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# THE POWER OF THE CONFESSIONAL.

(BY OUR SPECIAL REPORTER.)

At High Mass on Sunday last the Rev. Father Dinahan, O.P., one of the missionaries now preaching the retreat to the young women and young men of St. Patrick's Church delivered the following eloquent discourse on "The Confessional" before a large congregation:

The Rev. preacher took for his text, St. Matthew, chap. ix--the story of the healing, by Jesus, of the man stricken with the palsy. He said:

"During the past week, my dear friends, we have been preaching about the doctrine, or at least the baptism, of penance, for the remission of sins; and we have to say further, that the preaching has brought forth fruit. During the present week we will follow the same course of conduct, under Holy Mother Church's inspiration. We shall preach again to you the baptism of penance for the remission of sins, for the whole object of the retreat is to do penance in order to make peace with Almighty God. But it might be well for us to study up the matter in order that when necessity comes, we may give a reason for the faith that is in us.

"But before entering upon my subject, my friends, I wish to premise a few facts. In civil society every organized community yields submission, I might say, to a ruler or superior empowered to make laws and receive submission. That ruler is always vested with the essential elements of a ruler, viz., power and independence--power to enforce the observance and maintain the existence of his laws, and independence qualifying him to freely exercise them. You know that in civil society every ruler, in order to enforce the observance and maintain the existence of his laws, imposes a penalty upon every individual who becomes either a delinquent, by ignoring the law, or an open culprit, by its violation. This mode of action, you will admit, is an obvious necessity. It is consistent, too, with common sense and reason.

"A similar system exists between God and His creatures. We compare the universal community known as Christian society, established and presided over to-day by God Himself, God is our ruler, and in Him are created the essential attributes of a ruler, viz., power and independence--power to enforce His laws and to maintain their existence, and independence to exercise them. But you know well that God, in order to enforce the observance and uphold the existence of His laws, must necessarily impose a penalty upon every individual who becomes a delinquent, either by ignoring the law, or a culprit by violating it. This mode of action, you will acknowledge, is as necessary for the preservation of the universal community known as Christian Society, as for the preservation of any particular civil community.

"Now, further, this Christian Society of which I speak is a visible institution; we are its members and we are visible. Hence it is a visible institution; hence God, in His wisdom, must have established here on earth, in the midst of this society, some tribunal, some instrument, some agent through which He would vindicate His law and by which He would impose a penalty or a punishment upon any individual who would ignore His law, or any individual who would directly violate it. This is evident to the simplest mind. Now we will ask ourselves, 'Where on earth is this institution, tribunal, or whatever you can call it, that God has erected here on earth in order to be the vindicator of His law, and to vindicate it by imposing a punishment upon those who violate it?' We Catholics maintain that this instrument, or agent, or tribunal is the tribunal of heaven--the confessional established by God, and presided over by the priests of the Church, to whom He has delegated His virtue and His power.

"These outside the Church, whilst maintaining, or admitting rather, that God does visibly punish those who violate His law, yet maintain that God reaches His end fully by Nature itself punishing Nature's violator and by the civil community punishing the civil criminal.

"Before establishing our own position let us examine the grounds upon which this assumption of our brethren outside the Church rests. If Nature and the civil community carry out in full the ends of God, why our claim for the confessional must fall. In the first place, though, we will say that every work created by God bears the impress of His hand, and that is evidence of perfection. Every work established by God, or created by God, is perfect in its own law. Thus it will carry out perfectly the end for which it was instituted.

"If God, therefore, has established an instrument or a tribunal already to punish us for the violation of His law, the action and work of it must be perfect. God is perfect; He made it, it must be perfect in its action and work. But here, on the very threshold of our investigation, we must find out what is a perfect system of punishment. We know that a punishment, although just, must never be inflicted with vengeance. When it assumes

in this form, it must necessarily engender your revenge. Punish harshly, and you drive a person either to despair or open rebellion. Justice must be exercised in order to punish the criminal and prevent the recurrence of crime; but something must always be introduced to prevent the tendency to despair and rebellion. And what is that something? It is mercy. It is the mingling of mercy with justice; it is to temper justice with mercy; it is to impose a penalty that is just, but in a merciful form. Justice exercised alone will crush the victim; mercy, on the other hand, exercised alone will impose no penalty and will compromise justice always, separate these two--justice and mercy--and you have a system of punishment that is dangerous; but mingle mercy with justice, and you have a system of punishing that leads at the very moment it wounds, that consoles at the very moment it inflicts.

"Thus you see, the real elements of a perfect penalty are justice and mercy. A perfect punishment is one that is given justly, but tempered by mercy. You will admit this is in accordance with the mind of God. God does not rule us by His justice alone, nor by His mercy alone, but by a singular commingling of His justice and mercy. Therefore you will see a perfect punishment is one that is given with justice and mercy; one that is justly given, but administered by mercy.

"Now let us proceed with our investigation. Does Nature, in punishing Nature's violator, impose a perfect punishment? I say, 'No, my friends. It may impose a just punishment, but not a merciful one.' How does Nature proceed in this work of punishing? It seizes the individual, inflicts an external as well as an internal punishment; it maims and disfigures the body, reduces it in strength, and forces the victim to a premature end. Am I not correct? When you go forth at your leisure and pass by any of the low resorts and see the victims that issue forth, behold, their sunken eyes, devoid of natural brilliancy, behold their attenuated, shivering frames, look at them as they stumble along your streets, thinking not, perhaps, what they are, but what they were and what they should have been. Ah! seldom when Nature strikes does the victim rise; it strikes at the very essence of the physical structure and curtails its very vitals. Where is the mercy of that punishment? There is none, absolutely none.

"In this case the creature is crushed, physically destroyed; and where a creature is physically destroyed by a punishment, that punishment does not mete out justice with mercy. So you see Nature hardly has a claim to an institution established by an all-wise, a just, a merciful God to punish us for the direct violation of His laws.

"Has a civil government any better claim? I say, 'No.' It may punish justly, but it really punishes in a manner that is stripped of mercy. How does it proceed in its work of punishment? It seizes the creature--one who has been guilty either of crime or a crime--drags him into your public courts, his crimes (if he had any) are laid open to public gaze and public censure. And what is consequent upon this: social disgrace, which is the equivalent of social destruction. What? Drag a man who has held a high position in your city, and a still higher one in public estimation for probity and moral worth, drag him from the bosom of his family and his friends, arraign him in your public courts, publish his crimes to the world, crush him socially, and tell me it is a merciful law? What? Dishonor, disgrace me, crush me socially, and tell me that is a merciful law? Not at all. It may be just, but I say when a victim is dishonored, is utterly disgraced, is socially murdered, that creature has not been punished with a perfect punishment. There is no mercy visible in it at all.

"Now, I am no condemning our system of government at all or modes of punishing for crime; I only wish to show you the contrast between man's working and God's working. Our civil institutions are the inventions of man, and man is limited in his capacity; he is finite, and hence his works are imperfect and finite. The method of working may be just in its way, but there is no mercy in it. To have a perfect punishment one must have one in accordance with God's mind, one that is just, but tempered by mercy.

"You see, therefore, that neither Nature as a penal instrument, nor the civil government can lay claim to the agents employed by Almighty God to directly punish us for the violation of His laws. One crushes and physically destroys; the other dishonors, disgraces socially destroys. And where a victim is destroyed, crushed by a punishment, there is no mercy.

"Where, you ask, are we to find it? It is in the Catholic Church; it is no less than that confessional consecrated and by the old Mother Church. Does not that institution, that tribunal impose a perfect penalty? Does it not punish without destroying physically? Does it not reprimand and correct without dishonoring, disgracing,

socially destroying? Does it not, I ask, heal the very moment it wounds? Does it not console the very moment it inflicts? If this be true, it is a perfect penal institution and imposes a perfect penalty--one that is tempered and acts with justice tempered with mercy. You will ask me, 'How is this?' I will answer, 'How does the confessional proceed in its mode of punishing and vindicating law?' That tribunal demands of you that you come before it and acknowledge your weaknesses and confess your crimes against Almighty God. This is just, you will admit, for when we voluntarily outrage God by trampling upon His law, it is certainly just we should voluntarily go and acknowledge our crimes and confess our faults.

"But this, viewed spiritually, is the most excessive of all humiliations. When you for instance, have trampled upon your neighbor's field, ruined your neighbor's character or robbed him of his property, is there anything more galling to your proud nature than to be forced to kneel before him and acknowledge your fault and ask his pardon. But this, and something more than this, is the punishment of the confessional. There you kneel down before God, and acknowledge your weaknesses, your depravity, your loneliness, your perversity; you unearth secrets that are hidden in the dark recesses of your soul, which you would not breathe to the most intimate friend. Is there any punishment or humiliation equal to that? It is just, you will say, because you have voluntarily outraged God by departing from Him, and it is just that you acknowledge it and confess your crime, though it humble you to the earth.

"You will say, 'This is just; but where is the mercy?' I will show you. You confess in secret, and in your action of confessing you are shielded from the public gaze and sacred against the public censure. No one knows what transpires within that tribunal but God and yourself. You confess in secret a secret that has never been broken; you confess in secret to a man, one like yourself, but a man vested with the power and virtue of God. You unearth all your weaknesses before him, but you are not physically crushed; you are corrected, you are made a good man there; but you are not dishonored, neither are you disgraced, and you come forth from that tribunal more a man than when you went to it. You came from that tribunal as the God-man came forth from the tomb, more glorious in your manhood, more glorious in your newly risen Maker. Here is mercy. The confessional punishes you, but it does not crush you. In the confessional you are corrected, reprimanded; but not disgraced or dishonored. Here is a perfect penal instrument, here is an instrument that imposes a perfect punishment, one that tempers justice with mercy.

"My friends, we live in an enlightened age, an age in which human wisdom appears to have run to its extreme. Our legislators have actually reached perfection in their work of governing; at least, they have reached a perfection never dreamed of, much less realized, centuries ago. But I ask you now, with the enlightenment and progress of our modern day, with all the wisdom that our legislators possess and seek to manifest, 'What have they done to secure the perpetuation of this society in which we live?' I say, 'Scarcely anything.' What have they done to eradicate crime, to really reform the criminal, who is the enemy of all society? Mind, law, crime, and order, which is the basis of society, are essentially antagonistic; they are ever warring. If order is to be preserved, crime has not only to be repressed but eradicated, stamped out.

"And what have our legislators done to stamp out crime? They have picked up, to say the most, one out of every ten that have violated law and order, and flung him within the walls of your prison, and in this he is disgraced. They fling him within the walls of your penitentiaries and reformatories in order to bring back to him a sense of honor, and in this he is dishonored. What more have they done for this criminal? Nothing more. Is crime within him, then, rooted out or nature changed? Is he reformed in any manner? Not at all. He receives an external punishment, but the root of the crime is not reached at all. What constitutes the crime; is it the cold exterior? Not at all; it is a power in the interior. The external action is but an instrument under the influence and forces of the will power. The crime is in the will of a man; for every crime must be first willed, if I can use the expression by the will. And what does human wisdom do, or what has it done, to reach that will and reform it, strengthen it and give it force to control the evil passions that drive the criminal to despair? Nothing more than building a prison or penitentiary and leaving a man there dragging out his weary months or years, planning out and scheming how he will act when the prison doors are open and the walls of the penitentiary are passed.

"There is no reformation there or security for the perpetuation of our society. Crime is restrained for the moment, held down for a moment, but not eradicated. If we had to trust to human wisdom, we should have but slight guarantee for the perpetuation of our society. But, thanks to Almighty God, He in His wisdom has established on earth an institution, that, amongst all penal institutions, can eradicate crime, and reform the

criminal so that he is transformed from a sinner into a Christian and a saint. And that is the confessional.

