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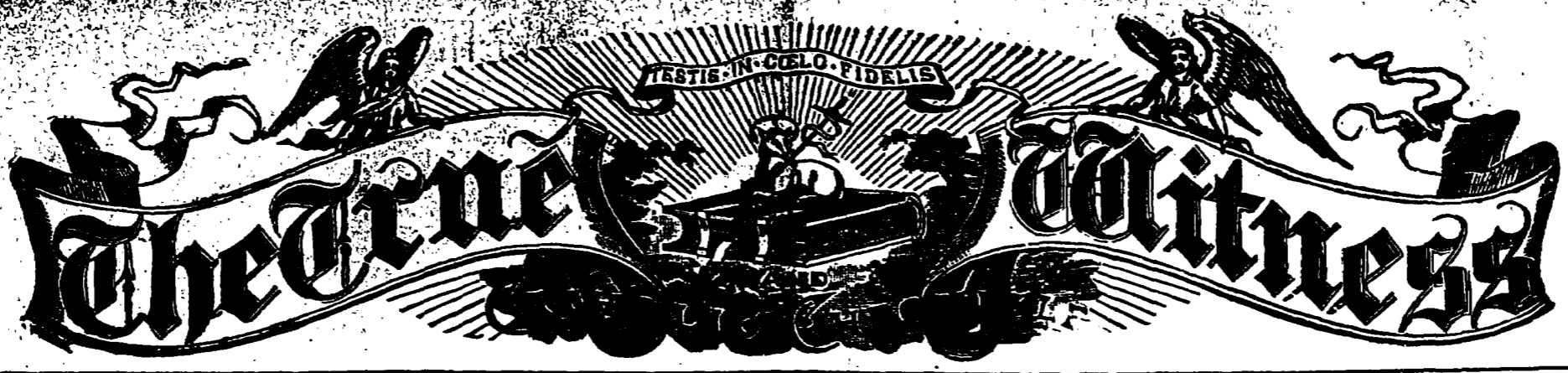
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IRELAND AND CATHOLIC EMANCIPATION.

A Representative Gathering at the Mansion House, Dublin.

A NATIONAL DEMAND FOR A CATHOLIC UNIVERSITY.

Delegates Attended From All the Principal Centres.

Higher Educational Facilities Discussed in a Patriotic Manner—The O'Connor Don's Powerful Plea for Equality—His Telling Illustration of the Effects of a Training in Protestant Universities—Mr. John Dillon's Declaration that the Work of Emancipation is Yet Incomplete—The Voice of a Protestant Nobleman Raised in Support of the Movement.

THERE is no country in the civilized world, says the Dublin Freeman, in referring to the great public meeting held at the Mansion House, Dublin, recently, in connection with the establishment of a Catholic University in Ireland, that enjoys the blessings of a constitutional government, where such a meeting, for the purpose of urging upon the established authorities a demand supported by the united intelligence of the nation, irrespective of creed or party, would not secure the instant acquiescence of those authorities in the demand. No nearer approach to Irish unanimity upon a question of principle or expediency was ever before attained than that manifested at Tuesday's proceedings. Independent and educated Protestant opinion declared itself scarcely less strongly and enthusiastically for the speedy settlement of the Catholic educational claim, upon a basis of liberty and equality, than Catholic opinion itself. And among Catholics all sectional and political differences were sunk before the call for a determined and united effort to remove the last badge of the social and intellectual inferiority bequeathed from the days of an evil and hateful ascendancy.

A Representative Gathering.

The meeting commenced at 4 p.m., but long before that time the Round Room was filled by the public of both the city and country. The meeting was one of the largest and most representative, as well as the most unanimous in sympathy and enthusiasm, held for many a year in Ireland. There was a notable attendance of men eminent in learning and science, of the foremost educationalists in the country. There was a large muster of Irish members of Parliament and of the mayors of provincial towns. The general bulk of the people through the country were fully represented. Delegates came from public boards and from the most distant counties, as well as those of the east and the midlands.

THE PREPARATIONS AND ORGANIZATION of the meeting seemed to be complete, and owing to the spirit of enthusiasm with which the work of organization was taken up in each district all the provincial centres were fully represented by delegates appointed to join in and support this great national movement. The delegates brought with them the resolutions of the meetings at which they were elected, and these, numbering over one hundred, were adopted as part of the proceedings, all of them approving of the resolutions drafted to be proposed at the meeting and several of them further emphasizing the necessity for a Catholic University.

customary days which encircle the greater portion of the room was most admirably disposed with the seats for the more distinguished visitors and speakers, and it was an agreeable circumstance to note that the acoustic properties of the building, which have so often been discussed—sometimes unfavorably—were on this occasion beyond reproach, which was due almost entirely to the fact that the seating accommodation was so completely occupied. The greatest enthusiasm prevailed throughout, and as the Lord Mayor and the speakers entered the room they were greeted with cheers, which were more than once repeated.

The Lord Mayor Called to the Chair.

His Grace the Archbishop of Dublin said—My lords, ladies, and gentlemen, perhaps I ought to apologise for being here to-day [no, no]. You seem to think that I should not, but I think that I should [hear, hear]. This is a layman's meeting, and I am a bishop [hear, hear]. Well, I was not always a bishop; I was at one time a student of the Catholic University [applause]. It was in the old days of Cardinal Newman [applause], and I was a layman then. Possibly on that account I have been honored with a commission which I esteem as a very high honor indeed. I have been asked by the Organizing Committee of this meeting to move that the chair be taken by the Right Hon. the Lord Mayor of Dublin [applause].

The Right Hon. Lord Louth seconded the motion.

After opening the meeting, Dr. Birmingham, Mr. Daniel F. Brown, B. L.; Dr. Cox, Mr. Charles Dawson and Mr. Charles F. Doyle, B. L., were appointed to act as secretaries.

Distinguished Absent Sympathizers.

Dr. Birmingham—Some hundreds of letters have been received from sympathizers with this movement who could not attend the meeting. Amongst others, from—The Right Hon. the Earl of Kenmare, H. M. L.; the Lord Chief Justice of Ireland and the Lord Chief Baron, Lord Maurice Fitzgerald, Mr. Justice O'Brien, the Right Hon. V. E. H. Lecky, M. P.; Lord Mountague, His Honor Judge Webb, Mr. John Redmond, M. P.; Mr. E. F. X. Knox, M. P.; Lord Justice Fitzgibbon, Mr. Wyn Field, M. P.; Lord Frederick Fitzgerald, Mr. Thomas D. Pile, High Sheriff of Dublin; Mr. Samuel Young, M. P.; Mr. J. O'Shaughnessy [Limerick]; the Right Worshipful the Mayor of Cork, Mr. Michael Austin, M. P.; Sir Thomas Grattan Emond, B. L.; Mr. Michael McCartan, M. P.; Mr. John Pirkerton, M. P.; Mr. J. F. X. O'Brien, M. P.; Mr. P. G. Hamilton Carvill, M. P.; the Auditor Law Student's Debating Society; Jasper Tully, M. P.; Maurice Healy, M. P.; George Murroughan, M. P.; Sir Robert Sexton, J. P.; Dr. Andrew J. Hume, F. R. C. P. L.; Major J. W. Lynch, D. L.; Sixmilecross; E. F. Hanrahan, M. B. B. Ch.; Redmond Carroll, B. L.; Professor Pyle, M. D.; D. So. Galway; M. Cartan O'Meara, solicitor; Dr. J. M. McCormack, Athlone; P. R. O'Connell, M. D.; Bellas; H. C. Copeland, J. F. Ballymore; Enestache; S. Delahunt, J. P.; Wicklow; the President St. Mary's College, Rathmines; B. Callinan, J. P.; Leap; Thomas Duignan, J. P.; Carrick-on-Shannon, and hundreds of others. We have received an enormous number of communications from representative bodies and public meetings throughout the country. It would be impossible to read them all for the meeting, but I have been asked to state their names in order. [Dr. Birmingham read the names, which included all the popular public bodies in the country.]

The O'Connor Don Proposes the First Resolution.

The Lord Mayor—My lords and gentlemen, the first resolution will be proposed by the Right Hon. the O'Connor Don. [Applause.]

The O'Connor Don said—My Lord Mayor, my lords and gentlemen—The resolution which I have been asked to propose reads as follows:—

"That this meeting endorses the recent declaration of Irish Catholic laymen on the subject of university education, which was as follows:—

"That it is the constitutional right of all British subjects to adopt whatever system of collegiate or university education they prefer, and that perfect religious equality

involves equality in all educational advantages afforded by the State.

"That a large number of Irishmen are at present precluded from the enjoyment of university education, honors and emoluments, on account of conscientious religious opinions regarding the existing system of education.

"That we therefore demand such a change in the system of collegiate and university education as will place those who entertain these conscientious objections on a footing of equality with the rest of their fellow countrymen as regards colleges, university honors and emoluments, university examination, government and representation."

You will perceive that this resolution is simply an endorsement of a declaration signed most extensively by Irish Catholics belonging to the class from which University students might be expected to come. The declaration was very simple in its expression; it asked nothing but equality, and it contained nothing new. Thirty years was a long time to look back upon in a man's life, and the fact that after thirty years they found themselves very much in the position as they were in the beginning in regard to this University Education question was one which, he thought, was well worthy of their serious consideration [hear, hear]. They asked then, as they asked now, for nothing but equality of treatment, and the fact that that request had not been granted only showed how difficult it was for religious prejudices to die out. The results of the Intermediate Education Act, and the results arising from the examinations held under the Royal University had proved most conclusively the existence of a class which was hitherto denied. He was happy to think that during these thirty years

RELIGIOUS PREJUDICES AND RELIGIOUS ANIMOSITIES

had very much weakened but they had not altogether disappeared. In this country, as well as in all democratic countries, they were governed by party Government, and the question of university education had not been taken up because it had not been the interest of any political party to touch it. But he was not at all sure that they were not to a certain extent themselves to blame. The question had not been put forward of late years with very much vigor; it had been allowed to lie dormant, and so long as they allowed it to lie dormant they could not expect the Government to take it up. [Hear, hear]. Passing on to deal with the letter of Sir Lecky, he said Mr. Lecky in that letter pointed out to Catholics just the same as towards any other creed, and he might have added that a share of the government of that institution was also open to them. Mr. Lecky regretted that Catholics did not consider this sufficient, and he believed they could obtain their education there without any danger to their faith. Well, what Mr. Lecky said, as to Trinity College and the University of Dublin being open equally to Roman Catholics as to the members of every other creed, was, no doubt, theoretically true. But was it not practically false? [Hear, hear].

TRINITY COLLEGE GOVERNMENT.

Did not all know that Trinity College was essentially as Protestant an institution as the College in St. Stephen's Green was Catholic. Its head was a Protestant clergyman. He believed every member of its governing body was a Protestant. Nearly all its professors belonged to the same faith, and it had attached to it, and in connection with it, and under the same building, a Protestant Divinity School. Under these circumstances he did not know if Mr. Lecky's argument could be better answered than by asking the question which Mr. T. W. Russell, the Protestant member for South Tyrone, lately asked of his constituents. Mr. Russell asked what would the Irish Protestants do if the case were reversed? Would they send their boys for instruction to a College governed by Catholics for education. The question which Mr. Russell asked could be answered only in one way, and that was that if the circumstances which he suggested across the University and the College would be left to the Catholics and their Jesuit teachers [hear, hear]. The experiment of opening Trinity College to Catholics had been tried for nearly a century, and had been a failure. A certain number of Catholics had undoubtedly at all times joined its course. Some of them had subsequently turned out distinguished men, and had retained their faith with as much fervour and perseverance as if they had left the most Catholic institution. But he believed there were others, and he was afraid they formed a very considerable proportion, that had not done so, but whether they retained the faith or whether they had lost it, experience proved that the number who had taken advantage of this education was so small that, practically, the experiment must be considered to have been a failure, and he doubted very much whether it would have been tried if it were not well known that it would have been a failure [hear, hear]. The

University of Dublin and Trinity College at the present day were as

ESSENTIALLY PROTESTANT

as they were before the abolition of the tests. [Hear, hear]. And was he not justified in stating that the doors were opened because it was known they could not be entered [hear, hear]? and the great fact remained that Trinity College had not been entered, is not entered, and will not be entered, as it should be, for university education, by the Catholics of Ireland. This may, in the opinion of Protestants, be a grave error on the part of the members of their Church; it may, in the opinion of Protestants, arise from too much subservience to ecclesiastical authority, but, nevertheless, it was a fact that the great bulk of Catholic students who pass their intermediate examinations, and who wanted to go further progress, except through the means of what he called the Examining Board and

ONE GREAT CLASS CONNECTED WITH THE CATHOLIC COMMUNITY.

was absolutely barred from receiving university education, and that was the ecclesiastical class. Now, he would say to any intelligent and fair-minded Protestant, was it desirable that this state of things should continue? No harm could possibly arise from this resolution. They could not imagine that at this time of the day that by depriving Catholics of higher education they would make them turn Protestants, or that they would make Catholics better members of society. It had been universally admitted that the time for argument on this question had passed by, and the real difficulty was now to put the principle into practice. He was inclined to concur with Mr. Lecky that the Government must take up this question in the coming Session of Parliament, but were they on that account to make no progress. It seemed to him that some agreement must be arrived at amongst all parties concerned as to the general character and important details of the measure likely to be successful, and his suggestion was that a small Commission should be appointed by the Government for the purpose of drawing up the details and arranging the outlines of a University scheme for Ireland, such a commission to be instructed to enter into communication and obtain the views of all parties interested. To his mind such a preliminary investigation was almost a necessity, and he believed that no time would be lost if this scheme was carried out, and that it would subsequently come before Parliament with irresistible force [applause].

Mr. Dillon's Great Speech.

Mr. John Dillon, M. P., who was received with prolonged applause, seconded the resolution. He said—My Lord Mayor, my lords, and gentlemen, I rise to second this resolution with the greatest possible pleasure and with some pride. I attribute the honor which has been done to me in asking me to second this resolution to the fact that I stand here an old student of the Catholic University [applause]. When I look around on the meeting, which by the hospitality of the Lord Mayor of Dublin is assembled in the old Mansion House to-day, it carries my mind back to those heroic days of our Catholic ancestors—the days of the Catholic Committee and the Catholic Association [applause]. In those days the Catholics of Ireland were not only shut out from university training, but the doors of this Mansion House were closed against them, and the doors of Parliament also; and yet in those days, which I may, I think truly describe as the heroic days of Irish Catholicity, the hearts of our ancestors were not daunted, although for more than a century they had been crushed under the most infamous code of civil disability that had ever been inflicted upon any nation or upon any class. They claimed, and claimed boldly, that civil and religious liberty which we are assembled here to-day, please God, to complete. [Applause.] And towards the close of the last century, when the old Catholic Committee had for several years been demanding, perhaps I may say "with bated breath and whispering humbleness," the rights of religious liberty—in 1792, a date forever

MEMORABLE IN THE HISTORY OF OUR CAUSE AND OUR RELIGION.

there entered into the mind of a great man, John Keogh, to call into the Catholic Committee of that day the democracy of Ireland, the representatives of the people throughout the country [applause]; and whereas for years the claims of the Catholics had been without the slightest effect laid before a hostile Legislature and an ascendancy Government, within six months from that date on which the representatives of this country and the people of the country were called into the councils of the old Catholic Committee, and when a young Protestant lawyer, whose name is very familiar to every one in this year—Wolfe Tone—was appointed their secretary [loud applause]—within six months from that date the great bill of 1793 was passed which struck from the limbs of the Catholics of Ireland more than half the shackles of the penal law [applause]. And, acting on the glorious example and the tradition of the old Catholic Committee, when another and a greater emancipator undertook to complete that work, he went straight to the people themselves—I allude now, of course, to the great O'Connell himself [loud applause]—and called into the Catholic Association the representatives of the Catholic people of Ireland, and he thundered at the gates of Parliament until before very long he compelled Parliament to listen to their

claims [applause]; and I say that to-day reminds me very much of the Committee of 1792 and the formation of the Catholic Association, because I agree with what has been said by The O'Connor Don, that we, the Catholics of Ireland, have to some extent, at least, though in a minor degree, to blame ourselves for leaving this question to some extent dormant. We will never get this question settled any more than we got the previous instalments of Catholic Emancipation, until we

MAKE IT A BURNING QUESTION

[applause]. And it is for that reason that looking around this room to-day, and seeing the character of the representatives who are present in the Mansion House in Dublin from every quarter of the country, I venture to say that a new departure has been taken to-day in the history of this demand for a Catholic University in Ireland, and I trust that that new departure will have an effect similar to the great departure which was taken in 1792 [applause], because I assert, and I assert without fear of contradiction, that the work of Catholic Emancipation is incomplete and unfinished so long as we are denied, because we, Catholics, were true to the conscientious principles which have been recognized as binding even by hostile English statesmen—I say that Catholic Emancipation is incomplete so long as we are denied the right to get as high an education and as free education as any other religious creed in this country [applause]. The O'Connor Don has said, and has said truly, that this great question has entirely passed out of the region of argument as regards its merits, and so it has for some years, because the foremost section of England belonging to both parties have long ago

ADMITTED THE GREATNESS OF THE GRIEVANCE

and if you were to poll Ireland to-day on this question, on this issue only, whether the grievance of the Catholics in regard to Catholic university education should be removed, and whether they should be placed on a basis of perfect equality—less than perfect equality with our Protestant fellow-countrymen—I say that the vote of Ireland would be at least ten to one in favor of an immediate settlement. [Applause.] That being so, it is in my opinion to late in the day to argue as to the merits of the question. [Renewed applause.] Great things have been done, but the work of Emancipation yet remains to be completed [loud applause]. This very large representative and influential meeting ought to awaken in us a sense of encouragement and hope in pushing this question forward. I think I may describe this as a meeting of delegates [hear, hear]; and it may be useful to remember that whereas our Catholic ancestors when they met to demand redress of their grievances, were obliged to assemble in some obscure street, and did not dare to come near the Mansion House, to-day the representative Catholics of Ireland are gathered together within this historic room to demand their rights as they did under John Keogh and Wolfe Tone in the days of '92. [Prolonged applause.]

Lord Emily Speaks.

The Right Hon. Lord Emily, in supporting the resolution, said—My Lord Mayor, your Grace, my lords, my ladies, ladies and gentlemen—The first thought to which I feel I must give expression is one borrowed even from the Psalms, "Ecce quam bonum et quam jucundum habitare fratres in unum." Behold how good and how pleasant it is for the brethren to dwell together in unity. [Applause.] These are words taken from the Psalms. They are also the recent message addressed by Our Holy Father the Pope to his children. There is no need for much argument on my part to support the resolution which has been proposed and seconded with so much force and eloquence. Indeed, our great difficulty a long time past in discussing this question is that everybody agrees with us. We say, "We Catholics have a great grievance," and Mr. Russell, Mr. Lecky and Mr. Balfour all say, "a very great grievance." [Applause.] We say, "Protestants in our position would find it intolerable." The leading Protestants of the country say, "most intolerable." We say, "Parliament should deal with this question, and it is a scandal if it does not." "A great scandal," the Spectator and other organs of English opinion hasten to repeat. [Applause.] We rub our eyes—well, oh! you have no tact. My Lord Mayor, we are here from

NORTH, SOUTH, EAST AND WEST.

