary sparring amongst themselves; which we in our innocence mistook for the game.

"Isn't it graceful," remarked the other girl, as the ball was whirled along, caught deftly, and sent flying back with a peculiar twist of the stick, the girl called it "request" at first, until she saw some boys grinning at her expense, and remembered that it should be "stick."

"But I don't see the Indians," said the girl.

"Oh, I expect it is not their innings yet, besides they wouldn't wear the same dress as the Tecumsehs." The dress in question was exceedingly airy, consisting of short white knickerbockers and a red jersey with a large "T" in front of it.

There was no grand stand, we were quite close to the players, but that did not trouble us, we did not know enough about it.

Presently a solemn looking Indian with a long black frock coat on made his way across the field, followed soon after by an Indian team. They wore their ordinary dress, excepting that they had taken their coats off. The Indian empire jibbered something unintelligible, the Tecumsehs who had been having their tops taken, came back, the spectators wandered further away, and the match began.

And it was a match! The girls, having never seen anything like it, the flying, yelling combatants raced after the ball and each other, and pounded, and his and screamed until they were a mass of flying arms and legs and sticks.

"Good gracious," exclaimed the other girl, "if lacrosse ever becomes fashionable among women, I shall never have anything to do with it; just look at that brute of an Indian, his boating that he can out do the ball black and blue!"

The next instant the ball was among the spectators, who made a wild rush to escape the formidable onslaught of sticks. Back they come, the white man racing madly with the ball, a dusky opponent close to his heels, as goes the stick, but the next moment the Indian is sprawling on the ground, and with a shout, the Tecumsehs sound the ball spinning across the field. But an Indian catches it, darts across, and sends it back with a companion who carries it in triumph through the goal.

The shouts of the white men and the jabbering of the reds are alike indistinguishable, they are all savages for the time being. The redskins make a splendid game at first, but they do not last long at their pale face brethren, who are more carefully trained and are besides in correct running costume.

After the second game, it is clear that victory inclines to the side of the all conquering whites, in spite of the desperate play of the Indians, and nobody is surprised at the result when it is announced that the Tecumsehs have won by 5 goals to 2.

The Indians seem to be a very simple and childlike people; they are very goodnatured and readily enter into conversation with anyone to whom they are introduced. The Mohawks are some of them excessively dark, but a good many are almost as light as white people. Most of the women are very nice looking, and the children are pretty. Some of the young girls had the most beautiful hair I ever saw, wick and lustrous, and reaching below their knees.

The countenances of some of the men betrayed a very high order of intelligence, but the majority were not very good looking; some of the chiefs and those whom one may term the upper classes, were quite refined and gentlemanly in appearance.

They must, without doubt, have been a splendid race; even in their decadence, their fine physique and upright bearing shows what they were, and why this was confined was there, and they roamed the trackless prairie, hunting, free and untrammelled the bison and the elk.

The editor of The Ladies' Home Journal evidently dislikes bicycle women, judging from his remarks. He says "Just at present, to be essentially modern, a woman must don short skirts and mount a wheel. And the woman who hesitates is told that she is 'a poor dear' and so fearfully 'behind the times.'"

It is constantly in the papers that it is 'the worst thing.' But all the same, thousands of women refuse to put on the garments that were never intended for them, and are consequently uncomfortable, and refuse to ride a wheel. Such women are old fashioned, many will say. Perhaps it will be better to wait until the return are not all in, as we may say at election time, and there are some things which must yet be demonstrated about the bicycle for women.

There are always significant facts connected with every matter, and in this matter a fact for quiet thought is that while we ride the thousands of women who do ride the wheel, there are

also tens of thousands of women who do not ride. Their number is very significant—the very positive significance which always attaches itself to a majority.

There is something wrong about this method of reasoning. Granted that the number of women who do not ride is a whole is far in excess of those who do, what is the reason for the abstention on the part of the majority?

