

FROM OLD STADACONA.

The Strides of Progress in Evidence.

Reflections on the Shortness and Insecurity of Life—Interesting Notes Regarding Religious and Educational Matters.

[SPECIAL TO THE TRUE WITNESS]

Of all cities, either old or new, Quebec beats them all in breadth of view. As in history is legend, tale and story, it outshines all in depth of glory.

When the tourist and traveller of any land wishes to regale his senses with unrivaled scenery, or inspire his mind with memories of bygone historic events, he usually turns towards old Quebec, for therein he can always find a wealth of historical lore and physical scenic beauty perhaps unequalled in this new world. I was not insensible of this when I arrived the other evening from Montreal and saw the gleaming lights of the dear old city for the first time in one and twenty years. Memories of the past arose involuntarily in my mind, and I began to realize the magnetic power of the quaint old city that can draw back again to her bosom any one who had ever been privileged to live within her borders. Needless to say that many changes have taken place in the time elapsed; but my earlier knowledge of the conservative and staid city did not lead me to suspect that so many alterations and improvements had been made. When I heard the buoyant sound of the electric cars and saw widened streets and long avenues of fine new dwellings, magnificent City Hall and magnificent buildings, together with the splendid Court House and elegant new Parliament House, I knew that Quebec had arisen into new commercial life and activity and was bound to keep pace with the keener centres of trade and commerce in her own province and in Ontario and the other parts of the Dominion. But

The Most Striking Feature

to one who journeys by the Canadian Pacific road is the wonderful enterprise of that great railway system, for it offers tempting facilities to business men all over the country and to tourists and visitors, providing for their comfort and safety on the way, and when they land in Quebec it conducts them—by their desire it to the Hotel Frontenac, an hostelry fit for a Prince to reside in, situated right upon Dufferin Terrace, and having a commanding view of the St. Lawrence and the outstretching country and mountains beyond, that fairly captivates the sight and no matter how experienced in travel or critical in taste.

In the midst of things, new and changed, I saw many of the old landmarks and familiar objects of earlier days. The Laurentian Mountains kept their accustomed place as nature and Providence had placed them. The Isle of Orleans, too, and the great river, steadily held on its way to the Ocean.

Turning my mind from these physical things, I strove to find out how it had fared in the intervening years with the friends and companions of the bygone seventies. Herein the retrospect was not so satisfactory, for numbers of these had passed into their silent graves, while others had retired to try their fortune in other climes, and so forgetful is the world of that which passes away, that hardly a memory remained of the absent ones. But, however sad may be the thought of worldly forgetfulness, we find compensation in the enjoyment of living friends, and such has been my personal experience in this visit, for the human soul warms under the influence of sympathetic friendship and love; but we can never divest ourselves of the dread consciousness of

The Shortness of Time and the Insecurity of Life.

for in the space of a few short years we see companions grow old and changed in appearance, and we miss the glow of health and spirits and the rapturous joys that made younger life exultant and happy. But even here we derive cause for gratitude, for in our own continued strength and in that of our friends we trace the providential hand of safety and guidance that has preserved us unhurt in the midst of dangers and much worldly toil.

Passing on from these serious reflections, we determined to test, by practical enquiry in St. Patrick's congregation, how many of the old-timers were still to the fore and how many familiar faces we could recognize in a flock once pretty well known to us. While the heart was gladdened with the sight of many countenances and figures only partially altered, remorseless time had wrought such havoc in others that not a recognizable feature remained. While drawing from this an evidence of human instability and subjection to the inevitable law of change and decay, we saw a most gratifying proof of the preservation of the Irish Catholic race as it is represented in the grand old typical

Parish of St. Patrick's.

for we saw the church crowded with the healthful and sprightly youths of a new generation of boys and girls and adult young men and women, whose a ritual and temporal welfare is scrupulously cared for by the Rev. Father Rector Ruesbach, C.S.S.R., and his devoted staff of Rev. co-laborers. And another consoling spectacle I witnessed at the early Mass is the devotion and fatherly care bestowed upon the dear little school boys who attend St. Patrick's institutions, under the direction of the able and devoted Christian Brothers. They flocked into the Church in squads with their bags of books strapped upon their backs, as soldiers carry their knapsacks—some of them were mere tots, but all of them looked fresh, clean and healthy, and they bore the brightness of face and spirit which belongs to the race from which they sprang. They filed into the seats set apart for them in the middle aisle of the Church, flanked on either side by devout men and women assisting at the Holy Sacrifice of the Mass, and while

that sacred function proceeded Christian Brothers led in the recital of the Rosary and Litanies and the little fellows clearly and heartily answered aloud. I could not help admiring this preparatory spiritual lesson preceding the scholastic training of the day, nor could I doubt that such mode of teaching will engraft itself upon the young souls in a manner that will never be destroyed no matter how strong or violent may be the temptations that beset them in later life. The girls of the parish did not come under my notice on that day, but they are spiritually and educationally in the hands of the saintly Nuns and Sisters, and that of itself is sufficient guarantee that their tuition and moral culture is of the purest and best, and that growing out to woman's estate they will enter society as purifiers and models of virtue and morality, reflecting credit upon their devoted teachers and fresh glory upon the faithful race to which they belong.

