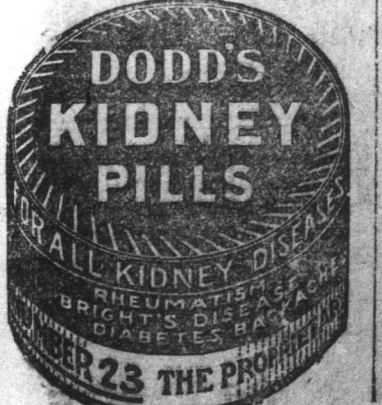


Memorial Buildings.

The good Book tells us that where there is no vision the people perish. This is a significant utterance and has wide-spread application. Take it for instance, as it applies to our educational work. When a memorial for our fallen heroes in the war was in contemplation, the thought came to the Superintendents of education that a memorial for our glorious dead could be found to erect by popular subscription, assisted, if necessary, by legislative grant, a Newfoundland College building which would combine the professional training of teachers, the application of science to our local industries and higher education, so that our young people may secure at home the training to obtain which they now go abroad, and our people may have such help as modern science can afford in making their daily toil more remunerative. This idea was endorsed by the Memorial Committee and by what a short time ago would have been deemed a miracle, it was found possible to secure the warm cooperation of the heads of the different Churches—Roman Catholic, Church of England and Methodist, besides those of the smaller denominations. Such a result of the war would have gone far to compensate Newfoundland for the terrible loss of her sons in the conflict and no nobler tribute could have been raised to their memory, unless indeed it had been possible to erect a great Cathedral to indicate a union of all our Christian churches. That Newfoundland with her denominational system of education to be blessed with a Newfoundland College, including all denominations, seemed to forecast the millennium. That our fallen heroes should have their names linked up for all time with the intellectual development of young Newfoundlanders, was surely the highest earthly honor that could crown their hallowed memory. But alas, alas, Newfoundland, as always, had clogs on the wheels of progress. Money at that time was abundant and the hearts of the people overflowed with devotion for their glorious sons, and any reasonable amount could have been secured for their memorial. But every step of progress was blocked by men utterly lacking in vision—men mighty to obstruct what others had planned and rendered possible. The result is that after three years' noising worthy has been done towards a National Memorial.

And now note a contrast. The Knights of Columbus, representing not all the people of Newfoundland, not all the Roman Catholic people of Newfoundland, not even all the Roman Catholic people of St. John's, but a part of the last mentioned only, conceived the idea of raising a monument to the members of their Order who died in the war. They decided upon an educational building, and not being afflicted with obstructionists among their membership, they got busy, with the result that already a building has been erected, representing at a cost of \$80,000; a building that would do credit to any city or any community anywhere. His Excellency the Governor, His Grace the Archbishop, the Prime Minister and many others took part in the opening ceremonies and had nothing but praise for the building as in all respects a worthy memorial of these fallen heroes. We cannot but hope that even yet there will be found a sufficient number of men, capable of realizing the possibilities involved in demanding a similar monument, only on a larger scale as befits a National effort, in memory of all the heroes of Newfoundland. Indeed the Government has pledged \$100,000 towards a National Memorial to take the form of a College for Teacher training, unless meantime the larger plan become possible, when, presumably, it would be their contribution towards that more worthy monument. And who will say that our glorious dead should not have as their memorial the larger building, with possibilities of the larger service, as the more fitting tribute to their memory—the love-gift of a grateful country? No one surely whose loved ones were engaged in the conflict, much less anyone whose loved ones are numbered among the immortals.—Methodist Monthly Greeting, November.

HAS FAITH IN THE FUTURE.
Mr. W. J. Garland of Lower Island Cove is now in the city on business, and expresses the opinion that Newfoundland is sailing through the waters of hard times, although he declares that our island home will blossom as the rose under changed political conditions.



"Venite Adoremus."

(By Rev. William Power.)
Tis night, deep-sealing night,
A new-born Babe reposefully lies
Close to the bosom-warmth of mother-love;
For clammy, cold and drear the lonely cave,
Foul-smelling of the misty, vap'rous night,
Wherein the uncreated Word of God was born.