"What is the approximate ruler of all man's actions? It is the conscience that rules all our powers, our will, our heart, our body. Every action that is performed by us has to find its origin back in our conscience, which is the director of man in all his works and actions. If a man commits a crime, you have to go back to the conscience for its origin; and if you want to eradicate it, go back to the fountain source--the conscience--and pluck it forth. And how are you ever to reach the conscience of a man? The conscience of a man can only be reached as it reveals itself; and you know there is no place on God's earth where a man reveals his conscience, but in the confessional--the tribunal of heaven. There the power of religion, which is greater than the force of arms or of penal law, acts directly on man's conscience, reforms it, strengthens it, restores it again to its normal condition, where it can control his actions, make him restrain those vain passions that rage within him, that convert the man into the criminal, that convert the sinner into the sinner.

"Ah, my friends, here is the work of God! The very workings of the confessional manifest that it is not the work of man at all. Man, with all his wisdom, could neither conceive, much less realize, such a system; and if he could, why have not these last 2,000 years developed his efforts? No, my friends, the confessional in its workings, in its nature, shows it is a work of God, not of man, but of some power above man; that it is God's work. Hence it was with the great Voltaire, one of the boldest and vilest enemies that assailed the Church in modern times. Speaking of the confessional he said: 'The Catholic Church has consecrated that in the confessional which the wisdom of man has perceived the beauty of and embraced the shadow? All that man has done on earth is to grasp at the mere shadow of this divine institution, which alone inflicts a perfect penalty, which alone reaches the root of crime and alone can save society.'

"But now you may say, 'This is all reason.' I have only attempted to establish for you this truth founded even on reason. I have shown you its action; it proves its divinity. You will ask, 'Is it true the priests of the Catholic Church have the power of forgiving sins?' I answer you, 'Yes.' Some 1,300 years ago, my dear friends, a little barque was seen flying over the rude, expansive water of the sea of Galilee. The occupants of the boat were remarkable. Their raiment bore the characteristics of noblemen, though they were in humble gown, and as their manly forms passed to and fro, there might have been seen upon their countenances and brows that smile which bespoke a hallowed within. But one of the occupants of the boat was more remarkable than the others. He stood in silent thought, with his eyes fixed on the receding shore. Around him seemed to play a divine halo, and his brow was radiant with beauty and light. The boat reached the land, and the people, in their earnest zeal, crowded round him, all eyes fixed upon him who seemed bore a strange but heavenly impress; for it was Jesus, who bore our infirmities and our diseases. The blind and lame were there, the diseased were presented to Him. And behold they brought to Him a man sick of the palsy, lying on a bed, and Jesus seeing their faith, said to the man sick of the palsy: 'Son, be of good heart, thy sins are forgiven thee.' But murmurs passed through the ranks of the scribes and the Pharisees: 'This man blasphemeth.' But Jesus, knowing their thoughts, said: 'Why think you evil in your hearts? Which is easier to say, 'Thy sins are forgiven thee,' or to say, 'Arise and walk?' And now that you may know that the Son of Man hath power on earth to forgive sins, I say to this man: 'Arise and walk.' The man rose, took up his bed and walked to his house.' And what was the result? 'The people, we are told, went off praising and glorifying God because He had given such power to men.'

"This is the miracle I have just read to you from the 9th chapter of the Gospel of St. Matthew. And you will notice Christ performed this wondrous miracle for no other purpose than to convince the world that He, as man, as the Son of Man, had power on earth to forgive sins. When he saw the faith of the people, He said to the man sick of the palsy, 'Son, be of good heart, thy sins are forgiven thee.' But murmurs passed through the ranks of the Scribes and Pharisees: 'This man blasphemeth.' But Jesus, knowing their thoughts, said: 'Why think you evil in your hearts? Which is easier to say, 'Thy sins are forgiven thee,' or to say, 'Arise and walk?' He put this question in this manner before them because He knew they were a carnally minded people, ruled and convinced more by their senses than anything else. He knew they would conclude that if he had power to raise this man, He would have what was in their estimation the lesser power of forgiving sins. So He said, 'Take up thy bed and go into thy house; and the man did so. And what was the result? Why, we are told the multitude were convinced of the truth of His words and of His power, and they went off praising and glorifying God, who had given such power to men.'

"The Son of Man confirmed the exercise of that power by his wondrous

miracle. What inconsistency can there be in Him, as the Son of Man, delegating His power to another? What difference is there any more than that the Lieutenant Governor of this province should delegate to the sheriff of a county the authority to declare a person incarcerated in a prison free? None. But did not God directly, as plain as sunshine, delegate to His disciples, who were His priests on earth, the power to forgive sins? It was some days after the performance of the miracle of which I have spoken that the disciples were assembled for instruction, and Our Lord appeared before them and said: 'Receive ye the Holy Ghost. Whosoever you shall bind on earth shall be bound also in Heaven, and whatsoever you shall loose on earth shall be loosed also in Heaven.' Now, my friends, by these positive, clear words God delegated to His disciples assembled around Him, who were the first priests of the Church, the very power He Himself exercised of loosening those who were bound by the chains of sin on earth.

"You know that he was speaking of moral slavery and moral bonds. When He said to them: 'Whosoever you shall loose on earth shall be loosed also in heaven,' He said: 'Whosoever sins you shall forgive on earth that moment they are forgiven in heaven.' But still, my friends, God was not satisfied. He knew that men would exhort His words and endeavor to explain them away (as they have done), and hence he was determined to be rigidly explicit in delegating His power to His priesthood. It was after the death of our Lord that the disciples fled to an upper chamber in the house in the suburbs of Jerusalem. They feared the Jews, who had put their Master to death, and they gathered in this upper private hidden room in order to save themselves, and pray to Heaven. We are told they closed the door and barred it, and closed up the windows with heavy bars, and there in silence and fear, raised their hearts and minds to heaven, and while so engaged, a rustling noise was heard amongst them, and looking up they beheld Jesus in all the grandeur and glory of the risen God. He had walked through the barred door into their midst, and He said to them: 'Amen, amen. I say to you, whose sins you shall forgive, they are forgiven, and whose sins you shall retain, they are retained.'

"Now, I ask, could God give expression to an idea in clearer, plainer or more positive words. He wanted to confer upon them the power of forgiving sins, and He said: 'Whose sins you shall forgive, they are forgiven them,' as in the same manner He said: 'Whosoever you shall loose on earth shall be loosed instantly in heaven.' There is nothing clearer than this doctrine. He has, plainly as God ever spoke, delegated to His disciples, the priests of His Church, the power to forgive sins. 'Whose sins,' said He, 'you shall forgive, they are forgiven, and whose sins you shall retain, they are retained.' That power as exercised to-day, has been exercised from the beginning. God gave this power to the disciples, the priests of the Church, to be exercised for the consummation of the world.

"God delegated to His apostles, the priests of the Church, two powers--one the power of preaching, the other the power of forgiving sins. The day He delegated the power of preaching, He said: 'Go into the whole world and preach the Gospel to every creature, and, behold, I will be with you all days even to the very end of the world.' You see if God is to remain with the Church to the very end of the world, that Church must be in existence; that priesthood must be in existence. If you deny that the Church ceases to exist, you prove Christ a liar, because He said: 'I will be with you, even to the very end of the world.' Now, unless this priesthood, the Church, exists to the end of the world, our God is a liar. He is not a liar. And, therefore, priests and the Church will exist, and while they do, they must necessarily exercise the powers entrusted to them. And what are these powers? The authority and power to preach truth without deceiving, and the power to forgive sins when you are chained by them. God said to the Church: 'Go and preach the Gospel to every creature. Whose sins you shall forgive, they are forgiven them. Behold, I your God, am with you all days, even to the end of the world.'

"Here, now, is the reason why we, your priests, to-day, as the descendants of the disciples, exercise the power to remit sins. But you ask, 'Where is the tribunal which you are speaking?' Since God gave to the priest the power or authority to forgive sins, He necessarily constituted Him as a judge. Now, since he is a judge, established by God to forgive sins; you know he can never forgive sins unless he knows them; and the judge, or priest, can never know them unless a man makes them public. Hence the confessional. When a man confesses his sin, he is an accuser and a witness to his own sin. This is the tribunal of which I told you that alone punished with justice tempered with mercy--the only instrument in this world that heals the very moment it wounds, consoles the very moment it inflicts. It is the only power on earth that can ever reach man's conscience, which is the ruler of man either for good or for evil. Hence it is the only power that can tear out crime and the only power that can raise man to his normal condition; so

that his higher power rules his lower. Here is this grand tribunal, and you ought to thank God for His mercy as manifested in it. This confessional, through which he gives you the right or privilege of being reconciled to Him is the highest and fullest exposition of His infinite mercy.

"Brethren, as that sacrament of the altar, where Jesus Christ, God, is night and day amongst you, is the highest, fullest, grandest exposition of God's infinite love for us, so that tribunal of penance, where the mind of man that is darkened by sin is enlightened, where the will that has been broken and robbed of force, of strength, and where the heart that has been ruled and broken by sin and crime is brought to life again, that tribunal is the highest and grandest exposition of God's infinite mercy for man. Thank God, then, for what He has done for you, and make it the rule of your life to show your appreciation of His Mercy, to seek from Him the forgiveness of your sins. Go then, to-day from His temple here, as these people mentioned in the Gospel which I read for you to-day; go as they did, praising and thanking and glorifying God because He has given such power to men."

## VICTORIA BRIDGE.

The old Victoria Bridge, one of the wonders of the world in its day, may be said to have disappeared. The 'Jubilee' bridge took its place to-day, and at 12 o'clock trains were running upon the double track of the new bridge, in the fall view.

Mr. Hays had not long been in office until he determined that the Victoria bridge must be adapted to modern needs. The dark, stuffy, ill-smelling tube was out of date. It restricted the business of the company. It was dangerous. It was antiquated. It prevented the expansion of traffic, which was one of the things which the new management had determined to realize for the old Grand Trunk--conservative, cautious, not willing, under the old regime, to take a long step in advance.

The tubular bridge was the last work of engineering science forty years ago, and the Victoria bridge was the last expression of the tubular idea. Upon its completion, at a cost of nearly seven million dollars, it was opened by the Prince of Wales. The work was lauded all over the world as the perfect triumph of the best engineering.

The single track sufficed for a limited business which did not look for a great expansion in the near future. Then came a time when, even to the old management, it seemed that something should be done in order to meet the needs of an expanding business which, with new affiliations, with the increase of population and industry, required modern facilities. The old management was rather timid; the directors were far away; every fresh expenditure upon a system from which no dividends were expected provoked a louder growl of wrath from the shareholders; and nothing was done.

Mr. Hays came to office with plenary powers. He was given a free hand. He appointed his own men. He thought out his own policy. And he determined to reconstruct the bridge. This he has done at a cost of over a million and a half of dollars, of which sum the Federal Government has contributed three hundred thousand dollars.

The bridge is not actually finished, for the footways and carriage roads are to be laid down, but the last relics of the old structure were removed yesterday evening, and to-day the trains were running upon the double track of what is practically a new structure, which, in its expanded form, is destined to facilitate a business the volume of which would not have been dreamed of by the men who, over thirty years ago, planned the great Victoria bridge, with its single track, its discomfort and its danger--the latter element being always present in spite of the most vigilant watchfulness.

In the early summer of next year when the bridge is completed, there will probably be a formal opening. The simplicity and directness with which the old was abandoned for the new expresses the democratic spirit of the new management.

## SIR WILLIAM JENNER DEAD.

London, Dec. 12.--Sir William Jenner, the distinguished pathologist and physician in ordinary to the Queen and the Prince of Wales, died to-day.

The late Sir William Jenner, who was born at Chatham in 1815, and who was president of the Royal College of Physicians from 1881 to 1889, when he retired from the practice of his profession, was well known, not only to pathologists, but to the public at large as having been the first to establish beyond dispute the difference in kind between typhus and typhoid fevers.

On the death of Dr. Baly, in 1861, Sir William Jenner was appointed to succeed him as physician extraordinary to the Queen, and the next year he was gazetted physician in ordinary to Her Majesty, receiving the same preferment in 1865 in the household of the Prince of Wales.

It was in recognition of his services rendered during a severe illness of the Prince that he was made Knight Commander of the Bath. He wrote numerous papers on fever, the acute specific diseases, diphtheria, diseases of children and diseases of the heart, lungs and skin.