WM. ELLISON.

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OUR NEW-YORK LETTER.

conditions that will be consistent with the debt limit, and it is even said the commissioners have drawn a contract to effect this. The debt limit question, though serious, is not considered complicated, much depending on the standpoint from which it is viewed. If the view prevails that the city has exceeded its debt limit, it is not consolidated, and the recent election goes for nothing. It is a question of "to be or not to be," all hinging upon the observance or non-observance of the limitation law. According to a statement prepared by the counsel for the opponents of the subway, the borrowing capacity of the greater city, on January 1st prox., will be \$244,814,779, to meet a debt of \$265,833,045, which would involve an excess of the constitutional limit of \$21,048,000. The legal consequences of this state of things would be fatal to both rapid transit and consolidation. It will thus be seen that there is

A NETWORK OF DOUBTS AND DIFFICULTIES surrounding the position from which New York the lesser may not be able to extricate itself in time to become "N. Y. York the Greater" on 1st January, 1898. Judge Ingraham, dissenting from the other judges of the appellate division and contending that the limit cannot be exceeded, said:—"If the act of Legislature imposing a liability for these obligations upon the new municipal corporation because of the fact that such liability exceeds 10 per cent. of the value of real estate assessed for taxation is void, a situation is created which certainly is most serious, the consequence of which it is impossible to conceive. Just what effect it would have upon the new charter, upon the validity of the whole scheme consolidating these cities, upon the liability of the several cities, towns, and villages embraced within it, or upon the rights of creditors and bondholders, is most uncertain."

"I think it is certain that, if the greater city undertakes to assume a debt in excess of its limit, it will immediately cease to be a city, and the component parts will again become as they were prior to January 1, 1898. The Constitution expressly prohibits such a condition, and the Greater New York could not start its career with an excess of indebtedness."

AN APPEAL FOR INDIAN MISSIONS.

The following appeal comes from the Ursuline Convent, St. Peter's, Montana, in behalf of the Indian Missions:—

The winter is upon us, and the shrill blasts of our mountains call to you for help for our poor Indian girls, of whom we have over a hundred. Listen to the wailing voice, as you sit about your hearth-stone, as you look into the faces of your children. About us are many little ones of the wilds, motherless, fatherless, friendless. Not only is the hard winter upon them, but the harsher usage of their native land. For our contract has been wholly cut off, and were it not for us, were it not for the alms which the Recording Angel has written above, and for which we plead again, these Catholic Indian girls would know no home but the squalid "teepee," no hope but the degradation of sin. How noble, how self-sacrificing has your charity been! Since government allowance was cut off July 1, 1896, we have lived upon alms. Our sufferings have been great, but the good accomplished has been commensurate to the pain, and the rewards that await you will be drawn from the very depths of the Sacred Heart of Jesus. Ah, friends, old and new, help us in our absolute need, in our utter dependence upon your charity. Our Lord loves children, and He loves with reflected tenderness those that minister to His little ones. Drop an alms to these poor Indian girls, and it will fall into those blessed little hands that wrought our redemption, and that are tending for us with an eternity of Divine carresses.

THE MOTHER SUPERIOR.

APPOINTMENTS.

The administrator of the archdiocese has made the following appointments:—Rev. O. Legace, vicar at St. Joseph of Montreal; Rev. J. Roussel, vicar at St. Henri; Rev. A. Benoit, vicar at Contrecoeur; Rev. A. J. Champagne, vicar at St. Cyprien; Rev. E. E. Mongeau, vicar at St. Jacques de l'Assommoir; Rev. H. J. D. Latour, vicar at Notre Dame de Montreal.

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THE SALOON MONOPOLY.

Twelve Good Reasons

Why Saloonkeepers Want License to Sell Liquor—Gives Their Saloons the Appearance of Respectability—No Restriction to Intemperance.

Satan is infinite in his ability to send delusions to deceive men; the latest delusion which he has sent is the doctrine that high license is a remedy for the liquor traffic. But the truth of this matter is this: high license is a scheme gotten up by the liquor dealers for the purpose of promoting the best interests of their business, and for nothing else.