This lowly little Babe—the Prince of Peace,
Emmanuel—the God of awful might,
Who holds within the hollow of His Hand
The universe of comprehensive space—
The Lord of Glory, Glory of the Lord—
The very brightness of Eternal Light,
Before whose splendor angels veil their faces,
No shelter can He find, this anxious night.

In Bethlehem of Juda, but a cave—
A stable-cave—untenanted and lone,
Save for an ox and ass.

Expected of the nations (all for Spain)
In watching for the day-spring from on high,
That overflow in light to those who sit in darkness and the pallid shades of death,
Desired of hills eternal, forth came He From out the Bosom of Eternal Life,
Unto His own—His own received Him not!
The spotless mirror of God's majesty,
The image of His goodness—there He lies
Wrapped in the swaddling clothes of an infant want.

By her whose lips with tenderness caress,
(As only virgin mother-love knows)
Her Baby-Boy—the while her heart adores:
None else to greet Him out His foster-sire,
Whose faith and hope are quickened by His love.

Thill, from the plains, poor, lowly shepherds hear—
Agasp with awe—an Angel-choir proclaim
The Glory of the Lord, and peace to men—
A peace that crowns the goodwill of Forthwith, in silence, fare they through the night,
Whither the Sprites celestial point the way.
To Bethlehem, the vaunted "House of Bread";
And let them find, as outcasts of the town,
Only companionship of an ox and ass,
A man, a woman, and a little Child—
The new-born Saviour of a sin-cloyed world!

No hesitation mars their simple faith;
They bend in adoration of their King,
In whom they honor Heaven's fairest Queen.
And tribute of respect to him,
Whose fostering care its precious charge fulfills.

With faith as childlike as those shepherd lads,
As living, real, ready, brave, and true;
With hope as steadfast, and as loyal love,
With full hearts' strongest, tenderest outflow—
Come let us adore
Come let us adore
The Lord Our God Amen.

Masonic Installation.

ST. JOHN'S LODGE NO. 578.

In the presence of a large gathering of the Craft the installation of the Worshipful Master and the investiture of the other officers of St. John's Lodge, A.F. and A.M., E.C., took place in the Masonic Temple last evening, the ceremony being performed by the D.D.G.M., Bro. J. R. Bennett, in the absence of the D.G.M., Bro. J. A. Cliff, who is on a health trip to the United States. Assisting were Bro. C. R. Duder, D.G.M., E.C., Bro. W. A. Ellis, D.G.S. and Bro. W. J. Edgar, D.G.S. The officers installed and invested were:

W.M.—Bro. E. S. Pinnent.
S.W.—Bro. F. Ellis.
J.W.—Bro. T. Soper.
Treas.—Bro. L. A. Diamond.
Sec.—Bro. T. J. Seymour.
D. of C.—Bro. P. B. Rendell.
S.D.—Bro. F. R. Clarke.
J.D.—Bro. Harvey Dawe.
Organist.—Bro. E. Fox.
L.G.—Bro. B. Shears.
Stewards.—Bro. J. C. Fitzgerald and H. F. Glass.

Tyler.—Bro. G. Morris.
Following the installation ceremony congratulations were tendered the new master on behalf of the various Lodges, in the course of which reference was made to the fact that 51 years ago yesterday the late respected C. S. Pinnent was installed Master of St. John's Lodge, over whose destinies his son has now been called to preside. Reference was also made to the regretted absence of the District Grand Master, Bro. J. A. Cliff, and the brethren were pleased to hear that he is somewhat improved in health, and expects to return home about the middle of January. On Christmas Eve the greetings of the fraternity were wired him and his good wife, to which an appreciative reply has been received. Both message and reply were read at the close of last night's ceremony. The labours of the evening being ended the brethren adjourned to the banquet hall where a most enjoyable social hour was spent; the usual toasts being honoured, and enjoyable musical selections rendered. Under Brother Pinnent's guidance the brethren anticipate a year of unexcelled success for St. John's, the oldest Masonic Lodge in the country.