## IMPORTANT NOTICE TO INTENDING PIANO PURCHASERS.

Rather than purchase some inferior piano from manufacturers of cheap instruments and do as some of our competitors are doing, recommending them as being first-class, we have decided to make special holiday reductions during the balance of December, on our own piano. Call and see what we can do for you before making your selection. Present stock is fresh from our factories. Open evenings until January 1st, 1894. The D. W. Kern Co., Ltd., Kern Hall Bldg., St. Catherine St.



CHRISTMAS BELLS AND MUSIC.

The beautiful custom of ringing in the joyful festival of Christmas by sweet chiming of bells will be observed as usual in the five English-speaking Catholic parishes of Montreal, where there will also be the midnight Mass. At St. Patrick's Church a new Mass, the Mass of the Sacred Heart, composed by Miss E. Fowler, will be sung for the first time.

LONGING FOR CHRIST.

By Rev. J. S. Quirk, S.J. Far back within the twilight of the years, With Patriarch and Prophet, Judge and King, The heart of man made music to one string Of passion's harp that silenced all his fears; For during all the dreary, dark arrears While earth was waiting Him whom time should bring, Despite or of delay or sorrow's sting Hope flashed her iris through the starting tears:--

ST. PATRICK'S CHURCH.

At midnight Mass and at the ten o'clock Mass, a new composition by Prof. Fowler, entitled "Mass of the Sacred Heart," will be rendered by the large choir of St. Patrick's accompanied by a full orchestra and the organ. At the offertory Mr. J. J. Rowan will sing "Cantique de Noël," accompanied by the string instruments of the orchestra. "Nazareth" by Gounod, will also be given. Mr. J. Madden singing the solo. The services will open and close by the Christmas hymn "Adeste Fideles." Mr. G. A. Carpenter and Mr. W. J. Crowe, giving the solos.

ST. ANN'S CHURCH.

An excellent programme has been prepared for the Midnight Service. Mercadante's Mass will be rendered by a choir of 50 voices, with orchestral accompaniment. The soloists will be Messrs. William Murphy, Mr. Mullarky and Ed. Quinn. At the Offertory Novello's "Adeste Fideles" will be sung, with Mr. M. J. F. Quinn, Q.C., M.P., as soloist, and at the Communion, Adam's "Noel," with Master Frank McCrory as soloist. During the second Mass the following selections will be rendered: "Nazareth," by Gounod; soloists: Messrs. Murphy, Mullarky and Quinn; Christmas Canticles, arranged by Prof. P. J. Shea, by a grand chorus; "Jesu Redemptor Mundi Deus," by Mozart, Mr. Ed. Quinn, soloist.

ST. GABRIEL'S CHURCH.

Faconner's "Messe de Paque," has been chosen by the choir for the midnight service. It will be rendered by a chorus of forty voices, assisted by an orchestra. The soloists will be Messrs. J. Remy, J. Kelly, J. S. Shea, 1st tenor; Mr. J. T. O'Connor, 2nd tenor; Mr. J. Deegan, bass and Mr. Orton. At the Offertory, Mr. John S. Shea will sing Lambillotes, "Pastoral," Miss M. O'Byrne, organist, and Mr. J. S. Shea, musical director.

ST. MARY'S CHURCH.

At the midnight Mass, the choir assisted by an efficient orchestra, will perform Van Bree's "Mass in A Minor." At the Offertory, "Adeste Fideles," duet and chorus. Soloists, Messrs. A. J. Hamell and T. C. Embleson. During the low Mass, Christmas Hymns. The same programme will be repeated Christmas Day, and

in the evening at 7.30 Grand Musical Vespers and Benediction, with orchestra. At Benediction, Van Bree's "Sanctus," "Ave Maria," duo by Wilson, Messrs. Hamell and Embleson. "Tantum Ergo," Labelle, solo and chorus. Soloist Mr. J. Embleson. "Laudate Dominum," Wilson. Soloists for the occasion, First tenors, Messrs. Hamell, Clelland, Paquette, Kelly and Prevost; 2nd tenors, Messrs. J. Embleson, J. Phelan, G. Prevost; basses, T. C. and A. Embleson and J. O'Hara. Conductor, Mr. J. B. Paquette; leader of orchestra, Prof. Wm. Sullivan, musical director and organist, Prof. Jas. Wilson.

ST. ANTHONY'S CHURCH.

The choir will render Beethoven's Mass in C, at midnight service. At the Offertory Nivca Choro's. Pastoresant will be given. Soloists: Messrs. Donovan, Charlebois, Casey, Prullix, Hamilton and Bischoette. During the service, the organist, Miss Donovan, will play a selection of Christmas carols. At the solemn benediction of the Most Blessed Sacrament on Sunday at 7 p.m., the following programme will be rendered: "Sanctus," Beethoven; "Ave Maria," Wiegand; Tantum Ergo," Riga. Organist, Miss Donovan; choir master, Ed. Casey.

MR. CHOATE THE NEXT AMBASSADOR TO LONDON.

New York, Dec. 13.—A special to the "World," from Washington, says: "Joseph H. Choate, of New York, will be the Ambassador to England. This is as certain as anything can be which is not



an accomplished fact. The appointment will not be announced until after the President's return from the South, and the announcement may be deferred until after the holidays. This information was given by a Republican Senator, who would be among the first to know of it. Later a cabinet officer corroborated the Senator. The troublesome ambassadorship problem, therefore, appears to have been solved."

A FATAL CATASTROPHE.

New York, Dec. 13.—The great steel gas tank of the Consolidated Gas Company, at Avenue A and 20th street, the largest of its kind in the world, collapsed at 5.30 o'clock this afternoon. It went down with a crash and a roar like a great explosion. Masonry of granite blocks and bricks to the height of fifty feet fell like a child's toy house of blocks, and eight millions of gallons of water loosened from bondage deluged the streets, and in a ten-foot tidal wave carried death and destruction through the surrounding neighborhood. It is not yet known how many were killed and injured, but the list will be a long one. Already the bodies of Andrew Wendt, a workman, and Pious Baum, an engineer in an adjacent factory, have been recovered.

About twenty-five people were injured more or less severely, or almost drowned. All of the most severely injured were taken to Bellevue Hospital by a number of ambulances that came to the scene of the disaster in answer to a general call. James O'Connor, foreman in Fuldner's factory, adjoining, and believed to have been in the basement with the engineer, Baum, who was killed, is missing. Many people were caught in the streets by the rushing waters and were hurled hither and thither, receiving injuries of various kinds.

W. J. Logan, of the Logan Iron Works, of Green Point, L.I., the contractor who was building the tank, arrived on the scene within a few minutes after the collapse, and was at once placed under arrest. William H. Bradley, the chief engineer of the Consolidated Gas Company, said to be jointly responsible for the work with Logan, was also placed under arrest.

SCENE OF THE ACCIDENT. To make the scene more terrible, the rushing waters tore up gas mains and destroyed electric light conduits, causing almost complete darkness. This, later, was partially remedied, but the gas supply below Grand street was almost totally shut off for the night.

The plant of the Consolidated Gas Company occupies several blocks in the neighborhood of Avenue A and 20th street. On Avenue A, beginning at 20th street, is the five-story brick factory of Henry Fuldner, manufacturer of extension tables. The other half of the block is occupied by five-story tenements, the property of the gas company, and largely tenanted by its employees. Immediately back of the factory and tenements was the great steel tank, 178 feet in diameter, and 160 feet high. Rising out of the ground and to a height of fifty feet, was built a great circular wall of granite and brick, and many feet in thickness. This was filled with eight million gallons of water. The tank was supported by eight great steel uprights 212 feet high. The water in the pit fitting against the tank made it "gas tight." A gang of men were at work under a foreman filling the pit with water to make the first "water test." The great tank, with a gas capacity of 3,600,000 cubic feet, and costing \$300,000, seemed to withstand the test well. The representatives of the company and the foreman in charge were congratulating themselves upon the success of the work. The laborers were even beginning to gather up their tools to

cease work. There were many people on the streets, and crowded street cars were coming and going. Fifty or more men in the factory adjoining were finishing up their tasks. Then, suddenly, and without a moment's warning, came an awful crash. The men below had scarcely time to fly from beneath the falling walls ere they were picked up by the mass of rolling water and hurled hundreds of feet away. Into the basement, the first and second floors of factories and tenements rushed the angry floods, and with them went death and destruction.

After the masonry of the tank collapsed the tank proper crumpled and fell in a battered heap to one side. The giant uprights were bent as if made of paper, the whole making one great mass of scrap iron. The loss of the tank is said to be complete. It is impossible to make an estimate of damage to contiguous property.

The collapse of the tank caused the rupture of some of the great water mains which were constructed to feed it, and for some time these poured their torrents into the streets. The downtown district suffered greatly on account of the catastrophe, for all the gas supplied by the Consolidated Company in that part of the city was shut off. This affected the downtown restaurants and hotels, the elevated stations, all the ferry houses and whatever business houses are in the habit of doing business at night. The morning newspapers, however, suffered more than any one else. Those that use linotypes had a vast amount of trouble as a result of the failure of the gas pressure. Some of the papers were supplied with gasoline burners, adapted for use in connection with the linotype in the towns where gas cannot be readily obtained, and for a time it appeared as though the return to old-fashioned methods of setting type by hand would be inevitable. Finally, however, by shifting the burners and elevating them enough heat was generated to heat the metal and the work of composition proceeded.

GENERAL GARCIA DEAD.

General Calixto Garcia, late commander of the Cuban forces in Santiago province and the head of the Cuban Commission in Washington, is dead. After surviving two wars for Cuban liberty, and the fever laden climate of Cuba the old warrior fell a victim to the damp, raw air of Washington winter and died in his rooms at the Raleigh Hotel at ten o'clock on Sunday morning. There were about his bedside when he died his son, Lieutenant Justo Garcia, Senior Quesada and Horatio Rubens, of the Cuban Junta, and the attending physicians.

General Garcia had not been well since his arrival in the United States. He was a guest at the dinner of the Gridiron Club on Saturday, December 3. During the reception that preceded the dinner he talked freely with President McKinley, members of the Cabinet, members of the High Joint Commission, General Miles, Rear Admiral Schley and the other notable persons present.

Those who sat near General Garcia observed a sudden change in his demeanor about half-past ten o'clock, just when the fun and merriment were at white heat.

General Garcia complained to Senior Quesada of feeling ill and asked if the company would be offended if he withdrew. He was assisted to the reception room, where he fainted in the arms of Senior Quesada. He rallied and was taken to his hotel, where he again fainted. He was put to bed, and on Sunday seemed much better, and had so far recovered as to be able to visit Secretaries Hay and Gage on Monday and witness the opening of Congress. Tuesday night he attended a dinner given in his honor by General Miles. He had an attack of faintness and suffocation after returning to his room, and the next morning Drs. McLaughlin and Hyatt were called in and pronounced the case pneumonia.

The General grew steadily worse and last night sank into a comatose state, from which he did not rally until a few minutes before his death, when he opened his eyes and tried to speak to his son Justo, who leaned over him, while Mr. Rubens placed the arm of the dying General about the young man's neck.

Washington, Dec. 13.—The solemn High Mass of the Catholic Church was performed over the remains of General Garcia at St. Patrick's Church to-day before the body of the distinguished Cuban leader was committed to the vault in the National cemetery at Arlington. The service was notable in the distinguished gathering present. All the honors of that could be meted out to a national hero were bestowed by the lion-hearted government upon the body of the lion-hearted Cuban. The church was filled to the doors before the funeral procession from the Hotel Raleigh arrived. The sermon was delivered by Archbishop Ireland. A the conclusion of the mass, the body was transferred to Arlington with military honors, where it was deposited in a vault to await shipment to Cuba.