We have gathered from every corner of Ireland. We stand here shoulder to shoulder, men who never before have looked into each other's faces on a platform [applause]. Bitter memories lie behind us. One plank alone might bridge over the chasm that, alas, yawns between us—a common faith. Upon this plank we stand to-day. We kneel at the rails together to-day. We have come as it best befits us to come, without rancour in our hearts, without recrimination on our tongues. Let the dead past bury its dead. We seek to make no political capital of an earnest profession of Catholic faith [applause]. Our Catholic aspirations are no chess board upon which to play a cunning game [applause]. We have come to make—and oh! that it should be so, the self-same declaration in the self-same words that our fathers before us made in the already dim and distant days of long ago [cheers]. What was, what is then, the essence of that declaration? That perfect religious

equality involves equality in all educational advantages afforded by the State. Sure no very startling proposition, no wild hurrying words to emanate from a whole people [hear, hear]. From the mountains and dells of Kerry, from the surf-beaten shores of Clare, and on and on to distant Donegal, let one mighty shout arise, swell, echo, and re-echo, with plaintive melody round our ruined aisles and desecrated shrines, then in triumphant peal proclaim that the fetters at last are riven, that in the Island of Saints there is no room for Protestant ascendancy [loud and prolonged cheers].

The resolution was put and carried.

Viscount Powerscourt Proposes the Second Resolution.

Viscount Powerscourt said—Your Grace, my lords and gentlemen, the resolution which I have to lay before you is—"That we call on the Government to proceed without further delay to deal with this important and urgent question." I am glad to be able to attend this meeting to-day and to move the resolution which has been put into my hands, and especially because not being a member of the Church, the members of which will be affected by whatever legislation is passed, I can address you from an entirely independent point of view [Applause]. For many years, almost as long as I can recollect, Parliament has been employed in the consideration of Irish grievances, and as far as the process has gone on, it will be admitted by all that considerable beneficial changes have been effected in the status of Irishmen, the Churches have been made equal in the eye of the law, and there is now no longer any ascendancy of one over another as far as the religious worship of Irishmen is concerned [Hear, hear]. But there still remains the great and most

IMPORTANT QUESTION OF THE EDUCATION OF THE YOUTH.

the provisions for which, although they have been before the Legislature for many years, and successive schemes have been promulgated, a full satisfaction as regards the bulk of the Irish people has not been attained. How can they help saying: "Look at the Protestant University, and we have nothing to compare with it?" The only University in the country until quite lately was the one which we all admire, but it is a Protestant one; its whole atmosphere is Protestant, and it cannot be supposed that the Catholic Hierarchy and clergy, as well as the parents of Catholic youth, can be content to place the education of their young men under the tutelage of a body unacquainted to its Provost, Fellows, and teachers all of a creed different from their own. As Mr. Dawson says, how would Protestants feel if they were compelled to send their young to be educated by Catholics?

THE COST OF THE UNDERSTANDING.

I will only say one word more, and that is with respect to the cost of the scheme. Parliament votes every year enormous sums for the support and increase of the defensive forces of the Empire. We see that one of those great engines for the destruction of the human race, the ironclad battle ships which guard us from invasion, cost a million or a million and a half each. I believe the cost of the edu-

[CONCLUDED ON FIFTH PAGE]

C. M. B. A. OF CANADA.

A meeting of the presidents of the various C. M. B. A. branches in the District of Montreal, under the jurisdiction of the Grand Council of Canada, will be convened at an early day to make arrangements for the reception of the Grand Board of Officers, which will meet in Montreal early in May next. There are seventeen branches of C. M. B. A. of Canada in the District of Montreal, which are as follows:—St. Patrick's Branch, No. 26; St. Anthony's Branch, No. 50; St. Mary's Branch, No. 51; St. Gabriel's Branch, No. 71; St. James' Branch, No. 83; St. Bridget's Branch, No. 87; Sacred Heart Branch, No. 140; St. Jean Baptiste Branch, No. 142; St. Louis Branch, No. 143; Notre Dame Branch, No. 190; Hochelaga Branch, No. 191; St. Joseph's Branch, No. 196; St. Vincent de Paul Branch, No. 207; St. Paul Branch, No. 226; St. James de Minor Branch, No. 232; St. Elizabeth Branch, No. 240.

An open meeting will be held by Branch 26 at its hall, St. Alexander street, on Monday, 7th February. The arrangements, which are in the hands of a special committee, tend to show that the affair will be a success.

Branches 74 has also arranged for the holding of a similar open meeting in March, the anniversary of its formation. Branch 50 and 54 also contemplate holding open meetings at an early date.

It will doubtless interest many of our readers to know that on the 3rd February next, the Rev. Peter O'Connell, residing at the Convent of the Grey Nuns, 25 St. Matthew street, will celebrate the 98th anniversary of his birth, and the 70th anniversary of his ordination will occur at the end of the same month. Father O'Connell is, we are pleased to say, in the enjoyment of good health and possession of all his faculties.

The despatch of troops to the Sudan is explained by the fact that the low state of the Nile renders gunboats practically useless in this state of things, will exist for the next four months. The movements of the French are undoubtedly looked on with much suspicion, and fair warning of the fact has been given to the French.

CHRISTIANITY A LIGHT TO ECONOMIC TRUTH

Was the Subject of a
Lecture by Hon.
Bourke Cockran,

Under the Auspices of the Har-
vard Catholic Club.

THE CAUSE AND POSSIBILITY OF STRIKES.

The Remedy for the Social Problem—
The Recent Encyclical of His Holiness the Pope on the Industrial Question Referred to in this Regard—
—A Plea for Love and Charity.

The Hon. Bourke Cockran, the well known Irish-American platform orator last week lectured under the auspices of the Harvard Catholic Club, in Sanders' Theatre, Cambridge, Mass. As early as 7 o'clock, says the Boston Post, the jam commenced; at 7.45 the crowd was so dense that almost nobody could get into the narrow entrance. Then, as the clock struck 8, the jam surged forward, broke down the frail fence which surrounds the entrance, and flooded the hall. They took every available seat, regardless of checks, ushers and officers, and the people with tickets who came late could hardly get into the outside hall.

It was 8.15 before the people were quiet enough for the speakers to come on to the platform. With Mr. Cockran there were E. L. Logan, president of the club; President Eliot of Harvard University, and others. After some introductory remarks by the president, Mr. E. L. Logan, and a short address by President Eliot, the lecturer of the evening was introduced to the immense audience, numbering it is said more than 2,000 people. He took for his subject, "Christianity, a Light to Economic Truth." Mr. Cockran said:

I have assumed to discuss tonight a question of great moment to the human race, that social problem to which the president of this club has referred. The solution of the social question is puzzling the minds of statesmen all over the world. I do not claim to have found an answer to the question which is being propounded in every nation. I have come here to meet the members of this club and their friends, to suggest the light by which mankind can find the truth, and I rely upon the courage of patriots everywhere to proclaim it after it shall have been discovered. Free labor has stimulated invention, it has increased enormously the productive power of man, it has multiplied the commodities available for his benefit, it has extended immeasurably the scope of its knowledge, lengthened sensibly the span of its existence and improved every condition of man's life, but the industrial system based upon freedom, marvellous as its fruits and beneficent results have been, contains in itself elements which threaten its existence. The magnitude of this problem and its importance has been recognized by the two men who stand conspicuous among all their fellows by the length of their years and the illustrious character of their lives. A few years ago

POPE LEO XIII.
called attention to the pressing necessity of devising means of equitably adjusting conditions among all the elements of the industrial system, and on last Sunday the papers contained extracts from a letter of Mr. Gladstone in which that veteran statesman declared that he viewed with little apprehension the threats of war which filled the press of the world, but that he regarded with deep anxiety the industrial disputes, which, in his opinion, threatened the peace and progress of Christian civilization.

Now, in that we see the statesman, Mr. Gladstone, stating a problem with all his habitual clearness of expression. He measures a danger in the light of a luminous intellect. The Pontiff not only states the danger but suggests the remedy in the application to this problem of that Christian virtue of charity which has already accomplished the political regeneration of humanity.

Some have belittled that encyclical, some have enered at it as containing nothing but generalizations. For my part, ladies and gentlemen, I believe that it contains the practical solution of this burning question, and suggests the only method by which can be preserved throughout the world that industrial peace which is at the very basis of civilization. That Mr. Gladstone does not exaggerate the gravity of this problem, that the Pope has not overstated it, can be found in the experience of every civilized community.

PROGRESS PRODUCES STRIKES.
These industrial disputes are products not of want or degeneracy, but of progress and abundance. They are most habitual in the cities where the conditions of comfort are greatest. They prevent the most puzzling question that has ever confronted the human race. The possibility of the strike has never yet been measured, although it has been indicated by some past experiences. We

have seen it tie up the food supply of a great city; we have seen it affect the industry of over 20,000,000; we have seen it spread over this country and other countries and we have never yet seen it carried to the extent that it may be further carried by further organization and union for its use in disputes. It is more deadly than any form of civil war or than any foreign invasion. A foreign invasion may destroy cities and may lay waste property, but it has its compensations because these very disasters induce the vanquished to come closer together and to share their dangers. Civil war may divide a country, it is true, into warring districts, but within their divisions men can still exercise brotherly cooperation. But the strike relaxes the whole occupation of men, paralyzes industry, arrests production. A strike does not only menace the community from without, but from within. It is

MORE DEADLY IN ITS POSSIBLE EFFECTS in the devastation it works than a cancer which corrodes the vitals is more deadly than any injury to a single limb can be, even though that injury involves its amputation. Now, in what I say about strikes, I am sure you will not think I am making any reference to any events that have occurred recently in this vicinity. I am discussing general principles, not special incidents. Wherever I refer to strikes I refer not to any that may be in progress, but to those in history. In discussing this important question, this burning question, it becomes of course necessary thus to state the difficulty, because a question fairly stated is almost solved. But when we come to inquire into the causes of industrial discontent we find ourselves beset and disturbed by clamors and cries which proceed not from actual laborers but from some well meaning but misguided persons who have constituted themselves their champions. For years the air has been filled with vague phrases which disturbed our minds without enlightening us. Preachers, politicians and agitators have been declaring in shrill but discordant choruses that the rich are growing richer and that the

POOR ARE GROWING POORER, that capital tends to undue advantage under the laws and is using its power to grind the face of the poor; that our financial legislation has been sold by corrupt legislative bodies to the control of foreign money lenders, and that revolution is impending no against the political but against the industrial system. Intoxicated by these high sounding and mellifluous but often meaningless and empty phrases, a number of feeble intellects have undertaken to amend and change the economic laws that govern the universe, and they have succeeded in making themselves apostles of disorder and fomentors of discontent.

Mr. Cockran discussed at length the power and the influence of the strike, as instanced in several of the labor wars, and declared that you cannot have peace unless it is based on justice. The whole world is one universal brotherhood of mankind, and the charity of which he spoke is that which teaches us to love our neighbor as ourselves. Mr. Cockran discussed the statement which is made by some that there is a chasm that cannot be bridged between the interests of the laborer and his employer, and he denied the proposition—arguing at length to prove that the interests of laborer and employer are identical, and when love and charity obtains they will be so recognized. The cause of the discontent which has existed in the labor world is the old idea of master and servant. The moment men come to a full recognition of the partnership existing between employer and employee, then peace, based on charity and the brotherhood of mankind, will reign supreme. Mr. Cockran made many

SUGGESTIONS FOR LEGISLATION which would improve some of the hard conditions existing, and in closing said: "As men learn to know each other better, the prejudices and the hatreds and distrust which were engendered by isolation have become softened and almost obliterated; statesmanship has not ceased to be a theatre for the display of great talents, but has adopted newer and higher fields; as the field of diplomacy declines the field of economy grows more fruitful. Whoever contributes something towards the softening of the relationships and the improvement of the relations between employers and employees is performing a service of the highest magnitude, a service that is not bounded by the limits of his own country, a service that goes beyond frontier, passes any distinctions of language and embraces the whole human part. You young gentlemen that I see before me will in a few years be employers of labor yourselves. Be yours the task to lead the opinion in your world in the direction of a broader charity, of a better feeling, a truer conception of the economic law which in itself, as we have often said, is but an application to economics of the

CHRISTIAN LAW OF CHARITY—mutual love, mutual assistance and mutual confidence. The one obstacle that lies in your pathway is this that springs from prejudice.

The Pope, the head of our church, has held aloft the light which will guide us all past this difficulty and show us how to overcome or to avoid it. Be yours the task, each one, to kindle the torch at that light. Your own friends may think you dialoag, those whom you seek to serve may think you insincere. You cannot hope to work and struggle for reward in this world. You must hope and work for that high purpose of those early ones who went singing to torture, and prayed for their tormentors with the last words on their expiring lips of love.

You, too, must face misapprehension. You must be prepared to declare the truth with whatever hazard. Fix your eye on that grand motto of your college, "Veritas"—that star of truth. Follow it

as the wise men of the east followed the star of Bethlehem. It will lead you as they were led to the Fountain of Justice, which was and is the one fundamental commanding law, equality of all men in citizenship and the partnership of all men in industry and the brotherhood of all men in Christian charity."

TRAINING OF CHILDREN.

A Nun Offers Some Important Advice Upon the Subject.

The Teachers and Parents Should Work Together--The Effects of Diet, Dress and Play.

We take the following interesting article from the Catholic Review in regard to the training of children. It is from the pen of a member of one of the Sisterhoods:—

There are as many books on children and their ways as there are books on books. Some wise and some new, some decidedly unwise. The child itself is the best book to con, if we mean to be of any real use in the education of the little ones. The following suggestions are offered by one who has been nearly thirty years a constant reader, an ever wondering reader of that book. She can not say this book has ever seemed dull and meaningless; on the contrary, the interest grows. She would beg to say to parents and teachers: give the child invidious notice, all through the years properly called school years. The darlings of comfortable homes get all and more than they need of special notice during their blissful nursery period. Perhaps that is where most of the knots are tied tight that are going to give the teachers and parents so much untangling to do later on. Mothers should not leave the nursery to the uncontrolled rule of the nurse.

THE DIET, DRESS PLAY, AND SLEEP

during this period, have much to do with the future. Just think of all the mischief an indiscreet diet can do towards the miseries of the future. Think of how soon the girl child especially learns to know the power of dress. It does, i. e. the playmates do. Some children don't play enough; some play too much, and, alas! some play amiss. And do all children get the full benefit of sleep? In a word the home education must begin in the nursery, and it should be inspired by a conscientious love, as well as by a kindly nature. No judicious teachers would sigh when the darlings are consigned to their hands if only the home education were well started. Once the school phase proper begins, God pity the teacher who is expected to undo all the mischief done by over-indulgent parents. God forgive those parents. Let teachers and parents work together. But we must suppose we have the right kind of parent; the Christian parent who makes religion the corner stone of the work about to be reared. Parent and teacher will find it easy to make their religion loved. This is so easy when one's soul is aglow with love for these growing wonders. Children have a love for the supernatural. The child loves to hear the Bible stories; loves to be brought to church; then let the children always hear religion and its beautiful rites spoken of in

DIGNIFIED THOUGH SIMPLE LANGUAGE.

But do, please, pious teachers mothers and Sunday school teachers, tell only true things to the eager listeners, who love the marvellous, but who easily develop and soon begin to ask the questions of the soul. Exaggerated holy things are the most pernicious of exaggerations. The child loves to pray, that is to talk to Jesus and Mary and the saints. But let all the prayers in common be short and never, never, said in a singsong hum drum. Should not children be always spoken to in reasonable language? How pleasant would the work of the grammar teacher be if only at home as well as at school it heard correct language. Baby talk may be very cute, and so it is, but does it not last too long? Of course we don't want the little fishes to talk like whales, but one syllable words can be made to say correctly nearly all we have to say to the little babblers. By all means let us not make little pigs of them, and, oh! dear teachers and dear mamma and papas, do all of you protect against the slow child at home and at school.

WHEN THE WEE ONES GET THEIR TURN as they should now and then at entertaining us, let it be as well as bright ordinary children can do with some senior help, but let them sing and recite and pose like free and happy children, not like embryo footlight insanities. The stage—I mean the amateur stage, of course—no more than the drawing-room or the fashionable promenade, is not the place for any child under fifteen. In a word let us have the children as long as we can. How much could and should be said about the study of the child as coming under the following heads—The children of poor parents, good and bad,—The children of bad parents, rich and poor. God speed the day when it will be true of every child that heaven lies about it in its infancy. We teachers, you parents, can speed this day

LUNACY INCREASING IN PRUSSIA.

The steady increase of insanity in England has long been attracting attention, but it seems from a recent German official return that in this respect Prussia is no whit behind, if, indeed, it is not tending to fill its lunatic asylums at a more rapid rate than this country. In 1871 the total number of lunatics in Prussia was 55,068, in 1880 it had risen to 66,345, while in 1896 it had gone up to 82,850. It is curiously interesting to note also that while the growth of insanity is general, it is more marked among men than among women. Of 100,000 Prussian males it seems 278 are found insane, but in a like number of women only 243. From the figures given in the same return it would seem that blindness is diminishing, while the number of deaf mutes is rather increasing.—Exchange.

OUR PHILADELPHIA LETTER.

(FROM OUR OWN CORRESPONDENT.)