Minard's Liniment for Burns, Etc.

Christmas Services

AT WESLEY CHURCH.

On Xmas Day there was good congregations both morning and evening. Rev. W. B. Burden, B.A., delivered excellent sermons. Speaking from St. John's Gospel, 3rd chap. 16th verse, "God so loved the world that he gave His only son"—the first coming of Christ—and from that wonderful statement, the Kohinoor of Gospel truth, he pointed out the infinite, incomprehensible, and changeless love of God, and then reasoned that if Christ had not come, there could have been no Christmas, no chiming bells, no gifts, no anthems, no charities, hospitals, orphanages, etc., the world of poetry and music be ever so much poorer. No Calvary, no comfort for the dying, no resurrection, no consolation for the mourner. At the evening service, taking for his text the 44th verse of the 24th chapter of St. Matthew's gospel, he announced his subject to be "The second coming of Christ." It was a timely discourse, and should set at rest, perhaps, the minds of some present who may have been reading some of the literature scattered around free, or sold at the doors of some of our people. Our Saviour tells us that He will come like the lightning, like a thief in the night, but "that day and that hour no man knoweth, no not the angels of heaven but My Father only." Just as it was when our Lord ascended into heaven, we do not know whether it was in the solemn calm of evening, or when the morning sun was breaking over the eastern hills, and the Apostles and others stood looking up "as He was parted from them," even so will it be with regard to his second Advent. He referred also to the many times the coming of Christ has been expected, from the tenth century to recent times. Maps and calculations had been made. Some had sold their property, and remained up all night, "prepared to meet the bridegroom," but the bridegroom tarries still, and like waiting for an absent friend who says "I'll come" though hopes may be defeated, and fever, shipwreck or death may cause him not to come, you have done your part, and with ardent faith we "look for his appearing," and He who said "Surely I come quickly" will keep his promise, the saints shall be gathered, and at that day He shall "make up his jewels." The world will go on, suns rise and set, years, perhaps centuries, succeed each other, but let us all remember to watch and be ready; death intervening, there will be the great dividing day and those who love Christ will be eternally separated from those who have never loved and served Him, and he prayed that all that heard him would feel that truth now, and in the little time they had left prepare to meet Him for fear of having to hear the words said which will have eternal sting, "Depart from Me."

The singing of the usual Christmas hymns was very hearty, and the anthems went remarkably well. Mr. Andrew Goobee, Miss Sparkes and Mr. H. Chaplin were the soloists, the words of which commenced, "In the beginning was the Word," Oh, Emmanuel, "Thou art fairer than the children of men," and "He shall feed his flock like a Shepherd," but we cannot give the names of the anthems or composers.

The decoration was tastefully done by members of the Epworth League, and the offerings for the poor were said to be large. After the congregation had retired, the members of the choir made a presentation to Mr. Pratt, and an address from the Official Board was read, acknowledging their indebtedness to him as the Organist for his gratuitous services to the church, and asked the acceptance of some good pieces as a token of esteem and goodwill, to which Mr. Pratt very courteously replied. A.W.M.

Bennett's Band will play at the Prince's Rink to-night.

American Speech and English Language.

I would lay down as a broad statement that English conversation is a valuable preservative of the written language, and that American energy and invention are always likely to outstrip ours in directing the current of speech. The English language has gained very largely, especially of late years, from American inventiveness; innumerable words and turns of phrase have been welcomed and adopted in England from American sources. There is no prejudice against them any longer, when they are really expressive, and indeed it is hardly too much to say that America has already captured the position and is the recognized leader in whatever tends to invigorate and develop our common speech.—North American Review.

Stafford's Ginger Wine for sale at Knowlton's Stores, East West and Central. Price 20c. per bottle.—dec16.

MINARD'S LINIMENT USED BY PHYSICIANS.

Son Testifies

Against Father.

CAPE BRETON MURDERER COMMITTED FOR TRIAL.