It is to be found in deep rooted prejudice, or is it the outcome of sheer laziness to prevent a wheel? If the former, then Mr. Bob's argument is some weight; but if the latter, then the whole supposition falls to the ground altogether. It is scarcely too much to say that nine out of ten of the women who are able and anxious to ride, would gladly do so provided they were provided the necessary amount. Of the remainder, age or infirmity, or otherwise unavailability is the only drawback. Certainly there are a few women who have a dislike of bicycles, but so far from their being the whole number of those who do not ride, they are only in a small minority by comparison. Take the vast number of servants, for instance, they cannot procure wheels, nor would they be permitted if they could. Also there are hundreds of men and women who can never hope to obtain a bicycle, except by occasional hire. I know several young ladies who can ride, but who do not possess wheels of their own. As for the argument about the refusal to ride, there never intended for women, and there is no necessity for it, as a woman who does not ride, she is in no way hindered in her life. It is there is one thing that we have had done into our ears more than another, it is the uselessness and folly of long skirts. We are told that short skirts are far healthier and more convenient looking, neater, but no sooner does the bicycle bring about a much needed reform in woman's attire, before the faddists cry it down as unbecoming and indecent. No lady, no woman with the least sense of decency, would appear in knickerbocker attire, and it is necessary for them, and the objection to them on the part of the majority of women is the only really significant fact of the kind in connection with bicycle riding. If a girl is pure in body and mind and heart, and of a noble and generous character, provided it be modest, make her less so? How could you make her less so?

Preparations are being commenced for the annual Christmas Sale in aid of the Sisters of the Precious Blood.

I need scarcely tell my readers that any pretty and useful articles for the various booths will be very gladly and gratefully received by the ladies in charge.

It is intended to make the Sale this year, surpass all former efforts in this direction, and the articles to be introduced and the prices to be offered will surpass in variety and excellence any of those given in previous years. Our Toronto girls are celebrated for their beautiful specimens of fancy work. I trust that the articles to be displayed in fashioning various dainty articles for the Sisters sale.

Sir Wilfrid Laurier's Interview With the Pope.

The Rome correspondent of The Liverpool Catholic Times writes: Sir Wilfrid and Lady Laurier, who arrived in Rome on Monday and took their residence at the Hotel d'Angleterre, have been accorded an audience by the Holy Father. The interview between the Sovereign Pontiff and the Canadian Premier was of the most cordial character, and lasted over an hour. His Holiness was very eager to discuss the details of the Catholic position in Canada and of the Catholic problem in particular. Sir Wilfrid afterwards declared himself amazed at the vitality and mental vigor displayed by the Pope.

The Rome correspondent of The London Monitor describing the interview says: "On the 1st of last the Holy Father received in audience the Right Hon. Sir Wilfrid Laurier, Premier of Canada. With the distinguished diplomat went Lady Laurier and Mr. Charles Russell. I am informed by an official in the Vatican that the audience lasted just about an hour, which time matters of great import were discussed. A friend who spoke to one of the parties tells me that the Holy Father extended the most cordial welcome, and with reference to Canadian affairs touched upon the most delicate questions.

The same correspondent adds: As a result of the mission of Mgr. Merry del Val, I hear, upon what is usually good authority, that His Holiness will shortly address an Encyclical to the Bishops and faithful of Canada, touching upon important social and political matters. I am sure that it is being eagerly looked forward to in Canada, where Mgr. Merry del Val has quite won a place in the affections of the people. At the same time, it will be very delightful with the people, and is never weary of decanting upon the affection which they have for the Holy See. He is enraptured over the way that the Canadians made him, as representing the Holy Father, whom they love so dearly. His Holiness lately there is reason to believe that the Encyclical will not long be delayed.

The Sunday rest movement so strenuously advocated last year by some of the foremost men of France—by none more than the late Jules Simon—is undoubtedly gaining ground not only in France, but in Belgium. A lecture was recently given on this subject by the Hon. E. de Broqueville, who was also the Abbé Hoopman at Moulins. In the course of his remarks the latter observed that in the principal towns of Belgium the Sunday rest movement was making rapid progress.

The sixtieth anniversary of the Pope's first Mass will occur at the close of December next.

Mr. Bryce on Jingoism.

Speaking at the banquet given in the Pavilion on August 25, to the British Association for the Advancement of Science, Right Hon. James Bryce made the following good humored reference to the jingos of England the United States and Canada:

I will venture to say, in the presence of our American friends, and I will venture to say it the more after the words of genuine friendship which have fallen from Mr. Putnam, that there is only one feeling in Britain towards the United States—a feeling of friendship and a hope that that friendship may always continue, not only between Britain and the United States, but also between the United States and Canada, as being communities whose truest and best interests are indissolubly interwoven with one another. (Great applause.)