PHILADELPHIA, January 24, 1898.—Occasionally, there comes to us in the medley of publications with which we are embarrassed something that is 'American.' That is, something that is written of a phase of life that could only have been found in the United States, for it has come to us among other egotisms to consider 'American' as relating only to that portion of the great new world. We are a nation of all peoples, and in our language—where it is at its best—we tell a story as nearly as possible in the manner of our English ancestors and their sons and daughters. We may give it a flavor in Pennsylvania of some Dutch noun or adjective, we may enliven it with a French turn, or we may even go farther afield for some decoration of the plain English, but in the telling we can scarcely lay claim to anything distinctively and indisputably our own. It must be the thing itself that is American—the love or hate, the patriotism or religion, the acceptance or rejection of the sorrows or the joys of life. There is a character by this time that is truly American. Many sided as the many lands from which have come those who directly influence the outlook and inner growth, it is a character never to be found under other circumstances than are found here, impossible to any other country, inexpressible in any other language of the heart than that learned of the years spent beneath this sky. It is not often that the writer "with the best intentions in the world" strikes off a true impression of such a character, and puts on record for the world at large an

AMERICAN AS HE IS

and as only an American can be. The most of such successes in the literature of a new land are to be found in the Far West or the Middle South. They are inland folks, for the sea coast lies open to the rovers of all climes, and it is comparatively an easier matter to be floated into a haven than to conquer the slow miles of hill and forest, therefore strangers and their customs are to be found amid the dwellers on the sea coast. Those who leave the wash of the waves for the sighing of the forests take up a lonelier and a more individual future, of which they are to take what they will or can. They are people who become "a nation," meaning by that term a people who differ from all other peoples in certain particulars. It is a truth to take home with proud and grateful heart that of the few portraits in the crowded galleries of history and fiction who are thus "American," each and all thrill that beat to the wish for better things. There is nothing "mean" in the strength of the purely American character. It is the admixture of the old evil heaven indeed that mars and grimes the strong white soil. Recently we have had a story of this sort put before us—

AN AMERICAN STORY

of which we may be proud. It is blazoned with no mystic title and offers no conundrum to the intending reader. It is simply and sensibly "The Kentuckians," by John Fox Jr. It is not long and it is perfectly illustrated by W. T. Smedley. Perhaps there is no current example of perfect illustration to compare with it, since the story and the illustrations do exactly agree, and a part of the story's strength lies in the happy understanding of the author's meaning by the artist. Take, for instance, the illustration of the speech in the Senate Chamber of Kentucky. There are half a dozen figures naturally grouped around the speaker, and each and every one of them fills out the idea, the hints, the references of the text. And they are all Americans. Such a collection of faces could be brought together nowhere else on earth than in America—in the United States. You would say of any one of them, in Japan or Italy, "That man is an American and from the States. It is not that they are of the same type, that they were



The pathetic story of Romeo and Juliet is repeated every day in modern life, with the exception that Juliet does not die by poison. She dies because of her own neglect or ignorance. Neglectfulness causes much of woman's peculiar sicknesses, and neglect of the minor troubles causes serious complications. The irregularities, the burning, dragging ache, the debilitating diseases, are passed lightly over or are borne in ignorance of their cause. Their continuance means death or insanity. This is all unnecessary. So-called female weakness can be cured. It can be cured quickly and permanently, and right in the privacy of the home without the humiliating local treatment so universally insisted upon by physicians. Dr. Pierce's Favorite Prescription does this and more. It acts directly on the delicate organs concerned and makes them strong and healthy. It banishes the usual discomforts of the expectant period and makes baby's coming easy and almost painless. It tones and strengthens the nerves. At all medicine stores.

W. R. Malcolm, Esq., of Knobel, Clay Co., Ark., writes: "My wife for perhaps four months previous to the birth of our child took the 'Favorite Prescription.' This strengthened her entire system and child with, to her, was very easy, being attended with little pain. Our baby Ruth is thirteen months old and she has never been sick a day, not so much as had the colic, she is hearty and stout, and pretty as a picture—pretty because she is healthy, and I very much blame Dr. Pierce's family medicines for it. We keep Dr. Pierce's Golden Medical Discovery, the 'Favorite Prescription' and Pleasant Pellets in our home and use them. We have benefited almost three years and I have called a physician into my family but one time—at birth of our baby." "Rosy cheeks. The rich, pure, red blood of health makes them. Keep the blood pure and you will have them. Constipation causes impure blood. Dr. Pierce's Pleasant Pellets cure it promptly and permanently, and never gripe. They are purely vegetable and perfectly harmless. No other pills act so naturally and perfectly. Druggists sell them."

Special Prices.




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SMOKING JACKETS
and
DRESSING GOWNS.

Form luxuries brought within the reach of all by our small prices.

Don one of our Lounging or Smoking Jackets and you'll be able to appreciate the word "comfort." A Smoking Jacket is a garment of ease, to be worn after the cares of the day are over. It is a sign of gentility. A Dressing Gown or Bath Robe is a certificate of cleanliness, and it does not require a month's wages or the rice of a loaf of wheat to buy one of the other. Our prices enable the workman to enjoy the comforts that were once only within the reach of a Bank President or a railroad magnate. We handle the finest goods from Welch, Moxton & Co., also from Young & Rochester, London, and we offer these goods at the following prices:

SMOKING JACKETS.	
Men's Black Serge Smoking Jackets, nicely trimmed with Silk cord, at.....	\$2 50
Men's Navy Blue Serge and Brown Tweed Smoking Jackets, Collars and Cuff-trimmed with Colored Silk, at.....	4.00
Men's Smoking Jackets, in Tweed Mixtures, well made and trimmed at.....	5.00
Men's Smoking Jackets, made of fancy figured Tweed, in Brown and Grey, at.....	6.50
DRESSING GOWNS.	
Men's Dressing Gowns, in Brown and Grey Tweed Mixtures, with Silk Cord and Tassels.....	8 50
Men's Silk Dressing Gowns.....	9.00
Men's Fancy Figured Tweed Dressing Gowns, in Brown and Grey, at.....	10.50

CAN BE HAD AT EITHER OF OUR STORES.

ALLAN'S,

2299 St. Catherine Street.
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sketched from the same model, they have strongly marked mannerisms or peculiarities. It is, rather that UNCONSCIOUS AIR OF SOVEREIGNTY that belongs to every intelligent, thoughtful American face. When a man feels that he is the equal of any man, and it is a fact so evident to the law no other man will dare to dispute it, there will come the seal of such a truth to eye and mouth and brow. It is as different as possible from the conscious, high-bred haughtiness of the nobility of any other land—and it belongs most undoubtedly to Americans. Franklin wore it in the court of France, and it has adorned with an imperishable coronet countless hearts we have long laid low. It is the birthright of many a brave, pure, true souled man of to-day, no less, and the author of 'The Kentuckians' has modestly, yet firmly, called one of the type into the deathless existence of a well told story.

Of course, 'The Kentuckians' is not a Catholic story—in the usual sense Catholics do not abound in the Cumberland Mountains, where the people are strangely lone and untainted of this century. But it is Catholic in another sense—that it suggests Catholic virtues and deepens the sense of how much better is every good thing from a Catholic standpoint, how much surer every upward step, how much happier every ending built upon the One True Foundation. It is a good story for anyone to read. To say

ONE WORD MORE OF ILLUSTRATIONS.

Why is it such a merit in an artist who illustrates to narrow down his "sphere" to a few mannerisms? Since we grow weary of one strain of music continually repeated, and since "there is nothing tedious as a twice told tale," why should we not tire of Gibson's girls, or rather, Gibson's girl and man. It has come to be the "same old thing" and very much the same. Always the cross beauty and the sulky attendant, she with her nose in the air like the bill of an old goose, and he with his set jaw and beautiful, hard mouth. A reputation is a great thing. I don't know either Gibson or Smedley, but I have a thousand delightful sketches of Smedley's work on the walls of my dream palace, while I am already long ago sick of that girl of Gibson's, who was very "taking" at first sight. Since she is Gibson's, however, there are many, many ambitious young and old people who dare not do anything but admire her.

The Catholic Club of New York keeps up its reputation for energy and action. Last Monday night saw the beginning of an "Author's Guild" within its walls—a Catholic Author's Guild, with a list of good names, and a regular organization that will be quite able to protect, guide and advance its own interests. It is wonderful what strength and courage has come to our writers within a few years, and, better than all, with what kindly good will they have cast in their lots together. I think the Catholic Summer Schools have done a great deal to bring about this state of things, for all who have visited the Sessions have been pleased with the experience and have come away thinking better of each other than ever before. How much there is

still to do! Books, books, books, are still in growing demand and it is most true of the vivid, they are wanted to fill that it will be filled with something, if not good, then evil. There are natures attuned to evil from the very beginning, no doubt, but the majority of minds will like good reading if not vitiated by bad reading. Bad reading is not always immoral, for silly, commonplace, utterly weak and unwhimsy panegyric will weaken and degrade the mind that it will become incapable of good reading. That was a good and wise writer who told us, the other day, that "children's books" were not needed, that they were an evil in themselves. They are. When you come to think of it, it is not necessary that a child should read at all for amusement. It would be far better if a child never looked inside of any book but a text book until it was of an age to understand and enjoy the best of literature. I say "understand and enjoy" for that time comes long before the time of appreciation. I know children who have read with me and to whom I have read at their own request exactly the books I would choose for my own delight from the time they were babies, and I find that they understand and enjoy quite enough, while there is still left for them the keen and delicate appreciation which will come with maturity. They would reject with scorn the 'children's books,' which, really, are for the most part food for the feeble minded only. The children's books that are worth reading at all are of interest to the 'grown ups' as well, and are too brilliant, witty, too finished in their cleverness for any rightly constructed child mind. There are all sorts of people in the world, and all sorts of parents among them. Let the way and the stupid parents turn over their children to the pastures of the 'children's books,' but the clever, the wise and the faithful parents will see to it that their children read only good grown up literature, will be quite willing to wait for them to begin reading only at such an age as fits them to find pleasure only in that sort of literature. Writing "down to a child's mind" is an insult to the child. It plainly means that the child who needs it is more or less an idiot, which is true, thank God of very few children. The most of them are quicker, deeper, wiser than we who are old-r think. Look back to your own childhood and see if you needed to be led on "upon victuals" when you took your fiction or your truth. The ball contemptuous tone of most children towards the books urged upon them by all-chronic 'aunties' etc., will go farther to prove the truth of the assertion that children do not want children's books, than any more words on the subject.

SARA TRAINER SMITH.

"ONLY THE BEST"

Should be your motto when you need a medicine. Do not be induced to take any substitute when you call for Hood's Sarsaparilla. Experience has proved it to be the best. It is an honest medicine, possessing actual and unfeigned merit. Be wise and profit by the experience of other people.

Hood's Pills are the favorite family cathartic, easy to take, easy to operate.

Note and Comment

The Colorado Catholic does not mince matters or hesitate to call a spade a spade...

At the risk of being called ungenerous, we are inclined to risk a word of criticism on some of our Catholic choirs.

An American secular journal prints a despatch from Pittsburg to the effect that the Paris representative of the Westinghouse Electric and Manufacturing Company has just closed a contract with the Roman authorities for the illumination of the catacombs on the Appian Way by electricity.

A pleasing instance of the mutual respect which exists between the London Bench and the Press was lately shown in the High Court of Justice.

I wish to express my acknowledgments to the gentlemen of the press for their withdrawal from the court at my request yesterday during the hearing of a particular case.

Following the example of Prince Henry of Orleans and the Count of Turin two high-strung journalists of high repute recently met at an early hour and at a sequestered spot...

A Wall street veteran known as Deacon White has accomplished the feat of failing four times and of fully recuperating his position within a comparatively short period after each of his several misfortunes.

The Hon. Herbert Vane Tempest who holds a life interest in the Garontower estate in the county of Antrim...

Mixed marriages seem to be of too frequent occurrence in Denver, St. Louis and elsewhere to permit silence...

bishops of the United States never exercised the faculty granted to them by the Holy See to permit mixed marriages upon certain conditions...

It is stated that since Mar 1894, when the building fund for the Westminster Cathedral was started, £64,114 has been subscribed...

The Belgian King, who fully appreciates and correspondingly values the Pope's influence in his Kingdom is exchanging communications with the Holy See relative to the appointment of a resident cardinal of Belgian nationality at the Vatican.

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Though the Queen's speech is the feature of the opening of Parliament, it is a fact that she has not actually delivered one since 1886.

The friends of Mrs. Maybrick continue their efforts for her release, though they have abandoned the idea of securing it on technical grounds.

The members of the St. Patrick's Total Abstinence and Benefit Society will celebrate the fifty seventh anniversary of the organization of their society...

An exchange in a recent issue says:—The church of St. Vincent de Paul, in Williamsburg, N. Y. received a beautiful and unique \$20,000 gift from its pastor, Rev. Martin Carroll.

IRISH CATHOLICS IN SCOTLAND

Dedication of a New St. Patrick's Church in Glasgow.

An Outline of the Sacred Structure—His Lordship Bishop Maguire Preaches An Eloquent Sermon—The Mission of the Irish Race.

On Sunday, the 2nd of January, a new church dedicated to St. Patrick was opened with imposing ceremonies in Anderson, Glasgow.

PONTIFICAL HIGH MASS

was celebrated in presence of Archbishop Eyre, by the Most Rev. Angus Macdonald, Archbishop of St. Andrews and Edinburgh (a former curate of St. Patrick's).

THE DEDICATION SERMON.

Bishop Maguire delivered the dedication sermon. He took his text from the words of St. Paul to the Romans.

Biliousness

is caused by torpid liver, which prevents digestion and permits food to ferment and putrify in the stomach.

Hood's Pills

Insomnia, nervousness, and, if not relieved, bilious fever or blood poisoning. Hood's Pills stimulate the stomach, rouse the liver, cure headache, dizziness, constipation, etc.

SOCIETY REGALIA

Banners, Badges, Saddlecloths, of any special design, made to order.

CARPET SALE

During the Balance of this Month CURTAINS, RUGS and OILCLOTHS at THOS LICGET'S,

1891 Notre Dame Street, Montreal. 2446 St. Catherine Street, 175 to 179 Sparks Street, Ottawa.

PATENT FOR SALE.

Jubilee Smoke Consumer

The British, American and Canadian Patents would be sold if a reasonable offer was made.



What is that Jubilee?

It is the sole perfect device consuming, completely, smoke and gases of every kind.

It is also the sole Smoke Consuming Device which can be adapted to Locomotive and Steamboat Boilers, as well as to all boilers used in factories, etc.

The general or partial outright would be sold on account of the professional business of its owner, same being incompatible.

APPLY TO ALBERT PAGNUELO, Agent,

58 ST. JAMES STREET, Tel. Nos. 2021. Residence: 6858.

FOIBLES OF GREAT MEN.

Napoleon's Fondness for White Trousers—A Famous Jurist's Weakness.

The weakness of a great man is often that feature which contains the most interest for the student of human nature.

THE SPREAD OF SOBERITY.

While the Prohibitionists are busy in denouncing such a salutary a reform as they have been able to bring to bear upon their fellow citizens...

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS

CHURCH BELLS, CHIMES & PEALS. PUREST BELL METAL (COPPER AND TIN) Cast for Bells and Castings.

C. A. McDONNELL

Accountant and Trustee, 180 ST. JAMES STREET, MONTREAL. Telephone 1182.

FOR SALE FOR THE MILLION.

Kindling \$2.00 per ton, Maple \$2.50 per ton, Spruce \$1.75 per ton, Birch \$1.50 per ton, Pine \$1.25 per ton.

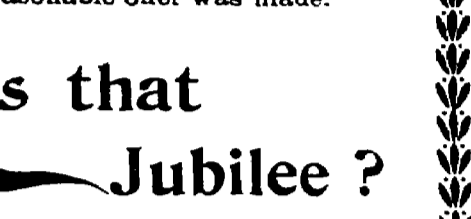
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Irish Protestant Benevolent Society.

Annual Concert IN THE WINDSOR HALL, TUESDAY, February 1st.

IRISH SONGS! IRISH MUSIC! IRISH HUMOR!

Among others taking part in the programme will be the talented orator, REV. WM. PATTERSON, of Toronto, and the celebrated tenor, HAROLD JARVIN, of Detroit, Mich.

Popular Prices, 25c, 50c, and 75c.

Plan may be seen and reserved seats obtained at Shaw's Music Store, St. Catherine Street

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Parties Wishing to Assist at Election or loan Sleighs kindly leave address at above addresses.

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MR. JOHN SCANLAN, Merchant,

Has opened Committee Rooms where all electors will receive full information regarding his Candidature in the forthcoming City Elections.

CENTRAL COMMITTEE ROOM:

206 BLEURY STREET. Telephone 4223.

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Kindling - - - \$1.50 Hard - - - \$2.00

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BISHOP'S 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.

† PAUL, Archbishop of Montreal.

SATURDAY.....JANUARY 29, 1898

MGR. BRUCHESE'S ADVICE TO YOUNG MEN.

Ever since His Grace our beloved Archbishop, Mgr. Bruchesi assumed, control of the archdiocese, people have wondered that he should have been able to endure the herculean labors he has imposed upon himself. Not only has he undertaken long journeys beyond the seas, to accomplish most arduous missions, but within the confines of the archdiocese the pastoral work accomplished has been such as to make the faithful at times fearful that the strength of the prelate was being overtaxed. The latest favor conferred by His Grace was a visit to the literary and musical soiree of the young men of the "Circle Ville Marie" at the Seminary Hall on Friday last. They presented a most suitable address to His Grace during the course of the evening, and his reply was no perfunctory performance, but a model of high and inspiring eloquence, a discourse which was listened to by several hundreds, but which, it is to be regretted, every young man in this city should not have been present to hear. It struck the right note at the right time and conveyed advice which if acted upon would change the face of things and produce such an effect upon our rising generation as would give us a vigorous citizenship, one worthy of the name of Christian and Catholic. We regret that it is not in our power to give a verbatim report of the admirable utterance; we must content ourselves with the briefest outline of the masterpiece. The young gentlemen of the "Circle" having spoken of the tender devotedness of the late Archbishop Fabre for the youth of our city, expressed their confidence in the paternal solicitude of Mgr. Bruchesi. Taking this as his text he pointed out how no one could be a true Bishop unless his love for the young was first in his affection. Our Redeemer, whom a Bishop above all should seek to imitate, had given proofs many in number of his tender affection for those who were in the spring time of life. He asked that little children be suffered to come unto Him. He advised the young man who sought His counsel to follow Him; the most beloved of all the Apostles was the youngest, who at the Last Supper was permitted to rest his head upon the bosom of his Saviour. These and other instances in the life of Christ were brought out with great effect. Turning to the duties of the young with not less force, His Grace explained that our Divine Redeemer was also their model. In His home life as well as in His public career they should imitate His example. Many young men seemed to imagine that they should constantly figure most prominently in all affairs. Our Saviour had taught by His example that youth was a time of retirement, of study, of meditation, of preparation. In so doing, He wished to inculcate a lesson, and it should not be lost upon them. The right time for young men to take part in public affairs, to deal with politics, to appear upon the hustings, to make themselves felt, was after years of arduous labor, fitting themselves for public matters, with minds and hearts alive to the sacredness of citizenship, realizing the full extent of one's duty to God and to country. After speaking of the books best calculated to develop their intellectual faculties, His Grace, by apt quotations from Lacordaire, Chateaubriand, Ozanam and other great writers and speakers, impressed upon his young hearers the importance of persevering study. They must not shun polite society and agreeable intercourse, but the young man who imagined that once he had gone through the training of the school and the college that he was educated, made a most grievous blunder. At school and college they were taught how to study, and as a proof of the necessity of indefatigable exertion He inculcated the training given in the

of the Jesuit Fathers and in other religious bodies to their novices, where the whole course of studies had to be gone over again so that their preparation for the battle of the Christian soldier might be complete. In the world, with all its distractions and temptations, could young men afford to waste precious time or lose golden opportunity? His Grace closed with a tribute to the Rev. M. Colin, superior of the Seminary of Montreal, for all he had done, and was doing, for the promotion of the interests of our Canadian youth. The address of His Grace will long be remembered as one of the most eloquent, erudite and sympathetic that has been heard for many years under similar circumstances, and, spoken as it was before so many of the most promising of our young men by their talents and training, must bear good fruit.