They do this under the pretext that it will lessen the evil and finally destroy it, just to throw dust in the eyes of the people and make them believe that they are honestly working for temperance. They are very busy circulating and emphasizing the statement that high license is a scheme gotten up to drive them out of the business, but they will submit to it for the good of the cause. Nothing could be further from the truth, for they want high license. They have succeeded so far in pulling the wool over the peoples' eyes that learned editors, wise statesmen and sometimes even clergymen take up their cause and plead it for them with all the eloquence they can command. Oh yes, they say high license is solely for the good of the cause and there are enough blind people to believe it or make it very popular. And yet when we use our common sense and open our eyes we find that there are twelve good substantial reasons why high license will benefit the liquor dealer and saloonkeepers want it. And yet there is not even so much as one reason to show that high license will help the cause of sobriety or lessen the crying evils of the saloon business.

And now we will give the facts to prove this to be literally true. The saloonkeepers want high license for the following twelve reasons:

First—They want it because it enables them to open up business which prohibition prevents, and that is an all-important consideration.

Second—It gives their business the support of the law and makes it respectable as any other calling, for what is lawful cannot be disgraceful. Another important point.

Third—It relieves them of a large part of the responsibility for the sin and suffering caused by the traffic by saddling the blame on others who vote for it.

Fourth—High license is a bribe for the taxpayers which makes them the

saloon-keepers' friends and supporters, another very important consideration.

Fifth—High license is hush money which silences the press and pulpit and other forms of opposition which they would have to meet, a matter of still greater importance.

Sixth—It gives the rich saloonkeepers a monopoly of the business and enables them to starve out the small dealers and make more money by it. So it makes a great monopoly in the interest of the rich.

Seventh—High license enables them to give their saloons the appearance of respectability though like whitewashed palaces they are "full of dead men's bones." This also is a matter of prime consideration, as it enables them to keep up their business by drawing custom from rich and respectable families.

Eighth—If the people complain that the saloon-keeper is doing great harm by selling liquor in their midst, he can stop all their mouths by saying to them "I pay my money to sell, so you just shut up your mouths, or I'll kick you out of here." He is master and they are slaves.

Ninth—High license induces men of large means to put their money in the business, which forfeits it and gives it a more solid foothold.

Tenth—It gives the brewers and distillers a better class of customers, which greatly promotes their interest and the stability of their business.

Eleventh—License, high or low, enables the liquor dealers to build up a free whiskey party of great power which dominates the nation, the state and almost every community, which they could not do under prohibition.

Twelfth—License, high or low, by giving them political ascendancy, enables the saloonkeepers to secure the enactment of just such laws as they want to promote the best interests of their business, which would not be the case under prohibition, however poorly enforced. If it not in itself, then, that any one could be persuaded to end the high license as a means of suppressing the liquor traffic?

Think of the great delusion of the past which have taken possession of men's minds to induce them to favor idolatry, polygamy and human slavery in the past. And yet not one of them was so dark and misleading as this delusion which leads men to accept high license as a means for suppressing the liquor traffic.

It is like throwing fuel on the fire to put it out, or like giving a man high license to sell stolen goods to stop stealing. It is as senseless a procedure as it would be to give the grocer or butcher license to sell adulterated food and diseased meats for the purpose of suppressing such swindling. How any one that has the capacity to reason can advocate such a doctrine is a great mystery. If this doctrine is true, then God made a mistake when He gave the ten commandments and instead of saying: "Thou shalt not commit murder,"

He should have said, thou mayest murder, and count out, and steal and bear false witness, and break the Sabbath day and worship idols if thou wilt pay a thousand dollars a year for the privilege of breaking the ten commandments night and day so long as time lasts. Thus we see the doctrine of high license destroys the moral code, breaks down the distinction between right and wrong and brings millions into the thrice accursed liquor traffic who otherwise would never have gone into it. There is only one way to explain the existence of this widespread delusion which is a shock to common sense, and that is the "human heart is desperately wicked, so that when we want to do anything that is wrong we go to work and invent a thousand devices to make it seem right and to soothe our own conscience. Church members accept this delusion because it is an excuse for their voting for the saloon, and clergymen favor it because it is popular with the press, and taxpayers accept it without inquiring because it lessens their taxes, and politicians roll it as a sweet morsel under their tongues because it is a stepping stone to the object of their golden ambition. The one fact that the liquor dealers want is a thing is positive evidence that prohibitionists do not want it. It may now be asked, what shall we do in states or communities where the popular sentiment is so adverse to it that prohibition cannot be enforced, will we let the saloon men run wild? No, by no means, and the point we make here is this, if the people must and will have liquor, the saloon with high or low license is by far the most injurious way to let them have it. It is infinitely worse than the old gallon law which prohibited any drinking on the premises where the liquor was sold. There are many ways of furnishing the public with liquor without the licensed saloon. Our watchword is the licensed saloon must go, whatever takes its place, for nothing is so bad or can be as bad as this.—The Index.

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"I know of no paroled clergyman in the world whose practice of all the Christian virtues has been more universally admitted, and has been productive of more beneficial consequences, than the Catholic Priesthood of this province."—L. R. Durham's Dispatches, Canada.

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Montreal, December 1st, 1897.

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