I know that those pacific sentiments are sometimes disturbed. There are in all countries persons whom we in England call by the name of jingos. (Laughter.) There are jingos in England, and there are jingos in the United States. Whether there are jingos in Canada it is for you and not for me to say. (Laughter.) Well, then, what is jingoism? It is a variety of patriotism which has gone on fermenting until it has become sour. (Laughter and applause.) It bears the same relation to true patriotism that vinegar bears to wine. (Renewed applause and laughter.) These jingos in all countries are fond of making mischief. Some of them do it in more reckless of heart. Some of them, I am afraid, do it from less creditable motives, in the belief that they can make some petty political capital out of it. But beyond all these noisy, querulous and quarrelsome voices there stands in Great Britain, there stands, I am no less sure, in the United States also—the great, solid, sensible mass of the nation which desires peace and tranquillity, which desires to attend to its business, and desires not to have it disturbed or shaken by rumors of war; the great mass, which desires to fear God and honor the sovereign, whether the sovereign be called a Queen or President. (Loud cheers.)

And I trust that in all three countries this great solid and weighty mass of responsible national opinion will prevent these noisy voices from ever provoking real danger between these kindred peoples. (Cheers.) Here, at any rate, among men of science, who are superior to petty national jealousies, and who know that the true interests of all the great peoples of the world are at bottom the same, I can venture to utter these sentiments in the confidence that every one of you shares them, and that we all with one heart and mind can express the wish that between the Mother Country and her sister daughter Canada all the ties of political cohesion may, from age to age, grow ever closer; and that between the British race, both in Great Britain and in her colonies, and the great kindred people in the United States—which is an older daughter than you of the same stock—there may remain firm peace, concord and friendship to dwell and abide among us unshaken for ever. (Loud cheers.)

Bad Faith Charged.

The success of the mill tribes in their encounters with the Indian Government troops is rendered more alarming by the charge made by Sir John A. Macdonald that the rising has been caused by bad faith on the part of the Indian Government. He says: "When, early in 1895, our representative in Chitral, with a small force, was surrounded and in great peril, it became necessary to move troops from other frontier stations to Peshawar and other places as quickly as possible to prevent a catastrophe. To effect our object, however, it also became necessary, in order to reach the distant valley of Chitral, that we should enter and pass across the adjacent valley of Swat and other territory inhabited by independent tribes, with whom we had no cause to quarrel, and who naturally might resent the appearance of our troops amongst them. At the commencement of the short campaign of 1895 we, therefore, issued a proclamation pointing out the circumstances, and assuring them that when our object had been achieved we would withdraw our forces and would in no way interfere with the independence and liberties of the mountain tribes whose territories we were compelled temporarily to traverse.

"The expedition of 1895 was rapid and successfully carried out, and so far as the military operations were concerned nothing could have been more satisfactory. But when the war was over and our representative and small garrison had been released, we changed our policy, and instead of withdrawing from the country have continued to occupy it; have constructed a road and established permanent fortified posts along the line of communication from our territory to the far distant valley of Chitral.

"It must also be borne in mind that the tribes who inhabit the secluded valleys in the vast mountainous regions on our northwest frontier, though turbulent, poor and half civilized, are very brave and hardy; they

are deeply attached to their families, and have a great love of their country, and cherish its independence. In short, they possess qualities which we rightly admire in ourselves, and therefore deserve our respect and consideration.

"These independent tribes inhabit a great mountain region, for the most part almost inaccessible, and if instead of involving ourselves in incessant frontier wars we would pursue with them the policy of collaboration and subsidence, which we now follow as successfully with their powerful neighbor the ruler of Afghanistan, we should in time secure their friendship and put an end to expeditions which are unjust in policy and disastrous in a financial point of view."

Events in Peterborough.