ABOLISH THE PROPERTY QUALIFICATION.

At almost every municipal election in Montreal some hitch occurs in the case of one or more candidates who are unacquainted with the provisions of the city charter as to the property qualification of aldermen. As the law stands at present, a citizen, in order to be qualified to sit in the City Council as an alderman, must be the proprietor, in his own name, of improved property worth at least two thousand dollars, and free from mortgage; and in order to be qualified as Mayor he must be the proprietor of improved property of at least ten thousand dollars in value, free from mortgage. Already the City Council has passed resolutions affirming the principle that the property qualification ought to be abolished; and a few years ago it applied to the Legislature for an amendment to its charter abrogating the clause bearing upon this point. Those opposed to the amendment went down to Quebec and by persistent "lobbying" secured its rejection.

We are heartily in favor of the abolition of the property qualification for both Mayor and Aldermen. We know of no reason why it should exist, and of several why it should not exist. There is no property qualification necessary to be a member of the Federal Parliament, where tens of millions of dollars are annually voted for expenditure; nor is there any property qualification necessary for membership of the Provincial Legislature. Yet the members of the Federal Parliament and the Provincial Legislature are paid for their services, while the Aldermen receive no remuneration whatever, although they are obliged to sacrifice their time and their ability not during one session only, lasting for a couple of months out of the year, but week after week, the whole year through. Not only, therefore, should the property qualification be abolished, but Aldermen should receive a remuneration for their services.

Another reason why the property qualification should be abolished is that it keeps out of the City Council many a good citizen who would make an excellent alderman, and that it hinders the labor interest from having a representative amongst the Aldermen. It is an injustice to the working classes that so serious an obstacle should be placed in the way of their having a voice in the direction of our civic affairs; for the city is a large employer of labor, and the interest of the wage-earners in the Roads, the Water and the Health departments need to be looked after. Again, questions like the water tax and the gas contract directly affect the working men, who are now unable to exercise any efficacious influence in the City Council. Steps should be taken to have the unreasonable property qualification clause left out of the new city charter on which some lawyers are at present supposed to be working.

GOLDEN JUBILEE OF THE SISTERS OF MERCY.

A touching festival was that which was recently held in the chapel of the Hospice de la Maternité, Dorchester Street. It was the preliminary celebration by the Sisters of Mercy of the golden jubilee of foundation of their Order, which was canonically erected by the saintly Bishop Bourget, on January 16, 1848. Their noble mission is known to all to shelter and to rehabilitate in the order of grace their sisters in the world who have had the misfortune to stray from the path of virtue; "to restore," as the great prelate himself said, "to the flowers that vice has tarnished the bloom and fragrance of their first innocence; to seek out the strayed sheep of the house of Israel." His Grace Archbishop Bruchesi was present and preached an eloquent sermon on the work of the Sisters of Mercy, their life of devotion, and sacrifice and denial. Owing to the contemplated enlargement of their asylum, the Sisters decided to postpone for the present the more imposing ceremonies with which they desire to celebrate the fiftieth anniversary of the establishment of their Order.

The impotence of the A. P. A. was practically demonstrated by the unani-

mous confirmation of the United States Senate of the appointment of a Senator. General McKenna to the Supreme Court. The Senators who sympathized with the A. P. A. had not the courage to call for a vote, let the insignificance of their number should be shown. Bigotry dies hard, in the United States as elsewhere; but it is dying, all the same.

THE CHURCH AND POPULAR EDUCATION.

It is to be deeply deplored that, when men of good will all over the country are declaring their intention to redress the educational grievances of the Catholic minority in Manitoba on the lines laid down in the Papal Encyclical, a man of such prominence as Mr. Samuel H. Blake, of Toronto, should endeavor to stir up religious rancor by publicly repeating the old calumny that the Catholic Church is the enemy of popular education. "Wherever and whenever she secures control," he said at a recent meeting, "her principle and her practice is to keep the people in ignorance."

That such a calumny, although it has often been refuted before, should have been promptly refuted again, was only to be expected; and as we briefly announced last week, the Rev. Father Ryan, the eloquent pastor of St. Michael's Cathedral, Toronto, lost no time in acceding to the request of the Catholic Truth Society of that parish that he should reply to Mr. Blake. As to the attitude of the Church on the question of education, the recent Encyclical of the Holy Father to the Canadian Bishops is surely clear enough. But, as Father Ryan aptly points out, Pope Leo XIII. has in that document only repeated in the nineteenth century what Pope Eugenius II. had done a thousand years ago—in the ninth century. In 826 he ordained that:

"Schools should be established throughout the Catholic world, at cathedral and parochial churches, and in such other places as might be suitable for their erection" [Spalding's "Miscellanea," p. 118].

The General Council of Lateran, under Alexander III., in 1179, decreed that:

"Since the Church of God, like a tender mother, is bound to provide for the poor, both in those things that pertain to the body and in those which belong to the soul, it is the duty of the clergy to see that the poor children who cannot be aided by their parents, let competent benefice be founded in every cathedral church and assigned to a teacher whose duty it shall be to teach the clerks and poor children of the same church gratuitously. Let the practice be restored in other churches and monasteries, if in time past anything was set apart for this purpose."

But perhaps it was the monasteries and the monks that kept the people in ignorance and said "ignorance is the mother of devotion." Listen to a typical monk revered in all monasteries—St. Bonaventure:

"Easily will the spirit of error delude you," he says, "if you neglect science and learning; nor hath the enemy any machinations more powerful to remove devotion from the heart than that of causing you to walk ignorantly and without reason; for God is wisdom and He wishes to be loved affectionately but also wisely." [Meditations on the Life of Christ, ch. 64].

Such has been the teaching of Popes, councils and theologians from Eugenius to Leo; from the Third General Council of Lateran to the Third Plenary Council of Baltimore, and from St. Bonaventure to Cardinal Manning.

So much for the principles of the Catholic Church in respect to education. As to her practice, Father Ryan quoted— from Protestant authorities only— testimony over which Mr. Blake and those who think with him should seriously ponder. We have space for only a few of these telling extracts from impartial writers. Doubtless the Catholic Truth Society will see to it that Father Ryan's lecture will be printed in pamphlet form. Hallam, the historian, is the first witness cited:

He says in his Introduction to Literature: "The praise of having originally established schools belongs to some bishops and abbots of the 6th century. They came in place of the imperial schools overthrown by the barbarians. In the downfall of that temporal dominion a spiritual aristocracy was providentially raised up to save from extinction the remains of learning and religion itself. The cathedral and conventual schools, created or restored by Charlemagne, became the means of preserving that small portion of learning which continued to exist."

What Hallam says of the past, Mr. Laing, a Scotch Colonist, says of the present:

"In Catholic Germany, in France, Italy and even in Spain, the education of the common people is at least as generally diffused and as faithfully promoted by the clerical body as in Scotland. It is by their own advance and not by keeping back the advance of the people that the popish priesthood of the present day seek to keep ahead of the intellectual progress of the community in Catholic lands. Education is in reality not only not repressed but it is encouraged by the popish church; and is a mighty instrument in its hands and is ably used. The Catholic clergy ardently seize on education; and not as we supposed in Protestant countries, to keep the people in darkness and ignorance and to inculcate

the great social influence of useful knowledge." (Notes of a Traveller.)

The scholarly Anglo-Saxon writer, Farrar, says:

"Consider what the Church did for education. Her ten thousand monasteries kept alive and transmitted that torch of learning which otherwise would have been extinguished long before. A religious education incomparably superior to the mere athleticism of the nobles' hall was extended to the meanest serf who wished for it" (Christianity and the Race, p. 186).

Mr. Joseph Kay in his great work, "Social Conditions of the English People," (p. 298), holds up Catholic countries to his own compatriots as models in educational matters. He declares:

"Romanist countries have far outstepped us in the eagerness with which they are promoting the education of the people. They understand the signs of the times; we have yet to learn them."

As to attendance at school Michael G. Mulhall, of the Royal Statistical Society, the greatest of living statisticians, says of the comparative number of pupils in schools in Catholic and Protestant countries in 1892:

Average attendance of school children per 1,000 of the population: France, 170; Belgium, 135; Austria, 130; Spain, 106; Italy, 90. All these are marked "Catholic countries." Some Protestant countries are: Great Britain, 123; United States, 130; Canada, 100.

These figures refer chiefly to primary education. Statistics regarding higher or university education are still more satisfactory. According to the report of the United States Commissioner of Education the total number of universities founded by Catholics in Europe is 118; the total number founded by Protestants is 31. Of course the Protestants might say they did not need to found more, as they took all they wanted from the Catholics. As to the number of students in these universities, Mulhall says:—

"The number of university students compared with the population is much greater in Spain and Belgium than in any other European country." And the United States Commissioner of Education says in his report that in 1888-1889 the number of pupils in the English universities amounted to 8,800; and those in Spain at the same date to 15,787. And the Statesman's Year Book for 1893 gives the population of England in 1887 as 27,826,798; and in Spain as only 16,948,786. According to the report of the Committee of Council for 1896-7, it seems the Wesleyans valued education at 22 cents per capita, the Anglicans 25 cents, and the Catholics 30 cents. Come nearer home, we find that the Catholics of the United States have more schools and scholars than any other denomination, according to comparative numbers, while Catholics prove how they prize education by paying double for it.

NINETY-EIGHT.

In the current number of the Contemporary Review there is a remarkable article from the pen of Mr. William O'Brien, M.P., entitled "Who Feels to Speak of '98?" It is written in his usual trenchant style, and is notable not only because of the fervid patriotism, which glows in almost every sentence, but from the fact that it is by far the best as well as the most succinct account of the great Irish rebellion. The causes which led to the popular uprising, the infamous duplicity of English Viceroy and statesmen, the horrible atrocities of the English soldiery, the heroism of the rebels, are depicted in vivid and truthful colors; and several interesting side lights from the latest historical researches regarding that troublous period are cleverly fitted into the graphic narrative.

The Montreal Herald, which is now conducted editorially by Ontario bigots, has the following in reference to the "Edward Blake Club," of which mention is made in our Ottawa news:—"Those gentlemen in Ottawa who are said to be organizing a club to be called 'The Edward Blake Club,' for the purpose of getting better treatment from the Government as to patronage, have made a notably inappropriate selection of a name. We venture to say the promoters have not the approval of their patron for the objects of the organization." We venture to say that the Herald writer knows nothing at all about it.

Some of the county magistrates of Yorkshire utilize the members of the police force as gamekeepers and thus protect their preserves at the public expense. On a recent occasion, when these guardians of the peace should have been on duty, they were watching the magistrates' pheasants, and some enterprising burglars improved the occasion to operate successfully in several houses and stores. Parliament will possibly be asked to interfere.

In our Quebec letter from Mr. Ellison last week, there is an interesting reference to the good done by the Francis can Order of nuns at la Bonne Ste. Anne. In the convent, young girls receive board and tuition for the modest pittance of \$6 per month. And yet there are people who cry out against such institutions.

people would refuse the donation of a free public library, if it were coupled with the condition that it should be exempt from public taxes.

For some weeks past a report has been going the rounds of the Press that Mr. Fitzpatrick, our Solicitor General, is to be given a public banquet in the Ancient Capital, and we are now pleased to announce, through our correspondent, that all the arrangements are completed for the great function. Mr. Fitzpatrick is a man of marked ability who should be given a seat in the Cabinet, were it not that political exigencies and the laissez faire policy of Irish Catholics as a whole prevent our having the representation to which we are entitled.

AN AMERICAN WRITER ON EDUCATION.

In connection with the characteristic Encyclical of our Holy Father and the fine, dignified and forcible utterances of the Canadian Episcopate on the Manitoba school question, it may be of interest to quote the powerful plea for religious education in the schools, recently urged by a non-Catholic writer in the North American Review:

"Religious instruction is necessary," he says, "and such instruction can be given only by an entire change of policy and practice on the question of religious teaching in the public schools and the encouragement of private schools in which religious teaching is given."

And he gives his reason for this conviction. "I am firmly convinced," he says, "that one of the greatest blunders that has ever been made in our country in the last half century has been the failure to educate American youth in Bible truth and teachings, and the result of such failure may bring disaster. The Catholic Church has insisted that it is its duty to educate the children of parents of the Catholic faith in such a way as to fix religious truths in the youthful mind. For this it has been assailed by the non-Catholic population, and Catholics have even been charged with being enemies of the liberty of the people and of the flag. Any careful observer in the city of New York can see that the only people as a class who are leading the children in the way that will secure the future for the best civilization are the Catholics; and, although a Protestant of the firmest kind, I believe the time has come to recognize this fact and to lay aside religious prejudices and patriotically meet this question."

Why do not the Catholics of Canada, who have done so much in the Province of Quebec and even in Ontario, notwithstanding the limitations of circumstances, recognize this fact and patriotically meet this question, with relation to Manitoba? Why do they not secure the future for the best civilization of that great north western territory? Why have they not united to oppose the establishment in Winnipeg of a different order of things from that which has been so successful in Montreal.

Can they not see that the School law of Manitoba is but the entering of the thin edge of the wedge, in a scheme to secularize the schools of every province. This scheme is a favorite one with the enemies of religion, for, wise in their generation, they are well aware that it is the most certain means of minimizing the power of the Church and lessening the faith of her children.

But human wisdom, especially when it is opposed to the designs of God, is ever short-sighted, and fails to perceive that whatever weakens the vital power of the Church reacts upon the State. The Church, being divine, rises triumphant over all happenings, new and more worthy children are gathered into her fold to replace those who have wandered forth; but the State is left to reap the harvest of bad citizenship, political immorality and the ever-increasing prevalence of crime.

Few are the clear-sighted men who, like the writer in the North American, refusing to be blinded by bigotry or self-interest, see and acknowledge the fatal error of irreligious education from a national and patriotic standpoint. For few realize the truth that a bad Catholic, who has either lost the faith or the practice of it, is generally speaking, the most unreliable of individuals, the least trustworthy of public men, the most contemptible of anomalies.

One meets an honest individual— notwithstanding the opinion of a great Frenchman, that the only honest infidels were to be found in the brute creation—but there are men in whom the very earnestness of doubt makes doubt respectable. Protestants very frequently command respect for the sincerity of their convictions and the uprightness of their conduct. But who has ever met and respected a bad Catholic? The enemies of religion make use of him—and despise him. His own co-religionists feel towards him that contempt which is always secretly entertained for lack of moral principle. Bad Catholics are the bane of every country they inhabit.

Canada, which owes its very origin and its greatest glory to men of heroic faith, should beware of selling her inheritance for the pottage of a false liberality, resulting in deplorable indifference.

The writer in the North American Review is right, and it is to the Catholic Church in Canada as in the United States that the country must look for strength in troublous times. For she, by following the teachings of the illustrious Leo and the evidence of her noble, patriotic and conscientious hierarchy, will avert the disaster, which must be the ultimate result of Godless schools.

HERE RESTS YOUR HOPE.

New remedies come, and new remedies go; but Scott's Emulsion is the great rock foundation on which hope of recovery from weak throats and lungs must rest. It is "The Standard of the World."

EDUCATION NOTES.

Catholic Liberals Organize Under the Name of the Edward Blake Club.

The Election of Officers and Committees—Mr. Justice Rose, of Toronto, suggests New Methods in Dealing with Criminals—Eusebius Dandurand's Appointment to the Red Chamber—The St. Vincent de Paul Commission Report.

OTTAWA, 26th January, 1898.—The Irish Catholics of this city are making a move at last in their own interest. It is about time that some effort should be made by them to remove the ostracism under which they suffer in the Dominion Government departments, and see that their compatriots are given positions more important and lucrative than those of messengers and second class clerks. A meeting was held in the Reform Association rooms. Mr. P. O'Reilly was selected as chairman, and in opening the proceedings explained that for some time past there had been a desire on the part of Irish Catholic Liberals to form themselves into an organization in order to be in a position that their influence and their efforts in the past for the party entitled them to, but which owing to the lack of proper organization they had never been able to exercise as a body. In closing he dwelt upon the importance of the immediate formation of the Club, and suggested that it should have the name of the great statesman, Edward Blake.

Ex-Ald. McGuire, Dr. Freeland, ex-Ald. Gleason, ex-Ald. D'Vin, and others, delivered stirring speeches, after which it was unanimously decided to organize a Club which would bear the name of the Edward Blake Club.

All present then came forward and signed. The Club starts out on its career with a membership of nearly 100. The election of officers resulted as follows:

- Hon. President—Right Hon. Sir Wilfrid Laurier.
- President—P. O'Reilly.
- First vice president—John Gleason.
- Second vice-president—Ed. Molin.
- Third vice-president—John Moran.
- Secretary—D. McAdam Coughlin.
- Treasurer—John E. O'Meara.
- Executive committee: Victoria ward—D. J. Harris and T. Swit.
- Dalhousie ward—Ex-Ald. McGuire and Geo. Mowatt.
- Wellington ward—John Kennedy and M. H. O'Connor.
- Central ward—Dr. Dowling and Thos. Troy.
- St. George's ward—John D. Grace and John Fahey.
- By ward—P. Brankin and Edward Whelan.
- Ottawa ward—Thos. Kinsella and Wm. O'Meara.
- Rideau ward—J. L. Shea and J. Lamb.
- Ottawa East—John Shea and J. F. Tiche.
- Hintonburg—Edward Lawrence and John Martin.

I see that Mr. Justice Rose, in his remarks to the Grand Jury at Toronto, in reply to their presentation last week, suggests that prisoners be subject to a phrenological examination. Judge Rose evidently looks upon phrenology as an exact science, and this reminds me of an article which I read on the subject in an English magazine some time ago. The writer of that article instanced the case of a boy who had the bump of music largely developed, and who was put under the instruction of some of the best musical teachers in France. The lad could never be taught to distinguish one note of music from another, and the experiment was a complete failure from a phrenological point of view. However, the experiment would be interesting, but if it should tend to promote the theory of the moral irresponsibility of criminals, so frequently adopted by advocates for the defence, it would certainly be a very dangerous one.

The appointment of Mr. Dandurand to the Senate is very favorably looked upon. Mr. Dandurand is made of the stuff that we all desire to see in the constitutional chamber that is supposed to act as a break on the more democratic lower house. He has youth and undoubted legal ability in his favor and a character sans peur et sans reproche. Whatever else may be said against the Senate, its members, being appointed during life, are in the position in that respect of our judges, who are as independent of popular clamor, to use a popular expression as "logs on ice," and, composed of men like Mr. Dandurand, we may confidently look to its performing its function with an eye as far as possible can be expected of ering mortals, solely to the national welfare.

The members of the Commission appointed to investigate the administration of the affairs of St. Vincent de Paul Penitentiary have, it is said, completed their report and will present it at once to the Minister of Justice. There are rumors that the document, which is by the way a very voluminous one, will contain many recommendations of changes in the management, and also a very interesting statement regarding other matters appertaining to the institution. The report is looked for in certain circles with a good deal of anxiety.

THE REBEL OF '98.