Archbishop Ireland, in his sermon at the church, said, in part:—His objects were civil and political freedom of Cuba. He sought these ideals with absolute sincerity, and disinterestedness. Under this same principle we must judge all men, and under such principle does God judge them. Now war is closed; let peace and friendship enter into our souls and reign between America and Cuba, between America, Cuba and Spain. Let there be upon us the peace of God made manifest among men. There arises before us new responsibilities for America and new responsibilities for Cuba. For the latter there opens the vista of liberty to the Cubans to show what they are in developing their own talents and the resources of their country. If they fail the fault is theirs. Religious liberty will be theirs; let them show themselves worthy of their Catholic faith, and their Catholic traditions. Let Catholic faith and Castilian blood renew their best traditions. United they have had in the past a glorious history. To-day, with the blessings of civil and religious liberty,

... EXTRAORDINARY ... CLOTHING PRICES FOR BOYS. To-day, Saturday, 350 Boys' Overcoats and 250 Boys' Reefers, ages 6 to 10, Made of heavy fresh freeze, blue and black chevron, lined with all wool tweeds, small sizes with sailor or ulster collar, larger sizes with high storm collar. Made to sell at \$5.00. Our price \$3.50. To-day, Saturday, 420 Boys' Knee P. Suits, ages 6 to 10, all wool material, fancy gray and brown mixtures. Made to sell at \$3.00 and \$2.00. Our special price to-day \$2.95. To-day, Saturday, 420 Boys' Knee P. Suits, ages 6 to 10, all wool material, fancy gray and brown mixtures. Made to sell at \$1.00 and \$2.00. Our special price to-day \$2.95. J. G. KENNEDY & CO., The One Price Clothiers, 31 St. Lawrence Street.

they should not be unworthy of their highest seats in other ages. The friendship and the aid and the institutions of America are pledged to Cuba, and she must prosper if she profits by all her opportunities. STRANGE NOTES The Paris correspondent of the London Daily Mail says that M. Constantin, a young Frenchman of nineteen, who has just been introduced to the public of that city, is eight feet tall, and probably bigger than any other man who has ever lived. He is perfectly proportioned. He arrived in a large railway wagon, into which he had had the greatest difficulty in getting himself. His arrival at the theatre produced a queer effect. The audience were intensely excited at the new giant's appearance. His strange and the house was greeted with little shrieks of fear and raptures of applause. Strains are the young man's chief difficulty, for his knees are rather weak, and his feet—although each is over thirty-two inches in length—are barely large enough to preserve his equilibrium. After he had done his turn, two men ran up a ladder and helped him into his overcoat. His bed, without which he never travels is a curi sity. It takes eight men to carry it. A Canadian barrister is responsible for the following, which appears in the Cornhill Magazine: One day a farmer came into his office, and requested that a holograph will should be prepared for his signature. The lawyer began at once to explain terms, but the tiller of the plow, who prided himself not a little upon his legal knowledge, only grew angry. "I want a hog graph will," he declared; "and I am going to have it." He added in parenthesis, when the impossibility of his request was still pointed out he angrily stamped from the office, shouting out, "D----- it! If I can't have a holograph will, I'll blame well die intestate." Almost as funny was the tradesman who had been recently left some land. He came to the lawyer with instructions for a deed of transfer to be prepared in favor of himself. On being asked his reasons, he gave them thus: "Don't feel sort of comfortable about that bit of country. I know how particular you lawyers gents are, and I thought, may be, that if I signed a deed making over the property to myself no one would be able to touch it." When his application was refused, he went away in a rage, and subsequently tried to bring an action against the lawyer, who, he imagined, was trying to defraud him.

P. WRIGHT, 1327 and 1329 Notre Dame Street. CONTINUATION RETIRING SALE. Extraordinary Bargains in all Departments. 40 Pieces Navy Blue Melton Cloth, only 75c per yard. 25 Pieces Dark Brown Melton Cloth, worth 25c, at 14c per yard. 25 Pieces Black Melton Cloth, worth 30c, at 19c per yard. 30 Pieces Double Width Melton Cloth, Blue and Black, worth 40c, at 19c per yard. Velvets. Velvets. 10 Pieces Black Striped Silk Velvets, all the latest style, worth \$1.75, at 75c per yard. Black and Colored Velveteens, from 15c to 40c per yard. Carpets, Rugs, Floor Oil Cloths. It will do you good to see the prices and compare them with others. Canadian Floor Oil Cloths, 15c to 40c per yard. Best Quality Canadian Floor Oil Cloth, only 22c per yard. English Floor Oil Cloth, 4 yards wide, only 35c per yard. Carpets. Carpets. A Grand Opportunity to Furnish Your House with NEW CARPETS at Half Price. Good Serviceable Tapestry Carpets, at 49c per yard. Good Tapestry Carpets, nice bright colors, only 25c per yard. Extra Heavy Carpets, all new patterns, 35c to 60c per yard. Brussels Carpets, from 40c to 50c per yard. A Great Variety Stair Carpet, all widths, all reduced. Blankets. Blankets. Comforters. Comforters. A large assortment to select from, from 50c to \$1.25 and upwards. You can save from 50c to \$2.00 on every pair of Blankets purchased from us during our RETIRING SALE. Exceptional Value in Men's Underwear. Men's Lined Kid Gloves. Men's Shirts and Drawers. Men's Half Hose. Ladies' Underskirts and Waists—3 dozen Black Quilted Skirts, only 50c on the dollar. All kinds of Ladies' Underwear in stock and reduced 25 and 30 per cent. during our RETIRING SALE. DON'T MISS THIS GREAT OPPORTUNITY to secure your Fall and Winter Dry Goods at Half Price. Call and Examine our Stock before purchasing elsewhere. P. Wright, 1327-1329 Notre Dame Street, East.

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# The Social Side of Christmas.

The writer in the New York Post of "Home Thoughts" thus pleasingly dwells on some of the features that characterize domestic life during these days of Christmas. He says:

There is a strange subtle force in the far-reaching spirit of Christmas which is inexpressibly touching and delightful; it carries not alone in the dwelling of the rich or the happy, but finds its cheerful way into the dreariest of places and creeps into the narrow entrances of sunless alleys, and brightens the eyes of lonely children who somehow believe good is on its way, though they know of no full hand which to look for blessing. It is delightful to realize that the small bare feet which traverse the slippery pavements are less tired because of this anticipation, and that acutely covered little toes hug close together on cold nights and forget to complain while they talk of the possibilities of light and warmth and feasting of eyes and mouths on the way to them in these dark days. I doubt if there is a "slum" in our great town in which the children are not acting as torch-bearers in these gloomy days and nights, and waking in the dull brains of their parents thoughts of something hidden in the future which shall bring joy.

A truck loaded with cruelly lopped fast-bound young trees which will soon be so gayly dressed will kindle whole settlements of grimy children into enthusiasm, and they catch up the broken bits about the markets as precious treasures and wave them in triumph as they run towards home. No Christmas is familiar to their tongues, but they are the heralds of "good will on earth" towards suffering men, and are happier than at any other time in the whole year.

We cannot be cynical or cross even in the pandemonium of the toy-shops which at any other time would be unbearable, and unless in what a good German friend calls "the last despair," we will not be infuriated even by the rudeness which snatches the thing we hesitate over, from under our nearly closing hands or pushes between us and a long-fought-for goal. If our pet loses that special curly white-wooded dog, some other brown-eyed little one will tug it to sleep on Christmas night; it is all for the children.

And when, in houses whence the minstrels are banished, and in which the yearning of sorrow grows more intense with remembrance of "happier things," the spirit of Christmas stands hesitating at the door, let him but find a child to lead him by the hand and shadows will fly before him. To how many a grandmother and grandfather the sudden entrance of a jolly boy or girl is like the coming of a deliverance from bondage! The doll little figures, muddled and legged and bundled and "hopped," rushing in with glowing cheeks and noisy voices, bring back the days of long ago, the dear memories of the departed, the missing, the separated, and the old warmth kindles in their hearts and the old delight in "making the children happy" asserts itself, and they also are visions of drums and rocking-

horses and dolls and baby-houses, and forget that an hour ago life had seemed narrowed to a retrospect.

For the dreams and longings of the grown folk we may have misgivings; they are rarely realized, and to the young girls and lads on the threshold of manhood such intense reality appears to their desires that no "almost the same thing" fills their need. What impossible wishes sometimes enter the unreflecting minds of girls of sixteen and seventeen! But the child-heart is so easily, uncritically happy over so little that we can never fear that we cannot at least make one little soul blissfully satisfied. The blessedness of caring for little things, of treasuring trifles, is one of the joyous qualities of manhood. Our youngsters may all shout for joy and yet leave us something to carry down into the dark places where their less fortunate brothers and sisters find ecstasy in the discarded bit of gilt paper from last year's tree and clap their hands over a string of colored glass balls.

If the children's expectation of receiving and dreams of acquisition are delightful to their dear hearts and keep them on a sort of mental tip-toe through these gloomy weeks, surely the making ready to gratify them, which is our share, is the better half of all this vivifying, cheering preparation.

There are old women, I know one very intimately, who absolutely enjoy the beauty of a sweet-faced doll, and take the keenest pleasure in examining the dainty clothing and delicate fineness of detail which shall always enhance its charm. An instinctive gesture of protection and care will arise in even a grandame's heart and she fancies how her namesake of the second generation will cuddle her baby in her round arms, and see a vision of the soft cheek and last of her daisy curls.

I remember well seeing two fathers men of affairs, known well in New York's busiest places of struggle, who, after a happy hour spent dressing a tree for a family of boys, sat down upon a floor of a stately hall and played marbles with many a reminiscent word about "alleys" and long-forgotten terms of the game. Something so vital had come to them in handling and admitting and labelling these toys that they were children again for the moment and believed in Santa Claus in the old heart-warming way.

Keen sportsmen both, they raised air-guns to their shoulders, and ran a sharp glance down the barrels, and smacked whips and admired toy soldiers and were wholly at the mercy of the ruling spirit of the night.

What shall take us out of ourselves? Alas! how seldom does such a blessed power arise and control us. Here it is now coming fast upon us, though the heavens are dark, and the wind is cold; there must be a hard crust of selfishness and a bitter spirit of discontent to build a barrier that can stay its progress. To one who is not absolutely world-hardened there is this one chance in a year to be "out of it all" and in touch with joy and gratitude, and to kindle by the flame of the Christmas candles warm fires of happiness and comfort in strange places where they were never felt before.

# The Christmas Crib.

The beautiful Christmas devotion of the Crib sprang from the simple-hearted piety of the gentle St. Francis of Assisi.

It was in the year 1223, in a lonely stable on the mountain of Greccio, Italy that the first Crib was seen. St. Francis had a great devotion to the Nativity of our Lord. "It is the feast of feasts," he said. He was clearly convinced that, if this divine mystery could be represented according to nature, it would have a strong religious effect upon all Christians. One thing only had made him hesitate. Would the Church approve of such an innovation? This was the question that he now laid before the Sovereign Pontiff. An entirely favorable answer fulfilled his desire. It was now the 10th of December. He lost no time. He sent a messenger to a nobleman at Greccio, named John, a man of high birth and of noble mind, whom he knew to be devoted to himself. "I wish to keep Christmas night with you," he said, "and if you will agree, this is how we will celebrate it. You will choose a place in your woods, a grotto if there is one; you will put in it a manger with hay; there must be an ox and an ass; it must be as much as possible like a stable at Bethlehem. I want for once to see with my own eyes the birth and poverty of the Divine Infant." John of Greccio entered warmly into the idea of his holy friend.

went to the ceremony. The woods seemed as though on fire. Thomas of Celano, the biographer of St. Francis, and author of "Dies Irae," piously remarks that a light that has illumined to pass into the touching narrative scene. The brethren sang carols which were taken up by the people and repeated by the echoes of the forest. Francis was at the head of the spectators close to the Crib. He seemed fascinated, enraptured, and melted with tenderness, Celano says. At midnight the Mass began in the middle of the woods, over the Crib itself. The Saint wore the Levite's tunic. He sang the Gospel in a sweet sonorous voice. His whole soul seemed to pass into the touching narrative of St. Matthew. Then he preached on the birth of that King in poverty, and on the glory of the town of Bethlehem, little among all towns. With loving tenderness he called the Saviour the Child of Bethlehem, and in pronouncing the name of Bethlehem he drew out his voice as though to imitate the bleating of a sheep. In the same way when he pronounced the sweet name of Jesus, he made with his lips as though he were tasting the sweetness of the honeycomb. A holy childlikeness seemed to have taken possession of him while he celebrated the festival of the Holy Child. All who were present were in a sort of rapture. John of Greccio, who had prepared the festival, affirmed that at that moment he saw in the crib an infant of marvellous beauty, doubtless the Divine Infant, that He seemed to be asleep, and that Francis embraced Him as though he wished to awake Him. This was the "delicious night," as the author of "Dies Irae" called it.