(North Sydney Herald, December 21)
With a session of about half an hour this morning the taking of evidence in the preliminary hearing of the case against Daniel D. McDonald, charged with the murder of his wife at Ross Ferry, Victoria County, on Dec. 3, was concluded. The hearing was adjourned until to-morrow morning at 10 o'clock, to give the stenographer time to transcribe the evidence, and the accused will then be committed for trial. The trial will take place at Baddeck on the second Tuesday of next May on the regular sitting of the Supreme criminal court there. By the end of this week the accused will be taken to the Baddeck jail to await trial.

Only two witnesses were heard this morning, John R. McDonald, the 11-year-old son of the accused, who was called at his request, and Mrs. Angus Christie. The boy testified that on Dec. 9 he got home from school about 4 o'clock and found his father wiping up water off the floor of the kitchen near the door. His father told him the pall had caught on his rubber boot, spilling the water. His father asked him if he had seen "the ladies," meaning his mother and Alice Cousins. The boy replied that he had seen Alice, and his father said the mother had gone out right after her. Nobody else was in the house at the time. Witness heard his father telling Alice Cousins that the mother had gone to the woods.

The boy said he had heard his father and mother quarrelling but before Dec. 9, but not often. Heard him order her to leave the house. Told her to "get out while she was able to do so." N. A. McMillan, K.C., announced that the Crown's case was closed with the taking of this evidence, but Stipendiary Forbes called Mrs. Angus Christie. She was just starting to tell of a remark made by Mrs. McDonald, the murdered woman, in reference to Alice Cousins when Mr. McMillan objected that this was not evidence, and the witness was not examined any further.

Mr. McMillan asked that the accused be committed for trial in Victoria County, and that the hearing be adjourned until to-morrow to give time to transcribe the evidence.

When the statutory statement and warning was read by the magistrate to the accused and he was asked if he had anything to say, Mr. McMillan said that since accused had no counsel it would be of no advantage to him to make any statement and if he had counsel he would probably be advised to say nothing. At the same time he was at liberty to say anything he wished. The accused, with a puzzled worried expression, and in the hearing way he has of speaking, "To be looking in and left like that don't suit me. According to what they told me somebody has to speak for me. I was in the asylum before, but wasn't crazy. At least I don't think so." These remarks were given in such a rambling way that Mr. McMillan suggested that the accused had better be taken as saying nothing. The magistrate said to accused, "Dan, perhaps you better sit down." "Probably I had better," replied the accused.

MAGISTRATE'S DECISION.

The preliminary hearing in the case of Daniel D. McDonald, charged with murdering his wife at Ross Ferry, was concluded by Stipendiary A. F. Forbes this morning. (Dec. 21) at North Sydney. McDonald, being committed for trial at the next session of the Supreme criminal court at Baddeck. He will be taken to Baddeck to-morrow by Chief of Police Cowans, Alice Cousins, one of the chief witnesses was bound over on her own recognizance in the sum of \$500 to appear at the trial and give evidence. Chief Cowans will take to Baddeck all the exhibits in the case—the axe, rubber boots, etc. The proceeding this morning were purely formal and occupied but a few minutes.

Stipendiary Forbes decision committing the accused was as follows: "In so far as I have jurisdiction I commit the accused, Daniel D. McDonald, to stand his trial at the next session of the Supreme court to be held at Baddeck, Victoria County, and also grant my warrant to bring the said accused before a justice or stipendiary magistrate for the county of Victoria, together with the information, warrant, depositions and exhibits used at the preliminary hearing before me."

The Best Advertisement.

The best advertisement for the Quaker Girl opera that has yet appeared will be found in another column in the form of the hints of Characters. One glance at the list will send you to the phone in order to reserve tickets at the Royal Stationery. The very best talent in the city is represented on the opera, it is being produced under the most capable professional management, the music is the catchiest that has been heard here for years, and the costumes are beyond the power of description. Sparkling comedies, beautiful songs and exquisite dances permeate the performance. Reserve your tickets now. The plan for the first night has been sold right out. But there are others.

Minard's Liniment Lumsden's Friend.

The Irish Situation

Reviewed.

HISTORY BROUGHT INTO QUESTION.