The members of the Dramatic Section of the St. Ann's Young Men's Society are busily rehearsing their new Irish Drama, "The Rebel of '98," an outline of which has already appeared in our columns, and it will be the aim of this organization to surpass all former efforts in the production of this, Mr. James Martin's latest work. We consider the securing of Monument Nationale for St. Patrick's Night a wise step on the part of the Society, as this is virtually one of the most modern theatres in Canada; the superior accommodation offered, as well as the improved stage settings, should in themselves prove a great attraction.

Prof. Edwin Varney has been engaged to superintend the staging, which is therefore in competent hands. It is safe to predict that the patrons of the St. Ann's Young Men's Society may look forward to one of the best Irish entertainments ever given in this city.

Our Observer.

What prodigy can power divine perform More grand, than it produces year by year. And all in eight of inattentive man!

Cowper would not have issued the challenge his opening lines convey had he lived to witness the "prodigy that power divine performed more grand than it produces year by year."

There is certainly no intention of verging on the profane in drawing this simile; nor can there be any claim for originality in the idea; it must come spontaneously to the minds of all.

Montreal can now take a long breath, as far as small-pox is concerned. The last patient was discharged about three weeks ago, and now the good and faithful Doctor Nolin, who has been subjected to a prolonged quarantine, extending over seven months, having been duly disinfected, has taken leave of the hospital, which, to him, must have been little short of a prison.

On several occasions I have pointed out the high place which should be assigned to athletics in the educational institutions attended by our boys, and the importance of physical development upon the future destiny of a nation.

A paragraph which has been published in an English paper recalls the subject once more, and suggests a practical idea in connection with it. The item of news is to the effect that the Duke of Norfolk, who has just celebrated his fiftieth birthday, signalled the happy occasion by presenting to the town of Littlehampton a field eleven acres in extent for recreation purposes, and a sum of money towards the expense of laying it out with this object in view.

that kingdom, shows what might be done in Canada if the authorities mentioned could be induced to take up the idea and give it the financial assistance necessary. This department of athletics is one which our public administrators should recognize.

The Kindergarten movement is becoming deservedly popular with educationalists all over the world. Wherever it has been tried it has been successful. It is, it is unnecessary to state, a sort of sub-primary educational system, dealing with children from three to six years of age, an important portion of child life when a good deal of useful training can be effected, principally by object lessons, and where the child can undergo a needed preparation for the primary instruction at school.

As the Kindergarten system has now stood the test of time, and has been proved to be admirable in its results, it follows that all who are interested in the progress of primary education should see that it is as extensively adopted as possible.

Notes on Catholic News.

The Rev. Dr. John S. Zihm, C.S.C., has been appointed Provincial of the Fathers of the Holy Cross of the United States by the Superior General of the Order, Father Francis. Dr. Zihm is to act as provincial until August next, filling the unexpired term of the late provincial, Father Corby, who died a few weeks ago. The election of a provincial will take place at the general chapter to be held in August 5. Doctor Zihm has been in Rome for some time, stationed at the headquarters of the Fathers of the Holy Cross. Dr. Zihm is forty six years of age. He was born in Perry county, Ohio, and has been a member of the congregation of the Holy Cross since he was seventeen years of age. He has been director and vice-president of the University of Notre Dame. Dr. Zihm is a leading light in the scientific world, and his lectures have given him prestige, not only among dignitaries of the Catholic Church, but among the learned men of the world.

Mgr. Gravel, of Nicolet, in promulgating the Papal Encyclical on the Manitoba schools in the diocese of Nicolet, states in his letter that the whole tenor of the Papal letter shows that the Catholics of Manitoba have not the schools to which they are entitled, and that the Holy Father is anxious that political leaders should come to an understanding with the Bishops to secure the adoption of a law which will improve their schools to a greater extent than the settlement has done. The Bishop invites the faithful to pray and to partake of holy communion between this and the end of March; to ask God to grant the prayers of the Holy Father and the faithful. The Bishop also invites the faithful to contribute generously to "Denier du Manitoba," instituted to raise funds for the maintenance of Catholic schools in Manitoba.

The Superior General of the Paulist Fathers Rev. Father Deahon, recently writing to the New York World, on the subject of Church Unity, stated in part: To-day there is less vituperation, less denunciation, less ridicule of the Catholic Church. As we become better known, as our teachings become better understood, the barriers of opposition are fast swept away.

During the past few weeks we have been giving a mission in our Church, and it has afforded emphatic evidence of the Christian sentiment which prevails among our people. We try to reach not only the Catholic, but the non-Catholic. Catholic and non-Catholic are neighbors and right here we try to exemplify the spirit of unity by bringing them within our influence. It has been a glorious outpouring of the true Christian spirit. It is hard to say just how many we have reached who formerly were outside the Church, but that the list is a large and growing one we are assured.

Broadness and liberality mark our work. This little prayer, recited daily during the mission, will show how we reach out in brotherly love for all:

Send down Thy Holy Spirit into the hearts of all—that the good ones amongst us may become better, that the sinners may be converted, and that the careless and indifferent may be enlightened, and that there will be a complete and thorough outpouring of Thy Holy Spirit amongst us all.

Many unauthorized rumors having been circulated regarding Cardinal Vaughan's health, a reliable statement was recently made from the best of sources. Speaking at a social gathering held in the Holy Name Hall, Manchester, Father Bernard Vaughan, S. J., said that the state of the Cardinal's health had been causing no little anxiety to his friends for some time past. Truth to tell, the Cardinal had been so severely testing his physical power of endurance that at length they began to strike for easier hours. His eminent brother was one of those men who hardly knew how to say "Hold! Enough." He had tried to make the engine work day and night at high-pressure speed. But then came the reversal when the engine wanted coal, and the right sort of coal, and a little rest from the wear and tear of work. The Cardinal's heart had shown signs of rebellion at this state of things, and now his physicians had ordered him off the main line. He had to shut into a siding at Grasse for a while and get overhauled, and thoroughly re-paired, before he was to be allowed to start afresh. Father Vaughan said he was glad to be able to inform them that there was no organic mischief,

that there was no valvular disease of the heart, but only structural deterioration of its muscles. He therefore sincerely hoped and prayed that the forced rest from work which the Cardinal had that day started to take would arrest all that deterioration of muscles and tissues which was incidental on growth of years accompanied with growth of work, and that he would return from Villa Marguerite, at Grasse, perfectly restored to health.

The Western Watchman forcibly characterizes an old trick of non-Catholic public statisticians thus:— They are publishing some statistics of the religion of the convicts in our State prisons. Of course the Catholics loom up strong. The fact is, Protestantism has come to be such a poor recommendation for any man, that a convict in the penitentiary can hope to gain nothing by it. Religion is the first thing a poor Protestant gives up; it is the last a bankrupt Catholic parts with.

BORN IN '98.

Nicholas McQuillan, of Southold, L. I., Was 100 Years Old on New Year's Day.

The New York Freeman's Journal contains the following interesting sketch of a Drogheda man who celebrated his one hundredth birthday on New Year's day:—

Nicholas McQuillan began his second century and celebrated the 100th anniversary of his birth. He lives on the North Road with the family of Joseph Thompson, who owns a neat little home in Southold Township. The old man is still hale and hearty, and until ten years ago was able to perform his day's work at his loom, his trade being that of a weaver. Nicholas McQuillan was born



NICHOLAS McQUILLAN.

on the banks of the Boyne water, in the city of Drogheda, Ireland, on Jan. 1, 1798, the year of the Irish rebellion. Bridget Wheely, his sweetheart at school, became his wife when Nicholas was 24 years of age. He worked at his trade, acquired a competence and raised a large family. In 1864 with his wife, he took passage for America on the good ship William Tuff Scott and settled in New York city. On the death of his wife in 1875 he went to live with his daughter Mary the wife of Denis Mullin of Paradise Point, L. I. Two years ago, on account of his extreme old age, the venerable man abandoned all work and settled himself to a comfortable existence, in the hope of reaching the century mark of life. Several of his children are still living, among them Andrew, now 76 years old and living in New York city; Lawrence, aged 68 now living at Arshamouogue, Jan 8, 55 years old, of New York city. He has twenty seven grandchildren and a large number of great grandchildren, and many of them helped him to celebrate the anniversary of his birth.

Mr. McQuillan's memory is wonderfully retentive, and he scans the use of eye glasses. His only complaint is the knowledge that his work at the loom is a thing of the past. He attributes his longevity in a measure to his having some eighty two years ago dispensed with the use of tobacco which, he said, affected his digestive organs until he became alarmed and abandoned the use of the weed. With the exception of a slight trouble caused by indigestion the old man says he feels fully as strong as he was thirty years ago. He spends much of his spare time cutting carpets rags to be woven on the loom, now handled by other members of the family. He says he was never intoxicated in his life, and has always partaken sparingly of spirituous liquors. He shaves himself every Saturday afternoon, and usually attends Mass on Sunday morning at St. Patrick's Church, Southold. During the long winter evenings he frequently indulges in a game of forty five with some of his neighbors, who love to drop in and spend a few hours with the good-natured old man. He is of small frame and is now almost bent double as he walks. He says he hopes to live many years longer, but is willing to trust to Providence.

The celebration given in his honor was in charge of a committee composed of the following: Thomas Cassidy, W. H. Gigen, J. D. Mohue, P. Carey, Mrs. R. Maxwell, Mrs. W. H. Gigen, Mrs. J. H. Thompson and Miss Rose Cassidy. A splendid purse of money and many valuable gifts were presented to the centenarian by the invited guests. An old time dance was also a feature of the event, the fun being kept up until late at night. Mr. McQuillan and his aged sister, Mrs. John Thompson, who herself is past 90, led some of the dances and showed their youthful guests some of the old steps as danced when the century was young.

IRISH PROTESTANT BENEVOLENT SOCIETY CONCERT.

We invite attention to the Annual Concert of the Irish Protestant Benevolent Society announced in our adver-

ising columns, to take place at the Windsor Hall, on the night of Tuesday, February 1st. No more enjoyable or intrinsically better entertainments are given during the winter, the season par excellence of evening entertainments, than these annual renderings of social songs and music.

IRELAND AND CATHOLIC EMANCIPATION.

[CONTINUED FROM FIRST PAGE]

national requirements of the Catholics of Ireland would not cost more than, say, two of those battleships, which after a time become obsolete, and are superseded by some other engine of destruction. The sum required for the Irish Catholic University would be for the improvement of the Irish race, and would not become obsolete, for the teachings of the young would but extend the blessings of peace throughout the whole land. Let us, therefore, stand together and press upon the Government the urgency of dealing with this great Irish question in the year 1898. (Applause.)

Mr. Clancy's Plea is for Equality.

Mr. J. J. Clancy, M. P., in seconding the resolution, said he thought he could not do better than begin by saying how deeply sensible they were of the value of the presence of Lord Powerscourt on this platform and of the speech which he had just delivered. He was a type of the Irish Protestant who was not so rare as some people suppose, and whose large mindedness and liberality of opinion on this particular subject reflects credit upon the class to which he belongs [hear, hear]. He hoped and believed that Lord Powerscourt would not weary in well doing, and that others of his class would be found to follow his example [hear, hear]. Coming to the question before the meeting he should like to say a word or two upon two or three points. He desired most emphatically to endorse what was said at the commencement of the meeting by the Archbishop, that what their opponents asserted, namely, that this was a clerical or ecclesiastical movement, was without foundation [hear, hear]. This he would venture to say was a lay movement [hear, hear]. It was the laity chiefly who would suffer if that justice continued to be denied [hear, hear]. He would like to say in the second place that what, as he understood, the Catholics of Ireland aimed at was absolute equality of treatment, and he could only say in his opinion that that equality could never be attained except by the establishment of an Irish Catholic University [hear, hear], or, as Cardinal Newman called it, a great school of universal learning, equal in status, in endowment, in efficiency and independence with that of any other institution of the kind in our land [applause].

The resolution was put and carried.

A Request to Irish Representatives.

Sir Henry Bellingham, Bart., who was received with applause, proposed:— "That the Irish members of Parliament be earnestly requested to use every effort to press this question forward." The resolution required no words from him, especially at that late hour of the evening, and after the interesting speeches they had already heard from two of the Irish members of Parliament. That meeting ought to prove effective with the Government, and he was sure that the Irish members of Parliament would do all they could in the House and out of the House to press the question forward. [Applause.]

Sir Christopher Nixon, who was warmly applauded, seconded the resolution, which was carried.

Mr. T. Harrington, M. P., proposed the fourth resolution—"That the thanks of this meeting are hereby tendered to the local representative bodies throughout the country who have given co-operation to this movement, and that they be invited to continue their efforts until success is achieved."

The Mayor of Limerick (Mr. Cusack, T. C.) seconded the resolution, which was carried.

Lord Powerscourt having been moved to the second chair, a vote of thanks was, on the motion of the Mayor of Waterford, seconded by Alderman McCormack, Belfast, passed to the Lord Mayor for presiding.

The proceedings closed at half-past seven o'clock.

St. Patrick's Court 95, C. O. F.

The above Court of the Catholic Order of Foresters held their installation of officers last Monday night in St. Ann's Hall, Bro Frank Feron, D. H. C. R., conducting the installation ceremony. The following officers were installed in their respective offices for the ensuing year:— John Davis, P. C. R.; James F. Fobse, C. R.; M. Shea, V. C. R.; Alex. Patterson, Rec. Sec.; Thomas Rogers, Fin. Sec.; L. Z. Boudreau, Treas.; Denis Cahill, Sen. Con.; Martin Daley, Jun. C. M.; John McCrory, Inside Sentinel; M. Rochford, Outside Sentinel; Delegate to Provincial Court, L. Z. Boudreau.

Immediately after the installation an adjournment was made to Bro. F. Lynch's restaurant, the "St. Elmo," where the annual reunion and supper took place. The Chief Ranger, Bro Fobse, occupied the chair, supported on the right by Bro A. A. Gibeault, Provincial Chief Ranger; J. J. Ryan, Provincial Treasurer; and J. D. Jackson, member of Provincial Board, and on the left by D. H. C. R. Frank Feron; Frank Busse, Chief Ranger, St. Anthony's; M. McGoldrick, Chief Ranger, St. Gabriel's; John Davis, P. C. R., St. Patrick's Court; Bro M. Shea, V. C. R., and W. Murphy, Past V. C. R., occupied the vice-chairs. Among the guests were Bro O'Toole, J. B. Boudreau, P. Boudreau, of Father Dowd Court, and others.

FRANZ RUMMEL February 10th KARN HALL

and urging the members to continue their efforts in the good cause. 'Our Guests,' was responded to by Bro. J. J. Ryan, Frank Bussiere and M. McGoldrick. 'St. Patrick's Court, Old 95,' was drunk with Highland honors, Bro. John Davis and Thomas Rogers responding. 'The Ladies,' responded to by Bro. Feron. The Chairman, by Bro. Fobse, and 'Our Host,' by Bro. T. Lynch. Songs and recitations were well rendered by Bro. M. Mullarky, W. Murphy, Edward Geary, J. Geary, and W. Tracey.

The menu was first-class in every way, and too much praise cannot be given to Bro. Lynch and his charming lady for the manner in which the wants of the company were looked after.

"Auld Lang Syne" brought to a close the most successful social gathering ever held by St. Patrick's Court, 95, Catholic Order of Foresters.

SPECIAL NOTICE.

The selection of a candidate to properly represent the taxpayers in the City Council is a matter of great moment to the further advancement of the city's prosperity. In accomplishing this fact, the taxpayers in St. James Ward have every reason to congratulate themselves in the acceptance of Ald. Joseph Binnet, who has for the last fourteen years represented this influential ward, and established a record for himself that any man might be proud of—an honest, earnest and painstaking representative. The taxpayers cannot do better than again give him their full confidence, and elect him by the largest vote he ever received.

FRANZ RUMMEL COMING.

The eminent artist, Franz Rummel, will open his concert tour in America on the 1st of February. His first appearance in America was in 1879, when he achieved a name which has stood to him and which it is safe to prophesy he will maintain in his present visit. He is a pianist of extraordinary powers, and enthusiasts were showered upon all his numerous performances on the occasion of his last visit to this city in 1892. A European critic, speaking of a recent performance, says he stands today on the summit of his pianistic powers. Our advertising columns supply full particulars of his proposed visit to Montreal.

AN AMERICAN GIANT.

THE COFFIN AND CORPSE IT IS SAID, WEIGHED TWENTY HUNDRED POUNDS.

The report comes from Philadelphia that the funeral of Joseph Handley, who was the largest man in Philadelphia, took place from his late residence in that city on Friday. Handley weighed between 500 and 600 pounds and was more than four feet broad across the shoulders. The undertaker could find no coffin in the city large enough for his body and was forced to build one, the dimensions of which were 7 feet in length, 4 feet in width and 2 feet in depth.

The coffin was supported by iron bands, and before it could be carried from the house the door jambs had to be removed. A horse large enough to receive the coffin could not be found, and the corpse was taken to the cemetery in an open wagon.

The coffin, together with the corpse, weighed 1,200 pounds, and was rolled up the aisle of the church on a rubber tired track. It was intended to have the interment at Old Cathedral Cemetery, but the entrance to the receiving vault was too narrow, and the funeral was forced to go to Holy Cross Cemetery.

Handley was forty-eight years of age and served on the police force under Mayor Fox.

FRANZ RUMMEL, KARN HALL, February 10.

Mr. Rummel's professional statistics are interesting. He has played in 600 concerts in 154 cities and towns of fourteen different countries; his programmes have contained 326 works by sixty-one composers; of the works 153 were originally written for piano-forte solo, 59 were chamber compositions, 27 with orchestra, and 24 transcriptions. And he has played all these works from memory.

American Tour, 1897-98. Beginning February 1, 1898. Chickering Pianos used exclusively.

Perfectly Cured

Weak and Low Spirited - Nervous Prostration - Appetite Poor and Could Not Rest.

"I take great pleasure in recommending Hood's Sarsaparilla to others. It has been the means of restoring my wife to good health. She was stricken down with an attack of nervous prostration. She suffered with headaches and her nerves were under severe strain. She became very low spirited and so weak she could only do a little work without resting. Her appetite was poor, and being so weak she could not get the proper rest at night. She decided to try Hood's Sarsaparilla, as we had heard it highly praised, and I am glad to state that Hood's Sarsaparilla has perfectly cured all her ailments." G. BELAMY, 321 Hannah St., West, Hamilton, Ontario.

Hood's Sarsaparilla Hood's Pills

St. ANN'S WARD SEAT NO. 1.

ALD. B. CONNAUGHTON

Has Opened the Following COMMITTEE ROOMS

CENTRAL COMMITTEE ROOM: 202 Ottawa Street.

- 84 Menai Street. 117 Centre Street. 443 Wellington Street. 595 Wellington Street. 271 Seigneurs Street. 139 Wellington Street. 59 St. Maurice Street.

Friends of Candidate having sleighs to loan, on polling day, will please send their names and addresses to any of the above Committee Rooms.