Those who assisted at it seemed to be taking their part in the triumph of simplicity, poverty, and humility. They returned home with hearts filled with joy, and preserved ever afterward an unfading memory of all they had beheld. Five years afterwards, when Francis was canonized, they wished to erect a chapel to the honor of the new Saint on the spot where he had celebrated the triumphal feast with them.

At first shepherds and poor people were the only ones to assist at it; now the rich and the noble, as well as the poor and the humble, crowd round, and with burning love offer the homage of their hearts to the infant at Bethlehem.

In the great church of Ara Coeli, the church of the Franciscans at Rome, the devotion of the Crib is kept up with wonderful fervor. Here, at Christmas, the Santissimo Bambino is venerated by thousands, while the little children tell in simple words of the new-born God. The graceful dignity with which they fulfill their duties and the grave respect with which they accept the applause of their audience, are most touching for those who believe that out of the mouth of Christ's little ones he has perfected the praise. Among the Capuchins of Italy and France on Christmas night the summons to midnight Office is not given, as usual, by the monastic rattle. The little choir-boys are permitted on that night to enter the cloister. They pass along the dormitories, and waken the sleeping friars with Christmas carols and the sweet tinkling of little bells. As each religious appears, he is presented with a lighted taper, which, however, adds but little to the surrounding brightness. For the glad troop of singers have kindled torches in every possible place and position in the monastery. Then friars and boys proceed singing to the church, where a new blaze of splendor awaits them. In many convents troops of little children join the procession as it enters the sacred building. At the church door they are met by the religious of the Third Order, also bearing lighted tapers, and staffs adorned with ribbons and flowers. A censer-bearer then joins the procession, and thus they proceed to the altar, where a watch is kept.

The faithful, who have assembled in crowds, take up the refrain as the friars and boys approach, and tears and smiles on all sides tell the love of each for the ceremonies of that dear and blessed night.

Hearts which have passed with indifference through the most magnificent spectacles of earthly grandeur are moved to tears by the simple ceremonies of the Christmas night. Our boys and girls' own.

Dr. Horton, a well-known London Congregationalist minister, is seriously perturbed. He has discovered, it appears, that several Catholics are actually engaged on the London Press, and he is horrified. "The truth of the matter is," he observed to an interviewer, "that the Roman Catholic authorities utilize the services of the Press to an extent of which few who have not studied the matter have the smallest notion. At Maynooth preparation for journalism forms almost as much a part of the regular course as that for the priesthood, with the result that the Roman Catholics exercise an amount of influence over the columns of the Protestant Press out of all proportion to their actual numbers. Without actually influencing, perhaps, the declared policy of the paper, or moulding its written utterances, they are yet able to exercise influence over the matter appearing in its columns in a very remarkable, and, as I hold, a very deplorable manner, so that, as I have said, it is next to impossible to get any ordinary newspaper daily or weekly, to print that which needs saying on the subject of Romanism and its doctrines."

Catholic Pressmen can afford to treat Dr. Horton's attack with contempt it deserves. Of course Catholics are on the staffs of several London papers, but not because of their religion, but because of their knowledge of their profession. In all probability Dr. Horton discerns in every one of them a Jesuit in disguise, and if he had his way there would be many journalistic vacancies in London in the immediate future. A similar outcry was raised about ten years ago, and one result of it was an order issued to the manager of one of the chief morning newspapers that under no circumstances was a Catholic Pressman to be engaged on the staff. That order is rigidly enforced still. Dr. Horton would evidently be glad to see it extended, and, indeed, he gives a broad hint to the proprietor of a weekly paper that he should dismiss a well-known Irish Catholic journalist on his staff.

## CATHOLICITY IN THE KLONDIKE.

A Baltimore correspondent of the New York Freeman's Journal writes: Rev. Father William H. Judge, S.J., in writing to one of his relatives in Baltimore from St. Mary's Hospital Dawson City, Alaska, Oct. 6, 1898, says: "I have had a very busy summer, the building of our new church in place of the one burned, and a large addition to the hospital, together with the cure of providing for the coming winter, was no little work, and the large number of patients in the hospital for the past two months has kept me as busy as I could be day and night. We have

185 patients at present, mostly typhoid fever, which has been very bad here this summer, but the doctors all agree that we are having unusually good success in the hospital.

"Our new church is very fine for this part of the world, and would do credit to a much older town. It cost \$25,000, and was the gift of one good man, Alexander McDonald. I said the first Mass in it on August 12, and blessed it, and then turned it over to the Oblates of Mary, who have charge of the parish now. I still have the care of the hospital, which is as much as I can attend to with the present number, and expect to turn it over to the Sisters in the Spring and go back to American Alaska, where I belong.

"We have five or six hundred at Mass every Sunday, so you can understand what kind of a town we have. I have a telephone in my office, not only for the town, but also to the creeks (the

creeks are fifteen miles from Dawson). They are preparing to give us electric light. I think we will have about 15,000 people in this town this winter. I have met several Baltimore persons here lately, and indeed nearly every part of the world is represented here.

"It is sad to see how many poor people have left good homes to come here and find themselves without the necessities of life, without money and without work. I fear there will be much suffering here this winter. There are thousands still in tents and winter is on us."

Father Judge was born in Baltimore, pursued his studies for the priesthood at Woodstock College, Howard County, Md., and was ordained about twelve years ago. He was sent to the Rocky Mountain Mission and finally, at his own request, was assigned to work in Alaska, where he has been for the past eight years.

## ENGLISH CATHOLICS AND MUNICIPAL AFFAIRS.

The enthusiasm displayed by the Catholics of Grimsby, Eng., in regard to public affairs and notably to the civic administration and the representation thereon is well worthy of emulation in this Catholic city of Montreal.

The Grimsby News, in referring to the election of a Catholic Mayor in that district, and a subsequent demonstration in the form of what it calls "A Mayor Church Parade," in which Protestants also took part says:--

The demonstration marked with distinctive emphasis the march of religious tolerance, or rather, we would say, Christian tolerance, and of the decline of bigotry in religious worship. True it is the corporation of Grimsby had previously chosen from amongst their midst a mayor whose religious principles were in direct compliance with those of the Bishop of Rome, and what is usually termed the Catholic Apostolic Church. That was the occasion when Alderman Charlton was vested with the red robe of office, but never until last Sunday, if memory serves aright, has the Corporation followed a Catholic Mayor to the Catholic Church. The day was a most unfavorable one. Still there was a large muster, and the route of the procession, especially on its return, was thickly lined with spectators. Nor were those the only signs which were new. For the first time ladies were included in the inaugural function of the Mayor (Mr. W. Southworth). The Mayoress, together with the Deputy Mayoress, joined the procession, and the public appreciated the thoughtfulness which had prompted his Worship to invite the attendance of the Mayoress to participate in his full honors and to attend him in asking the blessing of Providence and invoking Divine aid and assistance during the coming year.

The members and officers of the Corporation and others, assembled at the Town Hall, and the procession was formed in the following order: First was the band of the Lincolnshire Volunteer Artillery led by Drum-Major Kilbourn. The Guardians followed, and after these the visitors, then the officials of the Corporation, the Councilors, magistrates and officials, the Mayor's Deputy Sergeant, and the Bailiff's Sergeant, carrying the emblems of office and preceding the Mayor, who was accompanied by the Deputy Mayor (Alderman Jack Sutcliffe) and the Town Clerk (Mr. W. Grange). Following there were two open carriages. In the first was the Mayoress and Deputy Mayoress and in the second were Mr. Dixon Brown, the Mayor's Sergeant, still looking well in his 93rd year. Then followed the lifeboat crew, the Borough Fire Brigade, and the Docke Brigade, the rear of the procession being brought up by a squad of the Borough police.

The procession proceeded to St. Mary's Church, and on arriving at the Church it was found that practically the whole of the body of the building had been reserved for the Corporation and officials, and the order of service was distributed in small pamphlets printed in Latin and English. Everyone was impressed with the Irish music, with the high dignity of the Latin intonations. When Father Hawkins commenced his sermon all were immediately at ease, and the simple and homely words of the preacher were listened to with the greatest attention.

Father Hawkins extended to all present, on behalf of his faithful people, a hearty welcome, and reminded those that day as representatives of the government of the town that they were representatives of God in the government of this part of the Kingdom of England, and it was therefore fitting that the people should respect them. And in welcoming them he also wished to thank them for the honor they had done to the Catholics of this town in commencing their municipal year by assembling in their temple, and invoking the grace and the blessing of God, and the guidance of the Holy Spirit in their labors during the coming year.

He had also another debt of gratitude to express, and that was their recognition of the worth of him whom they had constituted their chief representative, because that was an hon-

or paid directly to the Catholics of Grimsby. It was not the first time they had done so, still the time that had elapsed since the last Catholic Mayor was so long that they had almost forgotten that they had a Catholic Mayor. They appreciated this act not only because the Mayor had recognized the worth of the gentleman they had made their chief magistrate, and because he was a representative member of their congregation, but also for the fact that they had acknowledged by that act that the Catholics had equal rights, and an equal share in the government of their country and their town, with other of their fellow-countrymen.

He asked them to forgive him pointing out that this had not always been so in England, and that it was not very long since the Catholics were regarded as outcasts and aliens, and even not constituted of the same flesh and blood on account of their recognizing certain spiritual authority and conscientiously worshipping God in a way which they thought God Himself had ordained. They had been excluded from all civil rights, they were persecuted for their religion, and perforce to hide themselves in the back alleys of their towns and cities. But happier times had now come, their disabilities had been removed, and prejudices and bigotry had been removed from the minds of their fellow-countrymen, and Catholics were able to take their position in the country.

If one thing more than another had struck him during his fifteen years in their midst it had been not only their honesty as regarded their dealings, but also the courtesy and the kindness and the wish to give honor where honor was due to those who surrounded them, and especially to the Catholics. From the first time of coming among them to the present day he had never found his religion to be a bar to public or private respect, or to personal kindness on all sides. It made him proud of his fellow-townsmen and of his country. He asked that the bench should support the Mayor in his most difficult duties, and pointed out that the duties were rendered more difficult still on account of the goodness of him who had just laid down the name of office. He was not going to hurt the feelings of that gentleman; he would simply say what he thought was the greatest praise to any man, and that was he had done his duty; he had nobly done it and done it with the charm of an English gentleman. It was that charm that had gained all their hearts.

The procession was reformed after the service, this time the Mayor heading, with the Councilors following behind according to seniority of office. Tables had been laid out with light refreshments in the large hall of the Town Hall, and were beautifully decorated. Several people joined the Mayor here, including Councillor Hewson and Father Hawkins.

The Mayor, while the guests were still unpurged, expressed the pleasure he felt at welcoming all present, and in returning thanks for the honor that had been done him on that occasion. He proposed the health of the Queen, and this was followed by the Prince and Princess of Wales, and the rest of the Royal family.

Alderman Jack Sutcliffe, in proposing the health of the Mayor, expressed how much he had been impressed by the beautiful service in which they had taken part that morning. They had all come away with more charitable feeling and thoughtfulness, and he felt glad that it was possible to instil such charitable feelings into men's minds. They were all indebted to the Mayor for having given them the opportunity of attending such a service. Mr. Cook rose and offered to the Mayor the congratulations of the Board of Guardians on the proud position to which he had attained. He knew the Mayor personally, probably better than anyone present that day. They had lived side by side for between thirty and forty years. Nothing but good feelings had existed between them. As members of the Board of Guardians they felt the Mayor had rendered very valuable service both at Cestor and at Grimsby, and no one took a greater interest in the poor than the present Mayor, and for that reason the Guard-

ians were there to offer their congratulations upon the high position Mr. Southworth had been appointed to.