PETERBOROUGH, Aug. 26.—The annual retreat of the Roman Catholic clergy of the diocese of Peterborough began Monday evening, the following clergy being in attendance: His Lordship the Bishop; Lundey, Monsignor Laurent, Rev. M. J. McGuire; Duuro, Very Rev. J. Brown; Port Hope, Rev. M. Lynch; Cobourg, Rev. E. H. Murray; Gravelton, Rev. M. Larkins; Brighton, Rev. F. J. Collino; Campbellford, Rev. W. J. McCleary; Hastings, Rev. J. E. Connelly; Burnley, Rev. T. B. O'Connell; Norwood, Rev. P. Conway; Ennismore, Rev. W. J. McCull; Downville, Rev. O. S. Bretherton; Hamilton Falls, Rev. J. Nolan; Victoria Road, Rev. J. Sweeney; Brassbridge, Rev. P. McGuire; Trout Creek, Rev. A. Kelly and Rev. O. J. Phelan; North Bay, Rev. D. J. Scollard; Sturgeon Falls, Rev. P. J. O'Leary; Peterborough, Very Rev. D. J. Casey, Rev. D. O'Connell, Rev. T. F. Scanlan, Rev. M. F. Fitzpatrick.

A contribution to Canadian art of exceptional merit has just left the easel of the well-known artist and portrait painter of Peterborough, Mr. Daniel A. Shaw. It is the life-size portrait of no less a personage than the Venerable Archdeacon Casey, of the Peterborough Diocese. In composition, technique and quality of work the painting is destined to take high rank. The distinguished gentleman is represented in a sitting position in his study, robed in his surplice, Roman cloak and sash, and the flowing drapery, together with the easy and graceful pose of head and figure, combine to present a most dignified and striking appearance.

Father McMahon's Plea.

THORNHILL, Aug. 26.—The annual picnic gotten up by Father McMahon, in behalf of the building fund of St. Mary's Church, was held on Tuesday, on the Fair Grounds. The weather was good and the assemblage a large one, the day's proceedings providing a first-class, enjoyable entertainment. The Metropolitan provided accommodation by a quick series at excursion rates from the city, and fully 400 availed themselves of the day's outing.

Father McMahon had been indefatigable in his endeavors to make such arrangements as to leave no cause for complaint, and had the satisfaction last evening of knowing his efforts were successful.

The village band occupied the stand, and played some good selections during the day.

The feature of the day was a large race match between the Elms of Toronto and Markham, the former winning, after a closely contested match, by 1 to 0; a 2 40 and a 8 minute trot, and a green run. The winners of the trot were: 2 40—Birdie J. Bradford 2, Chimes 8 300—John S. 1, Col. Watson 2, Little Fred 8. In the green run, five horses competed, the order being: Little X. 1, Bradford 2, Little Fan 8. During the run George Staley, who was riding Lucy, sustained a heavy fall, but luckily was not severely hurt.

Among the large gathering were Fathers Guinane and Murray, St. Michael's College; John Richardson, M.L.A.; Reeve Hill, J. W. Moyes, County Councilor Pugsley and County Clerk Ramsden. Messrs. J. Ward, Angus Kerr, John Outburt and Dr. Boyles were the occupants of the judges' stand.

One of the most entertaining portions of the programme was an Irish jig contest for a silver cup presented by Mr. J. W. Moyes. Mr. Andy Collins played the accompaniment on the violin and J. O'Leary carried off the prize.

In an old file of the Dublin "Nation" is found, in the issue of July 12, 1851, the following from the pen of the late Dr. Thomas D'Arcy McGee, concerning the religion of Edmund Burke: "In his last illness Edmund Burke was attended by Rev. Father Husey, afterward Bishop of Waterford by whom it is believed, he was received into the Catholic faith."

THE MEDICINE FOR LIVER AND KIDNEY COMPLAINT.—Mr. Victor AUGER, Ottawa, writes: "I take great pleasure in recommending to the general public Parmentier's Pills as a cure for Liver and Kidney Complaint. I have doctored for the last three years with leading physicians, and have taken many medicines which were recommended to me without relief, but after taking eight of Parmentier's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled."

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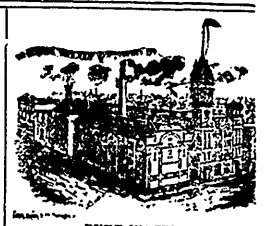
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