Friends are always cordially welcome at the Rooms.

JAMES A. OGILVY & SONS' ADVERTISEMENT.

Remember

To give us a call before our JANUARY SALE closes. Every department offers exceptional values.

Carpets. Carpets. Roll up the scales by buying our SPRING Carpet now. At the discount we have made you will find prices generally in your favor.

All New Goods. A handsome lined Made-up suit in BRUSSELS, ALIVERT, ANIMATIONS and FAPER. Suits, a number of FORTS and Patterns, 20 per cent reduction, with 10 cent extra discount for each.

Carpets. Carpets. All our beautiful stock of the newest and best French Annettes, 500 ALIVERTS, all 100's up to 110's, selected at 10 per cent reduction of 10 per cent discount for each.

Chenille Curtains. All our Artistic Chenille Curtains 25 percent reduction with 10 per cent extra.

Crochet Quilts. Don't forget to buy one of these lovely crocheted quilts, full size, \$1.00, \$1.25, \$1.50, \$1.75, \$2.00.

Bleached Table Linens. 36 inches wide, \$1.00 (100's for \$1.00) 42 " " " 1.25 " " 48 " " " 1.50 " " 54 " " " 1.75 " " 60 " " " 2.00 " " 66 " " " 2.25 " " 72 " " " 2.50 " " 78 " " " 2.75 " " 84 " " " 3.00 " " 90 " " " 3.25 " " 96 " " " 3.50 " " 102 " " " 3.75 " " 108 " " " 4.00 " " 114 " " " 4.25 " " 120 " " " 4.50 " " 126 " " " 4.75 " " 132 " " " 5.00 " " 138 " " " 5.25 " " 144 " " " 5.50 " " 150 " " " 5.75 " " 156 " " " 6.00 " " 162 " " " 6.25 " " 168 " " " 6.50 " " 174 " " " 6.75 " " 180 " " " 7.00 " " 186 " " " 7.25 " " 192 " " " 7.50 " " 198 " " " 7.75 " " 204 " " " 8.00 " " 210 " " " 8.25 " " 216 " " " 8.50 " " 222 " " " 8.75 " " 228 " " " 9.00 " " 234 " " " 9.25 " " 240 " " " 9.50 " " 246 " " " 9.75 " " 252 " " " 10.00 " " 258 " " " 10.25 " " 264 " " " 10.50 " " 270 " " " 10.75 " " 276 " " " 11.00 " " 282 " " " 11.25 " " 288 " " " 11.50 " " 294 " " " 11.75 " " 300 " " " 12.00 " " 306 " " " 12.25 " " 312 " " " 12.50 " " 318 " " " 12.75 " " 324 " " " 13.00 " " 330 " " " 13.25 " " 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WOMAN'S WORLD.

The Power Woman May Yield in the Cause of Total Abstinence—Household Notes—Fashion Happenings—A Bachelor's Peculiar Predicament—Other Features.

The following Prize Essay, which we take from the Index, Scranton, Pa., will prove very profitable reading to our mothers and daughters. It is a contribution from the pen of Margaret Durkin of St. Irene's T. A. Society:

The power of woman in total abstinence is so manifest and so widely felt in these days that it would scarcely seem necessary to dwell on the subject, if it were not for the lamentable fact that there are so many—and among our total abstinence brothers, too—who are unwilling to recognize it.

They do not believe in women interfering in such matters, and that time honored saying "Woman's place is in the home, and her chief aim in life should be to make that home attractive and happy," is quoted so often, that it seems to be waited on every breeze that blows. However, we submit to the truth of that saying, but we beg leave to ask one question. Would we not look askance at a woman who would be content to preside in a saloon for the greater part of her life without making any effort to raise herself above its level? How coarse she would be. How dead to all feminine feeling. And yet, some of those so-called homes, that woman should make bright and happy, bear a too close resemblance to the saloon, for intoxicants are taken in and drunk there; husbands, sons or brothers, as the case may be, reel in drunk, time after time, and the same scenes occur that have occurred in the most common saloon, and these, then, are

THE QUEENLY DOMAINS

to which some women are relegated by partial public opinion without giving her any means of defense. In such cases as these, the total abstinence pledge would be the best weapon of defence for a woman. In the first place, it would give her an excellent reason for barring out liquor from her home, and the very fact that she does not need to take it on her own account, would have a good influence on others, for it would prove to them that the pledge is not for drunkards only. Why not, then, countenance women's taking up the cause of total abstinence, and see what a power for good she would be? The majority of people recognize the fact that every human being exerts an influence for good or evil on his or her associates. Some bring out the good in our natures; others, the evil, and while woman exercises all the good influences, and man the evil, we do maintain that woman has a better field for doing good none of us are so averse to say that or its opposite. Convert a man, says an old proverb, and you convert an individual; convert a woman and you convert a generation.

Although men go out more and come in contact with more people than women, still men mingle chiefly with grown people whose opinions and habits are formed (and we all know the difficulty of breaking up old habits) while women have to deal largely with the young and unformed mind. Therefore if women were earnest total abstinists, they would be careful to point out the evils of strong drink and teach children to avoid it, as they teach them to shun any other vice, and thus children would grow up with a horror for intoxicating drinks, and the success of the cause would be assured, for that would be getting

AT THE ROOT OF THE EVIL.

Again, when a man sees that his wife and daughters are total abstinists, it would at least give him food for reflection and while outwardly he may appear to give no thought to it, still, having the example before him day after day, we can be justified in predicting that sooner or later he would try to see if there be any method in their madness, as it were, and thus be brought into their way of thinking. Then, too, if a young man knows that his sweetheart is steadfastly opposed to intoxicants, would he care to displease her by drinking? Her, before whom he wishes to appear always at his best? We certainly think not, and although some people claim that young men don't care whether women are opposed to drinking or not, we cannot agree with them, for we have seen many instances which prove that they do care. For instance, nowadays, if a young man should be so unfortunate as to be seen

COMING OUT OF A SALOON

by an acquaintance of the opposite sex, notice how hurriedly he searches through his pockets for a cigar and how ostentatiously he holds it up in view and lights it as if to show her that it was the object for which he entered the saloon. But the girls are not deceived. They know that a true total abstinist would not buy cigars in a saloon when they can purchase them elsewhere, nor in their opinion would a total abstinist man countenance a saloon by standing around its doors.

There are many other instances which might be given to show the power woman wields in the cause of total abstinence, but we feel that they are not necessary here, as the majority of the total abstinists of Scranton are awakening to the fact that if women received more encouragement to become interested in total abstinence, and to show that they were total abstinists, by organizing and joining total abstinence societies, none but those who are purposely blind could fail to see the amount of good woman could do. So in the words of Longfellow:

Let us then be up and doing
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait.

An American exchange says—We are asked for information. Does the memory of men extend backward enough

to remember ever seeing a woman with rosted ears? We have reached the slope on the other side of life, but a woman with a frost-bitten ear we have seen not. The architects of woman's headgear never build them with any thought of warmth, and the brevity of them precludes taking in the ears unless they are extremely long, and no matter how cold the weather, almost every lady you see on the street will face the most biting wind, while her ears look like a danger signal on either side of her head. The only way we can account for the phenomena is the wonderful warm heart each one of these dear creatures carries in her bosom. They are styled the weaker sex, but for real fortitude to stand pain, suffering and cold they can put to shame the bravest "lord of creation" on earth.

THE STRANGE CASE OF A BACHELOR.

The New York Sun, under the above caption, presents the following peculiar predicament of a bachelor, which we venture to say will be sympathetically pondered over by many of our fair readers:

This letter of inquiry comes to us from Bridgeport, in Connecticut, with the name and address of the writer; and both the handwriting and manner of expression indicate him to be a man of intelligence:

"To the Editor of THE SUN—Sir: In all sincerity and sober-mindedness I ask you to kindly give me your solid advice as to what steps I should take to secure a wife. I am a well educated young man, 35 years old, have never smoked or drunk, and I seek all recreation from books. I know I can love, but I have never yet seen a woman I could love, perhaps because I never spent sufficient time in the company of women. Nor am I difficult to please.

"A dressmaker or milliner is what I look for, since a young woman in either such business is almost certain to possess that domesticity which precludes the danger of a love for drink, as well as ambition to secure comfort for advancing years. I am of an active turn of mind that will not brook idleness, and, besides education, I have a good constitution, and the combination should enable me to secure constant employment.

"I am really tired of bachelor life and feel certain I could make a good, willing helpmate not only content and satisfied with her lot, but even happy in the strictest sense of the word. They say I am good looking. I have no money, nor do I look for any. I did have considerable money, but lost it in an honest effort to increase it in business. I can make more, and only seek for a woman who may add to it, but who will certainly help to hold it through economy and thrift.

It seems somewhat remarkable that a man of 35 years, situated as our correspondent is, should write to us for advice on such a subject. According to the Federal Census of 1890, there are more than 10,000 women between the ages of 15 and 34 years in Bridgeport, the great majority of whom are unmarried. How, then, comes it that a man who "can love," who is not "difficult to please," and is "tired of bachelor life" remains unwillingly in his single state because he cannot find a woman to love and to marry? The wonder is that his own eyes and his own heart do not direct him to some one of that vast aggregation of feminine loveliness, without the help of any other guide, and compel him to efforts to win her for a wife. He might complain that he is embarrassed because of the richness of the field into which his impulses lead him, but to be at a loss to find in Bridgeport a woman upon whom to set his affections is amazing. Desiring to marry, how can he keep from marrying in that prosperous Connecticut town, with thousands of

ENGAGING MAIDENS AND BLOOMING WID.

all about him. It is remarkable that there are any bachelors at all in Bridgeport; it is unaccountable when, like our correspondent, they are strong men, capable of strong affection; yet he says that, though he is 35 years old, he has "never yet seen a woman I could love!" What has he been looking at all these years? Has he been blind as he passed along the streets of Bridgeport? Has he been gazing at the stars and not at the procession of womanly beauty? It is true that the longer a man puts off marriage the less likely he is to enter into it, until the day comes when awakening to a consciousness of the misery of prolonged bachelorhood he finds that he has lost the art of attracting feminine interest and even the instinct for discovering feminine charm. He becomes an unnatural being; his affections do not move out spontaneously, but turn in upon himself. He gets into the critical and skeptical mood of our correspondent, and instead of falling in love with a woman, like a sound and genuine human being with natural impulses, sets himself to considering abstractly the qualifications he requires in a wife. He philosophizes about marriage instead of starting out boldly to win a wife.

THE SPECIAL QUALIFICATION.

But why is a dressmaker or a milliner more desirable as a wife than a woman engaged in any other respectable occupation? It is not the accident of her employment, but the quality that is in her that constitutes her value. As a matter of fact, too, dressmakers and milliners are no more exempt from the appetite for drink than those occupied otherwise. The great majority of women are with out that appetite in any dangerous form. Our friend can find hundreds of girls employed in gainful occupations in Bridgeport, who are strictly temperate; do not drink at all, but abhor the use of alcoholic beverages by women as heartily as he himself does. He will have no trouble in getting a teetotal wife there, if he can get a wife at all; and he can safely dismiss from his mind all fear of marrying a drunkard if he cultivates the society of good and true women.

"What is our solid advice?" "Oh, him it is to go forth like a man and win a

good woman for a wife, and in Bridgeport there are multitudes of good women, so many of them that they far outnumber the good men, with, alas! the consequence that some of them must go without good husbands.

GRANDMOTHER'S EVENING SONG.

At twilight, as I sit and think of friends that I have known,
And memory wanders back to when I never sat alone,
When I was called the village belle, and Henry was my king,
And in the little church he gave to me a wedding ring,
A richly rounded band of gold, that made me his for life.
How proudly pleased I felt when Henry called me "darling wife,"
But weary years have passed since then; my king has long been dead;
The ring with which he wedded me is worn to a thread.

And as my reminiscent thoughts advance a year or two,
The faces of our little ones present themselves in view,
Like sunbeams that have gone and left their precious ghosts behind,
The happy days of motherhood recalling to my mind.
My ears are filled with childish laughs, my eyes brim o'er with tears;
I feel the sweet, warm baby breath I have not known for years,
Again the little night gowned forms are kneeling by the bed,
Just as before the wedding ring was worn into a thread.

The years fit by like swallows, on the wings of fancy borne;
My precious sons and daughters of their childhoodness are shorn.
A noble-faced young man relates the work that he has done;
My voice takes on a happy tone of pride to call him son,
The daughters, too, about me cling, as in the days of old;
The slender, clinging, girlish forms upon my breast I fold,
But they have passed away, into the great hereafter led
Before their mother's wedding ring was worn into a thread?

And now alone I sit and mourn, and no one seems to care
Or think of those who, gone before, are waiting 'over there."
But I, with silvered hair and heart that once was full of love,
Have naught to think or long for but the Happy Home above,
Where they have gone to make for me a place beside my king—
My Henry and my children to whose memory I cling,
And they'll remember mother, even tho' they've went ahead,
And in Heaven kiss the wedding ring that's worn into a thread.
—P. K. MINDIL, in Home Journal.

FADS OF FASHION.

Jackets are shorter than heretofore, although longer models are by no means discarded.

The blouse has taken such a hold on the fashionable fancy that it appears everywhere.

There is nothing more desirable than the medium length, trim and stylish jacket. It gives perfect freedom and is essentially the business woman's wrap. The demand for fancy velvet is something prodigious. Entire costumes are made of it, and enormous wraps, large enough to cover a woman up bodily, are built from this material.

Bourette, camel's hair fabrics and the slightly rough surfaced materials to which so many popular grades of suiting belong are exclusively used by the best tailors for handsome costumes.

It is said that there are ten distinct shades of reddish purple aside from the tone used in bishops' robes. This ecclesiastical purple is a most elegant and attractive shade and in fine goods is simply superb.

Plain velvet in combination is much approved, and this, with satin, will be much more in demand during the immediate future than the two sorts of woollens that some designers are trying to introduce.

Every sort of fur will be worn during the coming season, the preference being given to the short, thick ones, which are for many purposes much more dressy. Entire blouses are made of fur and cotton jackets and cut aways are seen.

An entire dress of plaid velvet has a perfectly plain skirt and a waist with close sides and a blouse effect in front. The yoke, belt and high, flaring collar are the only bits of plain color in the costume. The sleeves fit the arms to the shoulders, where there are large puffs.—New York Ledger.

HOW BELINDA WAS CAUGHT.

Hawkins was an eccentric old man, and in his will it was found that he had made his youngest son, Henry, his sole heir, on condition that he should marry within two years. It was a surprise to the community, as Henry was a worthless fellow, and rarely on friendly terms with his father.

Henry at once became the topic of conversation. Everybody was wondering what mystery would develop from such an odd beginning, and there were dozens of stories afloat to the effect that Hawkins was a miser, and had left bundles of money hidden in odd corners of his rickety old shanty, that had become the sole property of his son.

Henry's name soon drifted into the papers all over the country. As a result, bushes of letters from marriageable women and wild visioned girls came to him in the form of letters of proposal.

On the last day of the allotted two years Henry Hawkins and Belinda Jones stood in the justice's office ready for the ceremony.

"If I could only feel sure that you love me, and that you are not to marry me for money, how happy I would be!" said Henry.

"But you ought to know," protested Belinda, "that it is because I love you, for you know I have ten thousand dollars of my own—though of course that is nothing to your fortune."

The ceremony was performed. "So you love me for myself alone Belinda?" said Hawkins. "Just you and nothing else," insisted the bride on a moment. "I'm so glad," said Hawkins tenderly. "It's a great relief. For my money is all a myth. Belinda, will you please pay two dollars to the justice?"—Detroit Free Press.

SIGNIFICANCE OF THE NOSE.

The nose, the form of which regulates the beauty of the other features, is by no means inaccessible to higher culture, for we have it on the authority of a German physician that it is beyond dispute that during half of an individual's life the nose is capable of receiving a more noble form. The training of the individual, the culture of his intellect and character, has a very considerable influence not only on the expression of the face in general, but also on the bodily nature of the nose. The characteristics of the various shapes of noses, according to physiognomy, are as follows: The small, flat nose found among women and called the subcortate nose, when occurring with an otherwise agreeable and fortunate build of features, indicates a certain gracious and agreeable nature combined with an inconsiderate curiosity. Such a nose seldom is possessed by men, and when it is it denotes an individuality characterized by weakness and deficient sagacity. A nose thick and flat is an unfavorable feature with men as well as with women, usually signifying that the character is predominated by material and sensual instincts, while a turned up nose, with white nostrils, bespeaks a vain, puffed up disposition. Especially wide nostrils are signs of strength, courage and pride; small nostrils, of weakness and timidity. Noses large in every respect are found mostly among men and are masculine attributes.—New York Ledger.

A SOLDIER'S LIFE.

ONLY VETERANS CAN REALIZE THE SUFFERINGS OF ARMY LIFE.

STRONG MEN MADE HELPLESS INVALIDS—THE STORY OF ONE WHO SUFFERED DAY AND NIGHT FOR TWENTY YEARS.

From the Chatham Banner. Everyone living in and around the village of Wheatley knows Mr. Peter Sippe, who has been a resident of the place for upwards of twenty years, and who during the whole of that period up to last year was a constant sufferer from acute rheumatism, complicated by other troubles, until he was worn almost to a shadow. At the age of twenty he joined the 21st New York Volunteer, and after being a member of that organization for three years, he joined the New York Cavalry and served through the war of the rebellion. He took part in the historic battles of Bull's Run, Fredericksburg, Culpepper, etc., and at one time rode eighty miles at a stretch, carrying dispatches through the enemy's lines. On another occasion he was in horseback for four days and five nights, and it is little wonder that such hardships left him, as they did thousands of others, with a wrecked constitution. While in the army as a result of poor food and often worse water he was attacked with diarrhoea, which assumed a chronic form. This of course greatly weakened him, and he fell an easy prey to the pains and terrors of rheumatism. To a correspondent of the Banner he said: "I never expected to be any better in this world as I had tried scores of medicines which brought me no relief at all. Sometimes for weeks at a time I could not lie down or sleep, and could eat but little. I was not only troubled with rheumatism, but at times was subject to fainting spells, and at other times everything appeared to turn black before my eyes. I would often feel sick at my stomach, at which times food would prove poisonous to me. My kidneys also troubled me greatly, and my nervous system seemed completely shattered. Tongue can scarcely tell how much I endured during those long and weary years. About a year ago I was advised to try Dr. Williams' Pink Pills, and it was a grand day for me that I began their use. After I had used a few boxes my pains had decreased and I was considerably better. Later, through a continued use of the pills, I could eat, sleep and felt as able to work as I had done twenty years ago. I now feel well and strong and if any of my old comrades see this and are sickened I would urge them to try Dr. Williams' Pink Pills. An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of a gripe, prostration, all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppurations, irregularities, and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

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NOTES FOR THE HOUSEHOLD.

FOOD WASTED IN COOKING.