The Mayor said he could hardly find words to convey to them the gratitude he felt for the high position they had thought him worthy to occupy, and if he was spared to go through the ordeal of chief magistrate for one year and give satisfaction he hoped they would be the best of friends, and close their career in the best of friendship. He thanked the ex-Mayor and Mr. Cook for their kind remarks, and he thanked those that had accompanied him to church that morning, and also referred to the fact that they had with them that morning the oldest servant of the Mayor, the Mayor's Sergeant. He had been placed under the care of the lady superintendent nurse of the House, who would see that no harm befel him. He was ninety-three years of age, and they had all the greatest respect for old servants, especially one who worked and had carried out his duties as Mr. Dixon Brown had done.

Alderman Doughty proposed the health of Father Hawkins. For over fifteen years Father Hawkins had earnestly and devotedly served the poor of this town to the very best of his ability. He would also like to refer to the vicar of Grimsby, who had been the Mayor's chaplain for a great number of years. It was with the deepest regret they learnt that after thirty years they had to part with him owing to a serious indisposition. The vicar of Grimsby had served the town in a most praiseworthy and Christian-like way.

Father Hawkins responded, and again referred to the kindly treatment he had always received in Grimsby and to the absence of bigotry, snobishness, and unneighborly feeling.

Mr. W. F. Wintringham gave the toast of the ladies. He was very pleased to see the Mayoress present, and trusted that she would always have health and strength to continue her good work. He agreed with everything that had been said about the Mayor and Father Hawkins. He had seen the noble and self-sacrificing work the Mayor had done when others had not been high, especially in aid of the poor of the town, and it had sometimes been very difficult work. As to Father Hawkins, he had to compliment him on his sermon. It had been quite a pleasure for churchmen and dissenters to be present to listen to it, and they had come away feeling better than they had gone.

## HEALTH OF SCHOOL CHILDREN.

At a meeting of the New Jersey Sanitary Association held last week, the president, Vernon L. Davey, superintendent of the East Orange public schools, delivered an address on "The Relation of the Schools to the Health of the Community." He pointed out that the most impressionable period of man's life--physical as well as mental--was childhood, and that the safeguards thrown about adults in their homes should be extended to the school-rooms occupied by children. He spoke of the necessity for carefully constructing windows, doors, hallways and basements. The halls should not be used for cloak rooms, and the basement should be light, dry, and airy. Floors should be so made that cracks would not open in them; cracks, he said, "receive all the indescribable filth, to be softened with every moistening of the floor, and to give off into the air no one knows what germs of disease.

The color of the walls, Mr. Davey continued, was important as affecting the eyes. The ventilating system should supply and remove thirty cubic feet of air for every pupil every minute; and to accomplish this at all times of the year, forced ventilation must be resorted to. The matter of desks was also of great importance; they should be so made as to be adjustable to the pupils; it was not possible that desks of one size should suit all the pupils in one grade. The popular theory that there should be fifteen-minute recesses was being abandoned; it had been boldly asserted that the recess is a source of harm, rather than good. "That many of the less robust pupils will become chilled, and will contract colds and lay the foundations of affections of the pulmonary system. . . . It is, of course, a part of the no-recess system that pupils should be allowed to leave the room when necessary."

"It is coming to be felt by practical educators," Mr. Davey said, "that there should be some sort of supervision of the physical side of the pupils--not merely in the way of giving a few minutes daily to light calisthenics, but in securing a frequent, professional observation of the pupils' physical condition. This may include, not only a daily scrutiny of a class as a whole, but an occasional examination of each individual, with particular reference to his sight, hearing, and the condition of his lungs. This examination should not only be accompanied by a careful diagnosis and prescription by the school examiner, but should, when necessary, be followed by a note to the parent suggesting the wisdom of consulting a physician.

A writer of genius changes sand into glass and glass into crystal, or into iron and iron into steel; he marks with his own stamp every idea he gets hold of. He borrows much from the common stock, and gives back nothing; but even his robberies are willingly reckoned to him as private property.



# OLDEST PRIEST IN THE UNITED STATES DEAD

The Rev. Patrick Cuddily, the pastor of St. Mary's Church at Milford, died on Thursday last, where for forty years he has attended to the spiritual wants of his people. He was the oldest priest in America.

The following sketch of the venerable priest appears in the Boston Post:

He was born in Clonmel, Tipperary, Ireland, March 17th, 1809. From youth he was devoted to the service of the church, and to the day of his death he has never been lacking in abundance of zeal, piety and enthusiasm.

He was educated in preparatory schools and colleges in Ireland and then went to Rome, where he received full ordination to the priesthood Dec. 25, 1831, at the hands of Cardinal Zucchi, the vicar of Pope Gregory XVI. His education in Rome was completed at the college of St. Isidore and at the college Sapienza, of the Roman University. Shortly after ordination he returned to his native land, and was assigned to parishes in and about Waterford, and there he labored effectively for twenty years, where he built a magnificent cathedral.

He was especially active in all the great movements for the social and political advancement of his fellow-countrymen; was a personal friend and co-laborer of Daniel O'Connell, with whom he stood shoulder to shoulder for the great reforms advocated by that leader of men—the repeal of the law, emancipation of the West Indian slaves, disestablishment of the Irish (English) church, repeal of the Jewish and dissenters' political disabilities, repeal of the corn laws and kindred measures of political and social reform so needed in Ireland then and since.

He was frank, outspoken and eloquent in his championship of the O'Connell measures, and as such naturally shared in the disappointment at the failure to fully incorporate with them into parliamentary legislation of Ireland's benefit. His great capacity, mental and physical, for the most arduous labor for the church especially adapted him for work in America, whither so many of his countrymen were just coming, and it was but natural that his ardent spirit sought a wider field here.

He came to this country early in 1832, and was placed in charge of the great missionary field of western Massachusetts, with headquarters at Pittsfield. Here his industry, mental and physical, was great and untiring, but most productive. Few places among the Berkshire hills had found some of his faith laboring, and none, even of the smallest in numbers, but were sought out diligently and ministered to.

Churches and parishes rose into being through his assiduity. A large church was built at Pittsfield, and a fine cemetery was located. An excellent church was built at Great Barrington, still another in North Adams, and another in North Lee. His life of the years in this field was one of excessive labor, great responsibilities and even greater success.

He was in the vigor of a splendid manhood when he was assigned on Aug. 15, 1857, to the rectory of the Milford parish, on the death of the Rev. Father Farrelly. The parish as then constituted extended from Clinton and Marlboro to the Rhode Island line, and from Worcester more than half way to Boston.

The new large parishes of Grafton, Exbridge, Westboro, Medway, Hopkinton, Holliston, Ashland and Upton were then in his charge, and the scene of an earnest devotion as was manifested in Berkshire bills. One by one separate parishes were created until eleven prosperous and thriving parishes aside from Milford testify to the incessant spiritual toll of this venerable priest.

With a physique at once commanding and athletic, he combined talents of organization and learning unusual and easily obtained, and kept an influence from the first not only over those in his spiritual care, but over others in his parishes as well. He had business ability of the highest, as the fine granite edifices connected with the Milford parish will testify.

In 1896 he began the now completed great granite church of Milford, 165 feet long, 70 feet wide, and terminating in a massive tower 135 feet high. He laid out two great parish cemeteries for the use of St. Mary's parish and erected in the one newly located a beautiful fac-simile of the noted "round towers" of the vale of Glendalough, Ireland.

His latest work, completed since his 87th birthday, was the erection of a large granite parochial school building amply and even luxuriously fitted for the adequate instruction of the youth of the parish in religion, morals and learning.

In all his building enterprises he has sought to add beauty and dignity to the town as well as to the parish, and has succeeded admirably.

In the past decade he has not hesitated to oppose vigorously any public movement or society that seemed to him detrimental to the community or the Church, and his utterances were always as fearless as they were unmistakable. He has especially opposed questionable amusements among his people, secret societies, and, in general, habits of extravagance, notably in funeral expenses.

Of late years he has annually visited Ireland in summer, the time he gave doing much to rest his overworked physique, subject to no disease, however, further than a bronchial trouble. For one so advanced in years, his mental and physical vigor have excited wonder.

For several months his health has gradually failed, not from any special disease, but a gradual collapse of his physical system through the weight of ninety years, a collapse slow but steadily visible to those about him and as steadily ignored by them.

A few weeks ago he was thought to be dying. The Right Rev. Bishop Beavan of Springfield was summoned and preparations made for his death, but he unexpectedly rallied and was able to drive out within twenty-four hours of his expected death. By sheer force of intellect he has prolonged his life months longer than would a less vigorous nature. At the time of his death he was the oldest Catholic priest in years, and probably in service, in the United States.

Physically he was erect, very tall, of athletic proportions and commanding in appearance, masterful in his dealing with men and opportunities.

Mentally, he was able, indefatigable and learned, an eager and untiring toiler, not easily discouraged at arduous labor or difficulties, and an especially vigorous defender and exponent of Catholic faith and discipline. His death removes one of the most able divines that ever resided in this part of the State.

and Sobley, concentrate your powers on the formidable enemy that confronts you now. Do not scatter your forces by striving at the same time to encounter an enemy yet afar off and who may never approach you. Hope in the Lord and do good, and He will give you the desires of your heart."

## O'CONNELL AND DERRYNANE

Continued From Page One.

He had innumerable relatives, for relatives counted in Kerry to the thirtieth generation, and, with his two horses and his twelve dogs, he quartered himself impartially on them, turn about during the year. Cousin Kane considered himself a person of a peaceful and law-abiding disposition, if people would only let him alone, but unfortunately people would not let him alone, and, during one of his periodic visits to Derrynane, there were seventy-six acts of assault and battery pending against him at the Tralee assizes. "Cousin Kane's" mingled disgust and sorrow at the degeneracy of his young kinsman in the matter of the key was materially increased by another incident. Danle, on a certain occasion, gave him whiskey instead of sherry by mistake. "And you have dared to offer the drinks of peasants and shopkeepers to a gentleman like me?" exclaimed "Cousin Kane," in fury, after he had finished the cup at a draught. "Sir, you are a disgrace to your race; but—fill it up again, sir!" he concluded in a voice of thunder.

O'Connell began the practice of his profession in 1788, making Derrynane his centre from which he rode to the neighboring towns and cities. Almost from the first circuit he developed those extraordinary powers in cross-examination which rendered him the terror of the most hardened and cunning witness, and saved hundreds of innocent men from the clutches of the government informer. It was at the assizes of Tralee that he first gave evidence of his wonderful skill in coaxing, cajoling, bewildering witnesses, until finally they were thrown off their guard and could keep nothing from this mild-mannered gentleman, who, until the final question, had shown himself so agreeable and good-natured. It was essential to the success of his client's cause in the present trial that O'Connell should prove a certain witness intoxicated at the time to which his evidence related. But the man before him was an adept at twisting and turning. All he could get him to admit was that he had his "share of a pewter pint of whiskey."

At last O'Connell had him reduced to a state in which he did not know exactly where he was, and then out flashed the question: "By the virtue of your oath, was not your share of the whiskey all except the pewter? The unhappy victim had to admit that it was, and the case was won.

In time the most case-hardened informer trembled as soon as O'Connell rose to question him. "Aye, thin, and it's little I thought I'd have to meet ye here, Counselor O'Connell." He loved the principal informer in the Donnell conspiracy, in despair, when he saw the Liberator take his seat in the court room. And well might he despair, for the wonderful cross-examination of O'Connell saved some of the most respectable Catholics of the district from the scaffold, to which a hideous conspiracy entered into by the Castle and the Orange gentry of the county would have consigned them.

Throughout all the stormy vicissitudes of all his marvellous career, O'Connell ever turned with affection to the home of his childhood. Its purple skies and rugged hillsides, its mountain lakes and deep, majestic estuaries whose shimmering waters reflected the tufted forests that came down to their margin, its gorges and precipices with their attendant torrents and cascades, all haunted him in the midst of the most agitated scenes of his checkered existence. There who really love nature, love her in all her forms, and around his mountain home her manifestations in so many contrasted and varied shapes and perspectives of softness and terror, brightness and gloom, elevated the soul and soothed the heart of O'Connell. He was "Fond of each gentle and each dreary scene."