Dublin, Dec. 24. (By Canadian Press).—This has been a pregnant week in Irish history with the scale balanced between peace and war between an honorable agreement with Britain and the re-entry into civil war and anarchy. At such a time the following brief historical retrospect of the relations between Ireland and England is of particular interest.

THE BEGINNING OF IT.

In 1155 Ireland, the historians say, was presented by Pope Adrian to Henry II. of England, the consideration being the payment of certain revenues to the Holy See. To implement the Papal mandate Henry had to engage in a series of little wars, but as Ireland had for centuries been divided by petty Kings and clans quarrelling among themselves, its conquest presented no serious difficulties. Henry II. deposed the kings and chiefs who refused to acknowledge his mandate and bestowed their lands upon his friends, Norman, English and Scotch Protestants. In 1641 the Irish revolted and many Protestants were killed. Disorders continued for some years, England being occupied with the struggle between the old Feudal order and the rising business classes. Then when Cromwell was master of England he invaded Ireland, and established British Sovereignty, punishing the natives with considerable severity. In Ulster most of the land was confiscated and Protestants were established there. During the second English Revolution the Catholics and Protestants of Ireland again took sides, and the triumph of the Orange party in 1692 was accompanied by heavy punishment of the Catholics. Thereafter for over a century there was much organization of secret societies and abortive plotting against English rule, culminating in 1798 in a rather serious revolt. This was put down without much trouble, punishment mostly taking the form of deportation to British colonies.

ACT OF UNION.

In 1800-1 the Act of Union was adopted, and the Irish Parliament, which had had an intermittent existence for centuries, was abolished. The Irish people being granted the right to send representatives to the British Parliament, the Act made no recognition of Irish nationality, and it was claimed by many Irishmen that the Irish Parliament was bribed or cajoled to consent to its own demise. An agitation to have the Act of Union repealed was immediately begun, and in 1803 the Emmet insurrection broke out, and came to naught. Agitations, however, continued. In 1829 the British Government, in deference to Irish sentiment, granted the Catholic Church and other Catholic Churches the right of recognition of Irish nationality, and the "tithe war." In 1834 O'Connell became a leading figure in the agitation for the repeal of Union, and his movement ended in the disastrous revolution of 1848. After this, famine diverted Irish attention from political matters, and for some years the agitations were of a desultory and spasmodic character. This was the period of the great emigration and in the latter fifties and early sixties the Fenian organizations in Ireland and Britain and other countries brought the Irish question prominently before the world again.

GLADSTONE'S POLICY.

British statesmen began to show a new interest in Irish affairs, and in 1869 Gladstone put through the British Parliament the Church Disestablishment Act in Ireland, and held out hopes of land reforms. Next year Irishmen of various religious and political beliefs united to form the Home Government Association, the object of which was declared to be "the obtaining of a distinct Parliament for Ireland to regulate her internal affairs, while leaving to the Imperial Parliament all questions affecting the colonies, foreign relations and the stability of the Empire." Its first leader was Isaac Butts, and it shortly won a number of by-elections. In 1873 its name was changed to the Irish Home Rule League, and in the general election of 1874 it secured the return of sixty Home Rulers, who formed a new party in the House of Commons. Next year Parnell began his obstructionist tactics in Parliament, forcing public attention on Irish questions. A few years later, being elected President of the Irish Land League, Parnell raised the land question to the dignity of the main issue. In 1880 Ireland elected 68 Home Rulers, but William Shaw who had succeeded Butts as President of the Home Rule League, left the Home Rule party because he thought Parnell was too radical. Thereupon Parnell and his friends formed the Irish National League, combining the aims of Home Rulers and Land Leaguers. The new organization extended its influence, and in 1885 the Nationalists won 85 out of 103 Irish seats. Parnell found himself at the head of a party holding the balance of power in the British Parliament. In this situation Gladstone introduced the Home Rule Bill of 1886, and caused a re-alignment of parties in Britain.

the Irish party accepted the bill, but 83 Liberals took the name of Liberal Unionists and formed an alliance with the Conservatives to defeat it. When the ballot was taken the bill was killed by 343 to 313.