A series of investigations by experts connected with the United States department of agriculture go to show that there is an immense amount of popular ignorance in the matter of cooking; that, while the greater part of the food of man is prepared for use by cooking, yet the changes which various foods undergo during the process and the losses which are brought about have been but little studied.

If potatoes are peeled and soaked in cold water before boiling, the loss of nutrients is very great, being one-fourth of all the albumenoid matter. In a bushel of potatoes the loss would be equivalent to a pound of sirloin steak. Carrots contain less nitrogen, but relatively more albumenoid nitrogen than potatoes, and therefore furnish more matter available for building muscular tissues.

HOUSEKEEPING ABROAD.

American housekeepers struggling with refractory maids may well listen with envy to the tale of some country men in France, says the Chicago News.

This family has a servant whom it calls its jewel. She gets \$3 a month, and this is what she does for that sum: From 6 to 8 a.m. she cleans the drawing and dining rooms and has her own little breakfast of tea and bread. Then she carries up hot water to the bedrooms, serves coffee and rolls in bed and departs to market, where she buys all the provisions for the day.

On the continent it is the custom to eat baker's bread, which is very good. Washing is never done at home, and thus two dreary days—baking and washing days—are escaped. The washing costs about a third the price paid in this country.

In England a general servant can be had for \$75 a year, a cook for \$100 up. All the servants expect beer money, and each has his own line of work, which he will not overstep. A cook would not dream of doing bedroom work or a foot man of taking the butler's place.

THE USE AND ABUSE OF TEA.

Tea is an agreeable stimulant, quickening intellectual operations, removing headache and fatigue, and promoting cheerfulness and a sense of well-being. A cup of tea now and again is a most refreshing and excellent thing, but when it is used to excess the digestive and nervous system are especially affected.

There is no doubt that there are cases of dyspepsia caused by the inordinate use of strong tea, and it is also a matter of common observation that sleeplessness, palpitation of the heart, and nervous irritability often follow the prolonged and excessive use of this beverage.

RECIPES.

OATMEAL CROQUETTES.—These are delicious. Take two cups cold oatmeal, or any cereal left from breakfast. Add two eggs, well beaten, four tablespoons cream, a pinch of salt and two tablespoons flour. Form in little flat cakes and fry on a hot greased griddle.

SOFT CHOCOLATE FROSTING.—Stir into three tablespoons butter, milk two heaping tablespoons of breakfast cocoa. Remove from the fire and beat in powdered sugar till just stiff enough to spread on cake. Use the same recipe for white frosting, omitting the cocoa and adding flavoring to suit. For coconut frosting add one cup of desiccated coconut. This is very nice and soft.

DOUGHNUTS.—Set springs for them about 2 or 3 o'clock. Fry them the next afternoon. Make a paste, using 1 quart water and 1 1/2 cups flour; beat it quite until very light (about 5 hours is sufficient), then add 1 coffee cup of lard, 2/3 coffee cup of sugar, 8 large washed potatoes or

eggs (the potatoes are nicer), and a small nutmeg; let rise until very light; roll and cut; lay enough to fry at one time on a floured plate, and set in the oven to warm; drop in boiling lard; fry longer than cakes made with baking powder. If the dough is light enough, and you heat it before dropping in the lard, your doughnuts will be delicious.

FRUIT CHARLOTTE.—Cut any light cake (sponge is best) into pieces 3 inches long and 1/2 inch wide, lay lightly into a large glass dish and moisten with 1 pint soft-boiled custard; for the custard use 1 pint and 1 cup of sweet milk, the yolks only of 3 eggs, 1/2 cup sugar, and when cold flavor with vanilla; after the custard has absorbed put over a layer of any kind of fresh or canned fruit or jam, oranges, bananas, pineapples, peaches, or any small fruit such as raspberries, strawberries, or blackberries, crush the fruit and sprinkle well with powdered sugar; crumb over a little more cake (just a little), and after whipping the whites of the eggs to a stiff foam, adding confectioner's sugar; pile up high over the top; serve cold with sponge lady fingers. This may be made much richer by sprinkling the cake with wine and substituting whipped cream in place of custard and meringue.

The drying of clothes in frosty weather is sometimes, in the case of delicate fabrics, attended with tearing because of the quick stiffening in the very cold air. A simple precaution which will prevent any such trouble is to dissolve three or four handfuls of coarse salt in the last rinsing water, thus making it, in fact, a weak brine. Articles so rinsed will not suffer from or stiffen with the cold.

OVER-ZEALOUS PHILANTHROPY.

There are many meddling people in the world who, with the best of intentions, do a vast amount of mischief. Philanthropic individuals, particularly, with what the French call "trop de zèle," are often not only mistaken in their kindness, but in many cases do actual harm by their well-meant interference. They do not seem to realize that municipal institutions may be likened to a mouse-trap, inasmuch as it is far easier to get in than to get out, while official red tape, like the apparently fragile ligaments which bound Gulliver in Lilliput land, is, although so slight, nevertheless almost impossible to break if once an individual is caught in its meshes.

A recent occurrence, which might point a moral and adorn a tale was the case of a nervous, overwrought dressmaker, a widow with two children, who, suffering from some troublesome but temporary complaint, was persuaded by one of her customers to go to one of the city hospitals.

"Do not hesitate, my dear creature," said the well-meaning woman; "decide at once. I will take you there now in my carriage, and you will be back in a couple of days entirely cured. You little girls can go to the nursery where I am a director, and, with your mind at rest, you will have nothing to do but get well." Against her wishes the woman consented, but once at the hospital she became hysterical, and demanded to be allowed to return home. This the authorities refused to permit; the poor creature grew more and more excited, fancied she was imprisoned, and behaved so irrationally that, not understanding the circumstances of her condition, it was small wonder that the nurses believed her insane. The next day her benefactress (?) called to see her.

"We can do nothing with the patient," was the report. "She is entirely out of her head; she must be committed for treatment."

"Is that necessary?" said the visitor, hesitating.

"Absolutely," said the head nurse, and again believing that she was acting for the best, the philanthropic woman signed the prescribed commitment to the insane pavilion.

"It was a case of the most mistaken judgment all the way through," said another of the poor woman's customers, who, after weeks of harassing detail, had finally obtained her release. "Mrs. — was no more crazy than I am. She became nervous and then frightened, and, in her weak condition, lost her head; but if she had been left much longer I believe she might have become insane in reality and all through officious, mistaken kindness."—New York Tribune.

Cupid breaks his bow at the sight of a face full of pimples. Hollow cheeks, sunken eyes, and a sallow complexion will defy his best intentions. Beauty is more than skin deep. The skin is merely the surface on which is written in plain characters the condition of the body. Dr. Pierce's Golden Medical Discovery is good for the complexion because it cleans and purifies the blood, makes the digestion strong and clears out impurities of all kinds. By increasing the ability to assimilate nutritious food, and by the use of its own ingredients it enriches the blood and so makes solid, healthy flesh. It cures diseases of the lungs, liver, stomach, bowels, skin and scalp, simply because all these diseases spring from the same cause—a disordered digestion and consequent impure blood.

AGAIN THE MOTHER-IN-LAW.

"Tell me, doctor, is there any hope for me?"

"Why, madam, I can promise you that in two weeks at the outside you'll be completely recovered."

Well, in that case, doctor, I wish you'd break the news to my son-in-law as gently as possible.—Der Fich.

DON'T BE FOOLED BY USING CHEAP INFERIOR DRESS STAYS! EVER-READY'S

GOOD FOR EVIL.

Ten or twelve years ago Ethel Denner was considered a very pretty girl. She was then 14 years of age and number one in her class. Her parents were in comfortable circumstances, and altogether her lot was an enviable one. This, however, did not prevent her from being very proud, as we will see.

I said that she held the first place in class, and very proud indeed she was of such a distinction. She was also very confident in her power to hold her place against any rival.

One morning in November the teacher appeared in the door of the class room with a small girl, very plain, with a plaid dress and hair perfectly straight. The teacher introduced her as Margaret Magill. The majority of the girls took kindly to her, but Ethel thought her very insignificant being, altogether unworthy of any notice from her.

After a few days it became quite apparent that she was not a dull girl by any means. One day one of the girls ventured to say to Ethel: "I shouldn't wonder if the new girl would come out among the first at the examinations."

"Don't think that I'm afraid of that little thing's getting ahead of me!" she answered scornfully, and the subject was dropped. Examination day, however, showed that the girl was right. Poor Margaret was afraid that the vengeance of Ethel would fall on her, but she only treated her with more contempt than ever, and imparted to the girls that night after school her knowledge of Margaret's circumstances.

Her mother is a washerwoman, and she lives in the attic of a four-story house in a dark alley. I would not stoop so low as to associate with such a creature.

Some of the girls did not approve of this, but no one dared say anything. Margaret, however, never said anything to anybody about Ethel's treatment. One cold night in January, as the girls got out of school, they saw a poor woman fall on the slippery sidewalk. Some of them laughed, but Margaret ran and helped her on her feet and accompanied her to her home.

"Ah!" said Ethel. "See her go and help that old woman; she is one of her own kind I guess."

After taking the woman home she thanked her and invited her to come again. She went to see her frequently. One day when Margaret went in the woman took her in her arms and said: "Margaret, I have good news. A distant relative of mine has left me a home and a large fortune. You and your mother will come with me to New York. You will go to the best school and have everything that money can buy."

When Margaret left school and the news of her good fortune reached Ethel she said to herself, "God ridance to her! Anyway, it cannot be much of a fortune." Thus Margaret Magill passed out of Ethel Denner's life, but they did not forget each other.

Ethel developed into a beautiful young lady. In time she married a rich young man, and life to her seemed one continuous triumph. Her mother and father died after the latter's business had failed him. Her husband from gambling became a common drunkard, and at last was killed in a quarrel leaving a widow and child with nothing to support them. Ethel was unable to do hard work, and too proud to beg of her former associates. She way, however, she made her way to New York.

Meanwhile Margaret had grown into a good, sensible woman. She had never married, and spent her time and fortune in helping the poor and destitute.

One evening as she was returning home after attending a sick woman she came face to face with a little girl who asked her for a penny. Something in the child's face caused her to look again, and then, as if a new thought struck her she asked her name.

"Ethel Brandon," the child answered. "Mamma is very sick and I am hungry." "Take me to your house," she said. Then she followed the girl into a dirty by street and into an attic on the fifth floor. The room was low, dirty and dark and on an old couch in a corner a woman tossed wildly about in a high fever. A glance at the woman told Margaret that she thought right when she first met the child.

Leaving them she ordered a conveyance to take them to her own home. Arrived there she left the child with the servants to be taken care of, and personally attended to the sick woman.

Thus she watched her until one day the patient opened her eyes, stared at Margaret, clutched the bedclothes, and then lapsed into unconsciousness. The next day she awoke, looked at Margaret, and said, "Am I right? Is this Margaret Magill?"

"Yes, Ethel," she answered. "You and little Ethel will stay with me always." The proud girl of former days burst into sobs. Her sufferings had broken her spirit.

"How can you forgive me?" she said. But Margaret only answered, "Never mind, dear; those days are gone never to return."—Mary Armstrong, in the Boston Post.

BEWARE THE THIN BANANA.

When you are buying bananas, never purchase the long thin ones unless you want fruit which will pucker your mouth. No matter how well ripened these thin bananas may appear to be they will always be found both sour and acid. This is because the bunch which contained them was picked too soon. The banana grows fastest at first in length. When it has reached its full development in that direction, it suddenly begins to swell and in a few days will double in girth. It is at the end of this time that it begins to ripen naturally and the efforts of the banana im-

BETTER than cure is prevention. By taking Hood's Sarsaparilla you may keep well, with pure blood, strong nerves and a good APPETITE.

porter is to have the fruit gathered at the last possible moment, and yet before ripening has progressed even enough to tinge the bright green of the fruit with yellow. A difference of 24 hours on the trees at this time will make a difference in the weight of the fruit of perhaps 25 per cent, and all the difference in its final flavor, between a puckery sour and the sweetness and smoothness which are characteristic of the ripe fruit. To get the bananas on our market in good condition requires fast steamers, which must be provided with ventilation and other means of keeping the fruit from ripening too fast in the hold. Much of the finest fruit does ripen in the few days of passage, and this is sold to hucksters for street sale.—New York Sun.

DOES IT PAY TO TRIPPLE.

You know it don't. Then, why do you do it? I know why. It requires too much self-denial to quit. Mr. A. HUTTON DIXON'S medicine, which is taken privately, is pleasant to the taste, and will cure you of all desire for liquor in two or three days, so that you would not pay five cents for a barrel of beer or whiskey. You will eat heartily and sleep soundly from the start, and be better in every way, in both health and pocket, and without interfering with business duties. Write in confidence for particulars. Address THE DIXON CURE CO., No 40 Park Avenue Montreal.

THE SOCIETY OF ARTS OF CANADA.

1666 Notre Dame Street, Montreal. Distributions every Wednesday. Value of prizes ranging from \$2.00 to \$2,000. Tickets 10 cents.

Society Meetings.

Young Men's Societies.

Young Irishmen's L. & B. Association.

Organized April 1874. Incorporated Dec. 1875. Regular monthly meeting held in its hall, 18 Duane Street, first Wednesday of every month at 8 o'clock, P.M. Committee of Management meet every second and fourth Wednesday of each month. President, JAS. J. McLEAN, Secretary, M. J. POWELL, all communications to be addressed to the Hall, 18 Duane Street. League: W. J. Murphy, D. Gallagher, Jas. McLean.

Ancient Order of Hibernians.

DIVISION NO. 2.

Meets in lower vestry of St. Gabriel New Church, corner Centre and Laurier streets, on the 2nd and 4th Friday of each month, at 8 P.M. President, ANTHONY HUNN; Recording Secretary, THOMAS SMITH, 23 Richmond Street; Delegates to St. Patrick's League: A. Dunn, M. Lynch and B. Coughlan.

A.O.H.—Division No. 3.

Meets the 1st and 4th Mondays of each month at 8 o'clock, P.M., 202 Notre Dame St. Officers: W. Wall, President; E. Carroll, Vice-President; John Hughes, Fin. Secretary; Wm. Hawley, Rec. Secretary; M. P. Stanton, Treas.; Marshall, John Kennedy, J. E. Irvine, Chairman of Standing Committee. Hall is open every evening for regular meetings (not) of members of the Order and their friends, where they will find Irish and other leading news of the day.

A.O.H.—Division No. 4.

President, H. T. KERR, No. 32 Deloraine Avenue; Vice-President, J. O'Hara, 185 St. Charles Street; P. J. Kelly, 15 Kent Street; Financial Secretary, P. J. Timony; Treasurer, John Traynor; Recording Secretary, D. Matheson, Sentinel; D. Kennedy, J. E. Irvine, Delegates to St. Patrick's League; T. J. Donovan, J. P. O'Hara, P. Gahan; Chairman Standing Committee, John Costello. A.O.H. Division No. 4 meets every 2nd and 4th Monday of each month, at 115 Notre Dame Street.

C. M. B. A. of Canada.

C.M.B.A. of Canada, Branch 26.

(ORGANIZED, 13th November, 1884.)

Branch 26 meets at St. Patrick's Hall, 92 St. Alexander Street, on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of the month, at 8 P.M.

Applicants for membership or any one desirous of attending the meetings of the Branch may communicate with the following officers: M. SHARKEY, President, 138 Notre Dame St.; J. H. FEELEY, Treasurer, 719 Sherbrooke St. W. A. LADPHOLE, Fin. Sec., 511 St. Lawrence St.; JAS. J. O'SHEA, Recording Secretary, 325 St. Urbain St.

C. M. B. A. of Quebec.

GRAND COUNCIL OF QUEBEC.

Affiliated with the C.M.B.A. of the United States. Membership \$3.00. Accumulated Reserve of \$3,000.00. Present Reserve of \$50,000.00. Branch No. 1 meets every 2nd and 4th Monday of each month. For further particulars address JOHN LAPPIN, President, 18 Brueck street; F. C. LAWLER, Recording Secretary, 98 Shaw St.

Catholic Benevolent Legion.

Shamrock Council, No. 320, C.B.L.

Meets in St. Ann's Young Men's Hall, 157 Ottawa Street, on the second and fourth Tuesday of each month, at 8 P.M. M. SHAW, President; J. W. LESAGE, Secretary, 447 Berri Street.

Catholic Order of Foresters.

St. Lawrence Court, 263, C.O.F.

Meets in the Engineers' Hall, 609 1/2 Craig Street, on the second and fourth Tuesday of each month, at 8 P.M. M. M. J. Flanagan, Chief Forester; Thos. W. Maguire, Recording Secretary, 118 St. Andre street, to whom all communications should be addressed.

St. Patrick's Court, No. 95, C.O.F.

Meets in St. Ann's Hall, 157 Ottawa Street, every first and third Monday, at 8 P.M. Chief Forester, JOHN P. DUNN, Recording Secretary, 442 Patterson 66 Bejar Street.

Total Abstinence Societies.

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

Established 1841. The hall is open to the members and their friends every Wednesday evening, for the society meets for religious instruction in St. Patrick's Church, the second Sunday of each month at 4:30 P.M. The regular monthly meeting is held on the second and fourth Monday of each month, at 8 P.M. in their hall, 82 St. Alexander St. REV. J. A. McALLAN, S.S., Rev. President; JOHN WALSH, 1st Vice-President; JOHN P. DUNN, 2nd Secretary; 254 St. Martin Street; Delegates to St. Patrick's League: Moore, John Walsh, J. H. Peely and William Rawley.

St. Ann's T. A. & B. Society.

Established 1868. Rev. Director, REV. FATHER PLYNN, President; JOHN KILLPATRICK, Secretary; THOS. ROBERTSON, Recording Secretary. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8:30 P.M. Delegate to St. Patrick's League: Thomas J. Killpatric, T. Rogers and J. Sheehan.

Wood! Wood! BEECH, BIRCH, PINE, MAPLE. Direct from our Mountains at Rigaud. KINDLING, - - - \$1.50 HARD, - - - \$2.00 Guaranteed the largest load in the city and thoroughly dry. Cut to any size to suit your stove. RIGAUD MILLING Company, Bell Tel. 306, 653 St. Paul Street.

AMERICAN AND EUROPEAN TOURS. Allan, Dominion and Eastern Lines, Quebec Steamship Co.; ALL LINES FROM NEW YORK To Europe, - Bermuda, - West India, Florida, etc. COOK'S TOURS, W. H. CLANCY, AGENT. GRAND TRUNK TICKET OFFICE, 137 St. James Street.

A Valuable Work Life of Mde. D'YOUVILLE. Founded by the Grey Nuns. By MGR. RANSAY. CLOTH, Illustrated, - - - 76c. Illustration of Cloth, without title, - - - 50c.

CANDLES FOR CANDLEMAS DAY. Please send your orders as early as possible so as to enable us to send you supply in time for February 6th. Our SANCTUARY OIL is the best in the market.