He returned to Derrynane with delight and left it with sadness. Sad indeed must have been his final parting with it in 1845, for he left it when the awful shadow of the famine was brooding over Ireland, left it with the aim, which he knew to be almost hopeless, of touching the cruel hearts of his country's tyrants. In two years he was to close his eyes on a foreign soil, his own heart broken by the desolation he was powerless to alleviate, dying amid the wrecks of his ruined hopes and shattered aspirations.—Don-shoe's Magazine, Christmas Number.

## THE RESULTS FROM VACCINATION.

In a recent lecture delivered at Rome, and reported in the London Lancet, Dr. Bizzozzero made a deep impression by his summing up of the argument for vaccination. He said: Germany stands alone in fulfilling in great measure the demands of hygiene, having in consequence of the calamitous smallpox epidemic of 1870-71 enacted the law of 1874 which makes vaccination obligatory in the first year of life and revaccination also obligatory at the tenth year." What was the result? With a population of 50,000,000, having in 1871 lost 143,000 lives by smallpox, she found by her law of 1871 the mortality diminished so rapidly that to-day the disease numbers only 116 victims a year. These cases moreover, occur almost exclusively in towns on her frontier. If it were true, continued Prof. Bizzozzero, that a good vaccination does not protect from smallpox we ought to find in smallpox epidemics that the disease diffuses itself in the well-vaccinated countries no less than in the non-vaccinated countries. What it is not so. In 1870-71, during the Franco-German war, the two people interpenetrated each other, the German having its civil population vaccinated epidemically, but its army completely revaccinated, while the French (population and army alike) were vaccinated perfunctorily. Both were attacked by smallpox; but the French army numbered 23,900 deaths by it, while the German army had only 278; and in the same town, breathing the same air, the French wounded were heavily visited by the disease, while the German wounded, having been revaccinated, had not a single case.

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## ST. PATRICK'S CHURCH IN ROME SOLD.

(Roman Correspondent Catholic Standard and Times.)

St. Patrick's is to go! It is just a little more than a year since the arrival of an Irish pilgrimage, which was organized from and associated therewith, advanced for the last time the work of the National Church of St. Patrick's in Rome. The same pleasant month of October has been with us again and there were English and French pilgrims, but no Irish pilgrims, just as there was no American pilgrimage. Where was to have stood the Church of St. Patrick, national for Irishmen and for the children of the saint coming from every land and over every sea, with national spirit and annexed of dignified national institutions, there is a wide pit in the ground and set with deep foundations of stone, and by the side of the building, which could serve all the purposes of a monastery and hospice adjoining a national church.

The place has been long for sale and as such as might be to be sold. There have been offers of purchase for a year, but the place and property had to be got rid of for cash down. Any one could see that unless some chance came quickly, St. Patrick's would have ceased to exist with the centenary year of '98.

The magnificent pile of buildings erected by those who were to have had care of the Church of Ireland in Rome would suffice any day for the housing of the national institutions. The foundations of the church would have had to be made in any case. They are there, and their immense depth is filled with massive masonry. Much more than a beginning was made.

The clergy who were to serve the church had no choice, and they expended to the last shilling all the compensation given them by the Roman municipality for the expropriation of their former residence. They, too, must live when Ireland is to lose St. Patrick's.

The digging of foundations is one of the most expensive parts of building in Rome. It is always long before the bed rock or an ancient Roman foundation can be reached. The Pantheon is filled with water during great rains and what lies in a hollow was formerly reached by an imposing flight of forty steps. This was the initial difficulty at St. Patrick's after the great price of ground had been paid. It was the period of the building craze and of fabulous prices.

Mr. P. Marion Crawford has narrated how richer institutions than St. Patrick's have buried all their wealth in excavations.

St. Patrick's, then, being long for sale, has gone to the English nuns of St. Benedict's, Rome, between whose superior, the Lady Abbess Pynsent, and Very Rev. Dr. Ryan, O.S.A., of St. Patrick's, a deed of sale had been signed. The foundations of the church may be utilized for that of a splendid abbey, and St. Benedict's is wealthy, so it may build. The adjoining buildings, which contain the temporary Church of St. Patrick and the Augustinian hermitage, may serve temporarily as an abbey. If it is a good building, the site is one of the most beautiful in Rome.

## CATHOLIC UNIVERSITY FOR IRELAND.

In Great Britain itself educational questions are occupying a large space in the public mind, says the London correspondent of the New York Post. One of the leading items in the government programme for next session is a bill to organize secondary education, while the movement for a Catholic University in Ireland is eliciting so much public sympathy that, despite the opposition of the Ulster Conservatives, Mr. Balfour expects to be able to carry the proposal next session. Sir Charles Gavan Duffy, writing from Nice, puts the case thus in the "Spectator" of to-day: "There are two Pro-

testant Universities in England, two Presbyterian universities in Scotland, 71 enacted the law of 1874 which makes vaccination obligatory in the first year of life and revaccination also obligatory at the tenth year." What was the result? With a population of 50,000,000, having in 1871 lost 143,000 lives by smallpox, she found by her law of 1871 the mortality diminished so rapidly that to-day the disease numbers only 116 victims a year. These cases moreover, occur almost exclusively in towns on her frontier. If it were true, continued Prof. Bizzozzero, that a good vaccination does not protect from smallpox we ought to find in smallpox epidemics that the disease diffuses itself in the well-vaccinated countries no less than in the non-vaccinated countries. What it is not so. In 1870-71, during the Franco-German war, the two people interpenetrated each other, the German having its civil population vaccinated epidemically, but its army completely revaccinated, while the French (population and army alike) were vaccinated perfunctorily. Both were attacked by smallpox; but the French army numbered 23,900 deaths by it, while the German army had only 278; and in the same town, breathing the same air, the French wounded were heavily visited by the disease, while the German wounded, having been revaccinated, had not a single case.

## A GOOD WORD FOR NEWFOUNDLAND.

Of all the countries in or around the American Continent it is probable that up to the present time, none has been less before the public mind of this country than Newfoundland. Of late years, it has however, received a goodly share of advertisement, and from a variety of causes. Its mishaps in the form of a fire, and a financial crisis; its literary products, such as Judge Prowse's History and other notable works; and especially by the completion this season of the Great Cross-Country Railway system (over 500 miles long) have all contributed to give Newfoundland a greater prominence than it has had hitherto.

Historically the island goes back just four hundred years, having been discovered by John Cabot on the 24th June, 1497, and is thus the very earliest part of the North American Continent to become a European discovery.

Of course, Columbus preceded Cabot by six years, but his course lay farther south. The great fact that Newfoundland having been the first land sighted by John Cabot, was duly recognized in the summer of 1897, the 4th centenary of the event, when United States, France and England sent each a ship of war to St. John's Harbor, to participate in the grand pageant. On that occasion his Lordship Bishop Howley, of St. John's, solemnly laid the foundation stone of a Cabot memorial signal station on Signal Hill, at the entrance of St. John's Harbor.

The discovery of Newfoundland by Cabot was a veritable piscatorial Klondike to Europe, the Cod fishery being such an attractive trade to be proclaimed by Lord Balfour more valuable than the mines of Peru.

Permanent settlement was rigidly forbidden by the home country, but settlement went on all the same. With the Irish settler came the Seargant Artisan, and the result is to-day a splendidly organized Church, two bishops and a vicar apostolic, schools, Catholic halls and convents, and a cathedral, a glorious monument overlooking St. John's, a perpetual proof of the faith of the people.

Materially, Newfoundland is full of resource, and her mines (coal, iron, silver, lead, etc.) are beginning now to develop, and will help to verify a distinguished Bishop of St. John's (Bishop Mullock's) saying, that Newfoundland would become the very paradise of the working man. Besides it is in point of scenery, hunting, etc., a "sportsman's paradise."

## AN EXTRAORDINARY CASE BEFORE ENGLISH COURTS.

Dr. Tristram, at a special sitting of the Consistory Court yesterday, granted a faculty for the opening of the Druce vault in Highgate Cemetery. He did not think it necessary to insert in his order a clause making the faculty conditional on the Home Secretary's license being obtained—a point, it will be remembered, which formed the subject of considerable argument both in the Queen's Bench Division and before the Chancellor himself in some of the earlier stages of this extraordinary case. Some little time may probably have to elapse before the novel experiment which has now received judicial sanction can be carried into effect. There is a right of appeal, which may be exercised; and arrangements, foreshadowed in the Chancellor's judgment yesterday, will have to be made with a view to securing that the examination in the vault shall be made under conditions of the utmost decency and order. The public will, undoubtedly, await the result with very great interest.

In spite of the maze of legal technicalities in which the proceedings have, so far, been enveloped—and the stately attitude which the judges of the Probate Court, the Queen's Bench Division, and the Chancellor of London have maintained in dealing with each fresh aspect that the litigation assumed—it is not difficult to pick out the main allegations on either side, and to see what a curious conflict of evidence they give rise.

In the Highgate Cemetery there is a vault which contains a coffin purporting to hold the remains of Mr. Thomas Charles Druce, once the owner of a bazaar in Baker street. The inscription on the stone above the vault declares that Mr. Druce died in December, 1864, and this record is supported by the surviving executor of his will and by certain other of his descendants, who have been resisting the application to open his grave, including a son by his first marriage, Mr. Herbert Druce.

The veracity of the inscription is, however, denied by the widow of a son of Mr. Druce by his first marriage. According to this lady, Mr. Druce did not die in 1864, and the coffin in the vault, if it contains anything, is partly filled with lead, placed there, presumably, for the purpose of making it appear to hold human remains. In support of this charge, Mrs. Druce proposes to show that, after the date of

his supposed death, her father-in-law was seen and conversed with by persons who could not possibly have been mistaken as to his identity. The most striking of the alleged instances is that of the lady who gave evidence before Sir Francis Jeune when the question was discussed whether the opening of the grave was material to Mrs. Druce's suit in the Probate Court for the revocation of Mr. Druce's will. She had known Mr. Druce, she said from girlhood. Her father attended his supposed funeral in 1864. Two years later however, he called upon her father at his apartments when she was there, and in answer to the observation that he was dead, shook his head and added, "No more of that." This witness further stated that she saw Mr. Druce several times in 1875, and for the last time in 1876. Mrs. Druce maintains that, as Dr. Hermer, he was under the care of Dr. Forbes Winslow as late as 1877.

Not less positive are the allegations on the other side. The intervenors maintain that Mr. Druce died at the date mentioned. They further assert that they can, and will, produce the doctor and the nurse who performed the last offices for him, and saw him nailed down in his coffin; and at the recent argument in the Consistory Court their leading Counsel stated that he could give evidence that Mrs. Druce, in certain Chancery proceedings relative to her father-in-law's estate, between 1880 and 1883, alleged that he died in December, 1864. Such is the position in which the controversy at present stands. How the issues will eventually shape themselves it is impossible to predict. But the course which the Chancellor of London has taken in the meantime appears to be fair and reasonable. Whether the coffin holds nothing, or nothing but lead, on the one hand, or is destined to add to our knowledge as to the possibility of identifying human remains after a long interval of time on the other, it ought clearly to have an opportunity of making any contribution of which it is capable to the elucidation of the real facts in one of the strangest romances of this generation.—London Standard, November 26.

## ENGLAND'S LORD CHIEF JUSTICE ON COMPANY PROMOTION.

In the Court of the Lord Chief Justice a week ago, where the new Lord Mayor of London and the Corporation were received by the Lord Chief Justice and Justices Mathew, Wills, and Darling, Lord Russell of Killowen, in the course of the usual address to the Lord Mayor, took occasion, after the customary observations and paying a high compliment to Mr. Justice Mathews on the success of the Commercial Court, to refer to the question of company promotion in the city. His Lordship said he was glad to hear that the new Lord Mayor had taken a leading part in the promotion of legislation for the prevention of fraud in the adulteration of food. In that the Lord Mayor had been a public benefactor.