PARNELL'S DOWNFALL.

In the elections following, the Conservatives and Unionists were elected to office by a majority of 113 seats; but the Nationalists captured 84 of the 103 Irish seats, and the Irish question still held the stage. In the next few years Parnell's power grew in Ireland and in Britain, but in 1890 he was named as co-respondent in a divorce case, and this alienated a large number of his followers. Gladstone threw him over on the moral ground and brought pressure to bear on the Nationalist party to reject his leadership. Stricken by grief the following year the great "Uncrowned King" of Ireland went to his grave. The Irish party split on this issue, a moiety remaining loyal to Parnell, and it was some years before the Nationalists were again united as a political force. Meantime, however, the British Parliament had carried out a number of important land reforms in Ireland. In 1902 the Liberals were back in power at Westminster with a majority of 40 and next year Gladstone carried another Home Rule Bill through the House of Commons by 301 to 207, but it was thrown out by the House of Lords. Gladstone resigned and Lord Roseberry formed a Government, supporting Home Rule in principle. But with dissension among the Irish and the Liberals now lukewarm, Roseberry contented himself with extending the scope of the Irish Land Purchase Acts and also of the local government Acts applying to Ireland. In 1905 a Conservative Government came back to office, and the Home Rule movement languished until 1909, when, under the impulse of the situation created by the Boer War, the quarrelling factions united, and with John Redmond as their leader, elected 81 Nationalists pledged to a programme of obstruction until Home Rule was achieved.

THE GREATEST IRISHMAN OF THEM ALL.

Under Redmond the Irish movement made considerable gains. The British Government voted large sums to enable the Irish farmer to acquire freehold land, and in general, Irish land legislation gave the farmer opportunities that are not available to the British farmer. Asquith finally overcame the opposition of the House of Lords, and placed on the Statute Books a Home Rule Act, fairly acceptable to the Nationalists and the British Unionists. But meanwhile new difficulties had arisen—Ulster repudiated the Home Rule Act, and the Sinn Féin movement developed in Southern Ireland, undermining the Nationalist Party. Presently Ulster was raising volunteers to resist the application of the Home Rule Act. Then the great war broke out, and the opportunity was lost to satisfy Irish National aspirations of that time by the measure of Home Rule ensured by the bill actually on the Statute Book. On the one hand were the Ulster "diehards" led by Sir Edward Carson, who went so far as to threaten armed rebellion; on the other were the Sinn Féin irreconcilables committed to a republic, whose power gained as the war progressed until every vestige of the Nationalist or Home Rule party was swept out of existence. The worst blow of all for Ireland and British aspirations of that time was the death of the patriot statesman John Redmond, who had formally pledged the support of Nationalist Ireland to the cause of the Allies. Recent developments are so fresh in the public mind as to make recapitulation unnecessary.

Prurient Films.

Editor Evening Telegram.
Dear Sir.—Last evening I visited the Nickel Theatre to see the holiday programme, "God's Country and the Woman." One would expect from the title clean and instructive entertainment, but those who witnessed Monday and Tuesday's performance must have been convinced that the "Devil's Den" would have been a more appropriate name for the performance, which displayed moral depravity and indecency, and which being featured during the holiday season was destructive to the morals of the tender innocent little ones, who were anxious to see what "God's Country" promised. It would not be unreasonable to expect clean and pure shows during the Xmas season, and the mothers who risked their children to the theatre were not blameable, because they knew that indecency at the movies in this city is particularly rare. "God's Country and the Woman" was more than a tragedy; it was an evidence of moral depravity and a serious indictment of those censors who are authorized to forbid the production of lewd and unseemly pictures, at which children become instructed in the wiles and ways of Fatty Arbuckle and other degenerates of the stage. Those who visited Monday and Tuesday's performance without protesting against a repetition of such utterly senseless reproductions are equally to blame with those who grow rich at the expense of the morals of the children, and the worst is that such shows will be continued as long as they are patronized. Are the cen-

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