D. & J. SADLER & CO. MONTREAL AND TORONTO.

CONSUMPTION THE SLAYER. More Deadly than Smallpox, Typhoid and Diphtheria Combined. The annual report from the Provincial Board of Health shows that in 1896 the mortality from consumption was 2,708 persons in Montreal. This is from the place of residence, and not from the double those from smallpox, typhoid, cholera, whooping cough, diphtheria and typhus combined.

Such a death rate from consumption and pulmonary diseases is certainly startling, and demonstrates that the disease is spreading rapidly and is not confined to the pulmonary organs, but that it attacks the brain and heart, and causes a general decline and weakness, loss of flesh, and all conditions of wasting away.

Science daily develops new wonders, and the distinguished chemist, E. A. Slocum, after years of experimenting for years, has produced results of benefit to humanity as can be claimed by any modern science. His efforts to determine the cause and consumption are curable in any stage if proven by scientific letters of analysis, filed in his Canadian, American and English laboratories, in thousands from those afflicted with the disease. His scientific discovery is a reliable cure for consumption (pulmonary tuberculosis) and all chest and lung troubles, will cure the disease in all its stages of its progress, and is a complete and permanent cure of the disease. The cure will be promptly sent.

Such a death rate from consumption and pulmonary diseases is certainly startling, and demonstrates that the disease is spreading rapidly and is not confined to the pulmonary organs, but that it attacks the brain and heart, and causes a general decline and weakness, loss of flesh, and all conditions of wasting away.

Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto.

GRAND TRUNK RAILWAY SYSTEM. The Quickest, Most Direct and Popular Route to the KLONDYKE.

YUKON GOLD FIELDS. Choice of several routes, and impartial information given. Full particulars as to sailing of all steamers from Pacific Coast cities for Alaska, and accommodation reserved in advance thereon. Through passenger and freight rates quoted. Alaska passengers and cargo, containing full information as to Yukon district, furnished on application to any Grand Trunk Agent.

CITY TICKET OFFICE 137 ST. JAMES STREET, And Bonaventure Station.

PRESBREY PATENT STOVE LINING Is the Best. WILL FIT ANY STOVE OR RANGE.

Anyone can do it! One quart for the cost of bricks! GEO. W. REED & CO., 745 Craig Street.

EDUCATION INTERNATIONAL Business College. Cor. Notre Dame and Place d'Armes, Quebec. One of the best organized Commercial Institutions in America. The course comprises: Book Keeping, Arithmetic, Writing, Correspondence, Commercial Law, Shorthand, both languages, Typewriting, English, French, preparation for Civil Service, etc. A thorough drill is given in Banking and Actual Business Practice. Expert-posed teachers in every department. Separate rooms for ladies. Studies will be resumed on MONDAY, AUGUST 1st. Call, Write, or Telephone 309 for Prospectus.

OZA & LORD, Principals.

PROFESSIONAL CARDS. J. ALCIDE CHASSE, ARCHITECT. 153-157 Shawst., Montreal. Plans and Estimates furnished for all kinds of buildings. MERCHANTS' TELEPHONE 1465. JUDAH, BRANCHAUD & KAVANAGH, ADVOCATES, 3 PLACE D'ARMES HILL. EF. Y. JUDAH, Q.C. A. BRANCHAUD Q.C. H. J. KAVANAGH, Q.C.

Business Cards. GEORGE BAILEY, 278 Centre Street. Dealer in Wood and Coal. Constantly on hand every description of Upper Canada Firewood. Dry Sticks and Dry Kindling Wood a specialty.

CARROLL BROS., Registered Practical Sanitarians, PLUMBERS, STEAM FITTERS, METAL AND SLATE ROOFERS. 795 CRAIG STREET: near St. Antoine. Drainage and Ventilation a specialty. Charges moderate. Telephone 1824.

J. P. CONROY (Late with Piddon & Nicholson) 228 Centre Street, Practical Plumber, Gas and Steam-Fitter, ELECTRIC and MECHANICAL BELLS, Etc. Telephone 8393.

THOMAS O'CONNELL, Dealer in general Household Hardware, Paints and Oils. 137 McCORD STREET, Cor. Ottawa. PRACTICAL PLUMBER, GAS, STEAM and HOT WATER FITTER. Railroad Lining fits any Stove Cheap. Orders promptly attended to. Moderate charges. A trial solicited.

M. HICKS & CO., AUCTIONEERS AND COMMISSION MERCHANTS. 1821 & 1823 Notre Dame St. (Near McGill Street) MONTREAL. Sales of Household Furniture, Farm Stock, Real Estate, Damaged Goods and general Mercandise respectfully solicited. Advances made on Consignments. Charges moderate and returns prompt.

ESTABLISHED 1864. C. O'BRIEN House, Sign and Decorative Painter. PLAIN AND DECORATIVE PAPER HANGING. Whitewashing and Tinting. All orders promptly attended to. Terms moderate. Residence, 645 Dorchester St. East of Bleury, Office, 447.

LORCE & CO., HATTER - AND - FURRIER. 31 ST. LAWRENCE STREET, MONTREAL.

WAVERLEY LIVERY, BOARDING AND SALE STABLE. 95 JARVIS STREET, Montreal. D. McCONNELL, Proprietor. Special Attention to Boarding. TELEPHONE 1826.

SURGEON-DENTISTS DR. BROUSSEAU, L.D.S. SURGICAL DENTIST, No. 75 St. Lawrence Street, MONTREAL. Telephone, 6202.

PROVINCE OF QUEBEC. DISTRICT OF MONTREAL. Superior Court, No. 666. Dame Orio Darsania, of the City of Montreal, in the district of Montreal, wife common to the property of Joseph Pavia, governor of the same, duly authorized to enter in justice, has instituted an action in separation as to property against her said husband, this day.

PROVINCE OF QUEBEC. DISTRICT OF MONTREAL. Superior Court, No. 2457. Dame Pommele St. Amour, of the City and District of Montreal, wife common to the property of Nelson Voland, of the same place, merchant, duly authorized to enter in justice, has instituted an action in separation as to property against her said husband, this day.

PROVINCE OF QUEBEC. DISTRICT OF MONTREAL. Superior Court, No. 2457. Dame Pommele St. Amour, of the City and District of Montreal, wife common to the property of Nelson Voland, of the same place, merchant, duly authorized to enter in justice, has instituted an action in separation as to property against her said husband, this day.

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ANCIENT ORDER OF HIBERNIANS

His Lordship Bishop McFaul Names the Location for the National Convention.

To be Held at Trenton, N. J., During the Week Commencing June 27.

RIGHT REV. BISHOP MCFAUL, of Trenton, N. J., in accordance with the power vested in him, by the United Convention of the Ancient Order of Hibernians, has decided that the next National Convention of the Ancient Order shall be held at Trenton, N. J., the sessions of the united body of delegates commencing on Monday, June 27, 1898.

Bishop McFaul's circular, calling the Convention, is addressed to the National Officers of the Ancient Order, of both sections, and is as follows:—

GENERAL.—In my decision of December 11, 1897, I reserved the right to designate the time and place of the National Convention, to be held by virtue of the said decision, in the following words:—

"The National Delegate and the National President shall conjointly sign and issue a call, countersigned by the Arbitrator, to those under their jurisdiction, for a National Convention to be held, during the month of June, 1898, on such day, and in such place, as the Arbitrator shall decide."

This clause was accepted and ratified by your honorable Committees. In pursuance of this part of the decision, I have weighed the reasons which should be considered in relation to the time and place of holding the National Convention,—bearing always in mind the interests of both organizations, and especially the cause of unity and harmony.

Before the selection of an arbitrator, each branch of the Order had selected an American city for holding its own National Convention, and, after arbitration had been resorted to, it became at once perfectly clear that only one National Convention could be held, and that this must necessarily be one of the points on which the Arbitrator should exercise his judgment.

Besides, after so cordial an acceptance of my decision by your honorable Committees, acting for both bodies, and its unanimous ratification—without even one discordant note from the organizations throughout the country—covering, as it did, principles which have been discussed with such divergence of opinion during many years—it is evident that the question of time and place is of minor importance. Nevertheless, I have carefully considered this question, and I find that it would be imprudent and prejudicial to the interests of unity and harmony if either of these cities designated, previous to my selection as arbitrator, for National Conventions, this year, were selected. I must, therefore, choose a neutral city, and be guided by its accessibility as a railway centre, and its capability for accommodating the delegates. Moreover, I think it will be granted—after my long and arduous labor in behalf of unity—since I am to be temporary chairman, and my personal supervision, as arbitrator, will be needed until the close of the National Convention—that my convenience should also be considered. For I am required [in a very busy season of the year for me] to devote a great part of my time to the interests of the Order; and should not be asked to leave his diocese.

It has been urged that certain American cities are replete with Revolutionary memories, and that this entitles them to consideration in making a selection. Gentlemen, I most willingly concede the force of this argument. It will, indeed, be a glorious day when Irish-born men and Irish-Americans—meeting here in America, on soil rendered sacred, in Revolutionary days, by the blood of our fathers—will lovingly entwine the memories of the heroic deeds of Erin and America—deeds crimsoned with their heart's blood, and performed for "life, liberty and the pursuit of happiness." Therefore, I feel that Providence guided the steps of your honorable committees, seeking for union, to New Jersey. For here are the historic battle fields of Princeton, Monmouth and Trenton. I love, indeed, to think that New Jersey was among the first of the sturdy Colonies to raise the standard of independence; that her hills and valleys have been hallowed by the blood of Revolutionary heroes; that, when the destinies of this country were shrouded in darkness,—when the spirit of the Fathers hung heavy and dejected—when defeat had tried their patience and taxed their endurance, the victory at Trenton gave them new strength and courage; and that, in this city, was seen, for the first time, the bright star of hope rising above the darkened horizon of America's brilliant future.

Familiar as we are with these glorious deeds, must not I and my devoted flock be proud of the fact that my Cathedral in built on the ground first dedicated to freedom and then to religion by the Lord of Hosts, and that its Gothic spire, while pointing the way to heaven, is alike a

monument to civic and Christian virtue! Yes, gentlemen, be assured Providence guided you to Trenton. Here the work of union was begun, and here let it be enduringly cemented.

Therefore, I hereby decide that the National Convention, to be called in pursuance of my decision, dated December 11th, 1897, shall be held in the city of Trenton, New Jersey, and begin on 27th day of June, 1898.

The decision shall be forwarded to both organizations, by their National Secretaries, and a call for the said National Convention shall be issued later, in the manner directed in my former decision.

With my best wishes for the new year, and my blessing to every member of the A. O. H.

Done at Trenton, N. J., this 11th day of December, 1897.

Very truly yours,
BISHOP MCFAUL

By the National Delegate and National President, in presence of the Arbitrator, J. J. McFaul, Bishop of Trenton, N. J.

By the National Delegate and National President, in presence of the Arbitrator, J. J. McFaul, Bishop of Trenton, N. J.

monument to civic and Christian virtue! Yes, gentlemen, be assured Providence guided you to Trenton. Here the work of union was begun, and here let it be enduringly cemented.

DOINGS OF CATHOLIC SOCIETIES.

The C. M. B. A., Branch 26, has begun a series of open meetings, which promise to be very successful in every respect.

They are held in their hall, St. Alexander street. At the first of these gatherings there was an admirable programme of vocal and instrumental music, and addresses were delivered by Bro. Martin Callaghan, President Egan, Grand Chancellor Finn, and Chancellor Joseph E. Morrison. Father Callaghan paid an eloquent tribute to the members of the C. M. B. A. for the good work in which they are engaged, making special mention of Messrs. Finn, Nicholson, Reynolds, Feeley, McGillis, Ward and Sharkey. The branch, he said, could not have chosen a better president than the one they had just selected, Mr. Martin Egan, who was the right man in the right place.

The Contest Between Societies.

A very striking indication of the result of an organized effort on the part of our young men's organizations is to be found in the Inter-Society tournament which commenced about two weeks ago, and which is now in course of progress. There are three organizations entered: The St. Ann's, St. Mary's and St. Anthony's Young Men's Societies. The following is the schedule of games:

January 10. Pool, Whist and Euchre, St. Ann's vs St. Anthony's, St. Ann's Hall.

January 14. Billiards and Checkers, St. Ann's vs St. Mary's, St. Ann's Hall.

January 17. Pool, Whist and Euchre, St. Anthony's vs St. Mary's, St. Anthony's Hall.

January 22. Billiards and Checkers, St. Anthony's vs St. Ann's, St. Anthony's Hall.

January 24. Pool, Whist and Euchre, St. Mary's vs St. Ann's, St. Mary's Hall.

January 28. Billiards and Checkers, St. Mary's vs St. Anthony's, St. Mary's Hall.

January 31. Billiards and Checkers, St. Ann's vs St. Anthony's, St. Ann's Hall.

February 4. Pool, Whist and Euchre, St. Ann's vs St. Mary's, St. Ann's Hall.

February 7. Billiards and Checkers, St. Anthony's vs St. Mary's, St. Anthony's Hall.

February 11. Pool, Whist and Euchre, St. Anthony's vs St. Ann's, St. Anthony's Hall.

February 14. Billiards and Checkers, St. Mary's vs St. Ann's, St. Mary's Hall.

February 18. Pool, Whist and Euchre, St. Mary's vs St. Anthony's, St. Mary's Hall.

COMMITTEE OF MANAGEMENT.
St. Ann's—P. T. O'Brien, Chairman; R. Byrne, J. Whitty.

St. Anthony's—T. King, Secretary; W. J. McGee, W. Ferrigo.

St. Mary's—J. O'Neil, Official Scorer; J. Gean, E. Kearns.

So far honors are even, and the interest in the various matches are exciting the greatest enthusiasm.

A. O. H. Entertainment.

On Thursday evening the third annual concert of the A. O. H. was given in St. Mary's Hall, corner of Craig and Panet streets. An excellent programme of song, piano selections and recitations was provided. The President, Mr. N. T. Kearns, delivered an interesting address, in which, having spoken of the aims and objects of the A. O. H., he dwelt upon the necessity of unity amongst the Irish Catholics of Montreal. Mr. Kearns is deservedly popular in St. Mary's parish, where he is not only a tower of strength in the A. O. H. circles, but a true friend of the TRUE WITNESS. Dr. Devlin also delivered a stirring speech.

Y. I. L. & B. Concert.

A most enjoyable musical and dramatic entertainment was given last week by the Young Irishmen's L. & B. Association in their hall, Dupre street.

The programme, which was varied and admirable, included a classical selection—the quarrel scene between Brutus and Cassius, from Shakespeare.

Those who took part in it deserve great credit for the manner in which they acquitted themselves of their task. The entertainment concluded with the farce "The Widow's Victim."

At the first shareholders' meeting of the Tombyll Upholstering and Frame Manufacturing Company (Limited), held at the office of the company, in St. Henri, at 3 p.m., on Jan. 18, the following were elected directors:—R. N. Tombyll, George H. Labbé, Thomas Tombyll, A. A. Bernard, M. D., and M. J. Harney; legal adviser, F. X. Choquet, Q.C. At a subsequent meeting of the directors, Mr. R. N. Tombyll was elected president and managing director; Mr. George H. Labbé, vice president, and Mr. M. J. Harney, secretary and treasurer.

ST. LAWRENCE WARD.
H. A. EKKERS,
Candidate for Aldermanic Seat No. 2.

COMMITTEE ROOMS:
CENTRAL:—
431 Bienny Street, Bell Phone 2370.

BRANCHES:
104 St. Lawrence Street.
1890 St. Catherine Street.
1555 St. Jean Street.
140 St. Lawrence Street.

All Remittances from 9 a.m. to 10 p.m.

COLONIAL HOUSE.
PHILLIPS SQUARE.

GREAT ANNUAL DISCOUNT SALE!

Bargains For the Next 2 Days

FURNITURE.

Lot of Screens, Odd Beds, Odd Washstands, Odd Chairs and Rockers, Samnax, Tete-a-Tete, Smoker Tables, Tabourets, all at half price. Bed Room Suit, Parlor Suit, Sideboards, Dining Room Tables, Combination Chiffonier, 33 1/2 off.

CARPET DEPARTMENT
Special Bargains.

Remnants of 1 yard wide Milton Stair Carpets, to clear at 50 per cent.

Remnants of Stair Oilcloths, Stair Linens, Japan Matting, &c., at 50 per cent.

All made up Carpets, at 25 per cent.

Choice Stock Japanese Rugs, all sizes, at 20 per cent.

Old pieces of Meltons, Arminsters, Brussels, and Tapestry Carpets, at great reductions.

Our entire choice stock of Door Mats, Hearth Rugs, Parquet Carpets, &c., at 10 per cent.

Remnants Oilcloths, in the Basement, at 33 1/2 per cent.

CURTAIN DEPT.

Balance of Remnants of Furniture Coverings and Curtain materials at 50 per cent. off.

Small quantity of very fine Tapestries, in armorial designs, to be cleared at 50 per cent.

Five pieces left of extra fine Drapery Silk, to be cleared at 75 per cent.

Thirty pieces left of Printed Muslin and Saten Curtains, very suitable for summer houses, to be cleared at 50 per cent. off.

Special line of Tapestry Table Covers, from 1 1/2 yards square to 2 yards wide and 3 yards long, to be cleared at 33 1/2 per cent.

Remnants of Fringes at half price.

SILK DEPARTMENT.

Colored Broche Silks, 33 1/2 per cent.

Colored Printed India Foulard, 33 1/2 per cent.

Blouse Silks, 85c, \$1.00, \$1.25, less 15 per cent.

32 in. Art Silks, all good designs, 15 per cent.

Black Bengaline—Special values—\$2.25, less 20 per cent.

Black and White Stripes, 15 per cent.

Black and White Broche, 15 per cent.

Remnants of Colored Silks, 25 per cent.

Remnants of Velvets and Velvetens 50 per cent., less 5 per cent. for cash.

CLOTHING DEPT.

33 1-3 and 50 per cent. Discounts.

In Youths' Suits, long pants sizes 32 to 37 inches chest measurement, we have again supplemented the special table with broken lines at these discounts.

Special \$2.00 Suits with an extra 5 per cent. cash, in two-piece tweed for ages 4, 5 and 6 years, about four dozen suits. These are odd suits, usual selling price from \$4.50 to \$7.00.

MANTLE DEPT.

Special Discounts For 3 Days.

Ladies' and Misses' Ulsters. Half price.

Ladies' Fur Trimmed Cloth Jackets. Half price.

Ladies' Tweed and Buicle Cloth Jackets. Half Price.

Ladies' Velvet Jackets and Capes. Half price.

Children's Fur Trimmed Mantles. Half price.

Ladies' Costumes. Half Price.

Ladies' Fur and Silk Lined Cloaks, 25 per cent. off.

Our Special Tables.

Few more of our Ladies' Jackets left from last week's sale, in Cheviot, Boucle Cloth and Tweed. For this week \$2.00, less 5 per cent. off cash.

Special this week—Balance of Dress Linens to be sold at half price.

Odd lines of Gingham, 33 1/2 per cent.

Special lines of Cretonnes, Satens, etc., 25 per cent. and 50 per cent. off.

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