But there were other frauds which were rampant in this community, fraud which was most widespread in its operations, touching all classes and involving great pecuniary loss, especially to those members of the community least able to bear it. He was alluding to that species of fraud which was working insidiously to undermine and corrupt the high sense of public morality, which it ought to be the object of every citizen to uphold, blunting the sharp edge of honor and smirching honorable names. He referred to the fraud practised in the promotion of companies.

The law ought to aim at two objects—first, that the public should be afforded all such information as ought to enable them to form a judgment as reasonable men; and, secondly, that these in the fiduciary or quasi-fiduciary position should be bound to disclose fully and clearly any interest which they possessed differing from the interest of the other shareholders, so that all transactions should be open and above board.

To show the immense importance of this matter, the Official Receiver had informed his lordship that the loss to the community during the last seven years, which had gone into unworthy pockets, was £23,150,432, the amount of loss by the creditors being £7,096,845, and by shareholders £20,462,587. These figures he should say applied to compulsory wind-up, and excluded cases in which there had been a reduction of capital, cases in which shares had been taken up at par, and in which shares were now comparatively worthless, and other cases of reduction and value, so that the public loss was enormous. It was, therefore, of great importance that these matters should be impressed upon the public mind and conscience, in order that evil might be dealt with in an effective manner as soon as possible.

## PATENT REPORTS.

Below will be found a list of patents recently granted to the inventors by the Canadian Government, through the agency of Messrs. Marion & Marion, solicitors of patents and experts, New York Life Building, Montreal. (This report is prepared especially for this paper.) Nos. 617,730, George R. Chisholm, carriage. 617,914 and 61,915, E. Parent, Sault Ste-Marie, Michigan, children's Terrebone, P. Q., shoes. 61,933, David Dalsbey, White Point, N. S., lobster trap.

# SOLICITUDE IN WORLDLY AFFAIRS.

His Eminence Cardinal Gibbons, preaches the sermon at the Baltimore Cathedral on the first Sunday of each of the Winter and Spring months. His subject on the first Sunday of this month was "Solitude in Worldly Affairs."

His Eminence said in part:

"I do not pretend to read your hearts, but I venture to say there is scarcely a member of the congregation who is not agitated by some vain hope or fear. Each of you has a daily round of cares, which ebb and flow like the tide. As soon as one care subsides another rises in your heart in endless succession. Those of you who are more forward in your temporal condition may be preoccupied by the rise and fall in stocks. Those of you who are in moderate circumstances are solicitous about your future wants for the decent support of life. Others are anxious about the result of a law suit, or some impending event on the issue of which you imagine your future happiness depends. Some of you, again, are fretful and uneasy about the recovery of a sick friend or member of your household.

"Now, the Christian religion, established to prepare us for future bliss in the world to come, contributes at the same time to our happiness in this life. Let me set before you the beautiful exhortation of our Saviour on this subject in His sermon on the Mount: 'Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the food and the body more than raiment?'

"But you will say, if God has such an eye to our wants, if His providence

watches over us, may we not fold our arms, sit down idly and do nothing? May we not even squander what we possess? May not the capitalist hoard up his treasure and give no employment to others? May not the son of toil frequent the tavern and read the papers all day and enjoy a perpetual holiday?

"God forbid that, while you are admonished to avoid extreme of solicitude, you should fall into the other extreme of idleness and improvidence. If our Lord points out to you the care His Heavenly Father takes of you, He expects you at the same time to cooperate with Him. God helps those who help themselves. It is true, indeed, that God feeds the birds of the air; but He does not deposit the bird's breakfast in her nest. The bird must rise early to find it. The early bird catches the worm. It is true God crowns the mountain with forest trees and enriches the bowels of the earth with coal and other mineral deposits, but it is equally true that this wood and coal cannot be of service to man without hard and patient toil. It is true God gives fecundity to the earth, so that it produces grain of all kinds for the nourishment of man; but it is equally true that before these crops can be utilized men must cultivate the soil, plant the seed, reap it and gather into barns.

"Be not solicitous for to-morrow, for to-morrow will be solicitous for itself." "Sufficient unto the day is the evil thereof." Do not derange the order of Divine Providence by superadding to the trust of to-day the solicitude of to-morrow, which are often imaginary or magnified by the imagination. Like a skilful general, such as Dewey



A REMINISCENCE OF CHRISTMAS EVE.

'Twas Christmas eve, not so many years ago, when the events related in my story took place.

In a room almost bare of furniture, in a house located in a low-lying and poor district of the great Canadian city of Montreal, a little child, not more than six or seven, lay suffering from an incurable disease.

The wind was from the North-west this night—a bad omen for them who lacked shelter or clothing.

"Mamma, said the child, at last, 'I wonder what Santa Claus will bring me to-night! Do you think he will know his way here?'

"Yes, Gentle dear," answered the mother, her heart strings straining.

And she kissed the longing eyes that gazed into her own.

"But," she added, "this is an awful stormy night, and good Santa may not get around to every house for two or three days yet."

"I hope he comes to me, mamma, said the child softly, 'I'd be very lonesome at Christmas if he didn't. Perhaps, papa will tell him to be sure and come to me.'

"Perhaps he will, pet," said the tortured mother, as she arose and busied herself about the stove that she might hide the tears that rushed to her eyes at the realization of the hopelessness of expecting a visit from Santa Claus that night.

"Hang my stocking near the stove, mamma. I am sure papa will send Santa to-night."

About eight o'clock a loud knock came to the door, and a man entered, without waiting for permission.

"The same old story," he remarked, looking at her, "no rent?"

"No," she answered. Not for a while yet, till I get work."

"Work!" he sneered, "you're too lazy to work. You owe me nine dollars now, woman, nine dollars! If you don't give me five to-morrow out you go. Do you understand?"

"The woman understood. She made a mute appeal to pity by a gesture towards the bed.

"Yes, and that worthless cub with you!" With this retort, he turned to go when the voice of the child arrested him.

"If you don't put mamma out in the cold snow, Mister Landlord, I'll give you everything that Santa Claus brings me!"

"Santa Claus," he sneered. Santa Claus be—! Then he turned and left the room.

Up and down the busy thoroughfares Mr. Kilber, the landlord, wended his miserable way. The gaily decorated shop windows brought him no pleasure; the happiness of the people in the face of a storm taught him no lesson; the joyous faces which he met but made him sower, but the laughter of the passers-by must have been contagious for he laughed, too. His laughter was not pleasant to listen to, however.

"The fools!" he muttered. Throwing away their good money. I never did that." And he never had.

At last the continuity of mirth and laughter made him angry, and he became buried in thoughts of resentment toward mankind in general. Unmindful of his surroundings he strode rapidly along.

Hark! what noise is that? It is not a shout of joy; no, 'tis a cry of danger, a warning. A runaway is coming down a side street; suddenly the infuriated horse turns on to the main thoroughfare; a heavily laden express awnings fiercely across the roadway, and the next instant Mr. Kilber, the landlord, lies a senseless mass on the sidewalk.

It is nine o'clock; the scene is an hospital ward. In a bed lies the landlord, bruised almost beyond recognition. Doctors have examined his injuries and pronounced them fatal. He must die before many hours, and a

clergyman, who approached him, advises him to prepare for his long, last home.

"Home," he replies, as if speaking to himself, "Home!" Yes, I have seen that word in print. I have an idea what it means—a kind of an idea—I never had a home—Home and Christmas go together, don't they? Home and Christmas, wife and children, toys and a turkey dinner will make many happy to-morrow, I suppose. I never thought so before; it's queer I think so now. The shock which so deformed my body must have played strange havoc with my mind. Or else, has God, to whom I gave so little thought, given light and reason to me, that I might see things as they are before I die?"

"God is ever merciful," answered the clergyman, "especially at this holy season of the year. He sends—"

"Yes, I know. He sends Santa Claus to children. Santa Claus—Santa Claus—Widow Ross and the sick child—and the little stocking hanging by the stove! Yes, I remember all now."

"My poor man! What do you remember?"

"Enough to do a little good before I die. Come, hurry, get a witness that he may hear what I have to say." A doctor was summoned, and the dying man continued speaking rapidly.

"When I met with the accident I had upwards of a hundred dollars in my pocket-book. Take it, and hasten to widow Ross. You will find her in No. 27 of my houses on—lane. She has a room there, and a sick child, and a little stocking hanging near the stove. Give the widow the money, tell her you came from Santa Claus and no more.

GEORGE O'ROURKE.

WHAT A MANUAL TRAINING IS.

The superintendent of the Manual Training Department of Woodstock College, in the sister Province of Ontario, in dwelling upon the many advantages to be derived from such a course of instruction made the following practical observations upon the system. He said:

The name may be misleading, as suggested merely the acquiring of a trade. Boys are set to work with tools and machinery, because of the education this work affords, and because of its influence of their mental development. Just as boys are required to study Latin, not with a view to using the language, but because of the discipline the study affords, and just as a young man exercises with Indian Clubs, not because he expects to pass his life swinging Indian Clubs, but because this exercise is best fitted to give him the strength and the suppleness of muscle and general healthy vigor necessary at every turn of life, so, on the same principle, a series of practical exercises is arranged in manual training to work in harmony with and to supplement the more theoretical training usually given in the classroom.

The manual training course usually comprises for the first two years—cabinet work, includes wood-turning, ing tools. It begins with elementary cabinet work, includes wood-turning, pattern-making, wood-carving. Drawing is always made to form a prominent feature in all manual training work. In the third and fourth years of the course the exercises are usually drawn from metal work. They comprise forging in iron and steel, brazing and work upon the various tools of the machine shop, such as the drill, iron-planer, milling machine and engine lathe, closing with the construction of such physical apparatus as model engines, dynamos, etc. The course may be varied to an endless degree, according as equipment, location or any other cause makes some features more desirable than others. A certain period each day is allotted to this work just as to any other class work, and Latin, manual training and mathematics may follow each other in succession, or pupils may go from the physical science class room to the workshop, and there give practical application to the principles they have been studying. There is no effort made to teach even the rudiments of a trade, and no necessity that the exercises should be confined within the limits of any trade. The object sought is education, and everything like routine is studiously avoided, the same work not being done more than once if the first effort comes up to the required standard of accuracy.

It is found that in manual training classes a much larger proportion of pupils continue in school till graduation than in other classes, showing that it helps to retain pupils longer in school, and that it supplies a felt need. The change of work and relaxation manual training affords, act as a stimulus for pupils, and those taking manual training will do the full work of the literary course, and do it just as well as those whose whole time is confined to literary work. There is nothing in school life so suited to cultivate thoughtfulness, observation, independence, self-reliance and general manliness as the course in manual training, and there is nothing that so promotes habits of accuracy as these exercises in which inaccuracy is so glaringly manifest; and all these habits cultivated here are found reflected in a more intelligent and thorough grasp of ordinary class-room work.

There is no new principle involved in manual training, nor does it imply any reflection on the excellence of the work that our schools are doing; but its practical character is the factor necessary to complete our system. Although no trade is taught, still pupils become familiar with the general principles underlying all mechanical operations, and manual training pupils that elect to follow any artisan pursuits do so with great advantage over those whose school life has not been associated with any practical training. Boys who have little aptitude for books often have a genius for mechanics, and by the aid of manual training we are often enabled to send young men out to make a success of life who would have failed had their instinct for mechanics been stilled during all their school life. The great majority of boys in our schools will follow some mechanical pursuit, and it is only just to them that during the time they are required to attend school provision should be made for the cultivation of practical habits, which must then be cultivated if they are ever to develop into perfect skill.



SANTA CLAUS MAKING FRIENDS OF HIS ENEMIES.

Handwritten notes and signatures surrounding the illustration.

JUSTIN MCCARTHY'S TOUR. Atlanta, Ga., Dec. 12.—Justin H. McCarthy, who is in America lecturing in the interest of Ireland, and who spoke in Atlanta on the 'Victorian age of English literature,' has been studied and put aside by Atlanta Irishmen because of his views favoring an Anglo-American alliance, as expressed in his lecture on Saturday night. He declares himself in favor of such an alliance, and to-day many leading Irishmen of this city are severely criticizing the visitor.

It was intended to honor Mr. McCarthy at a banquet in Atlanta, but Irishmen put on the committee of arrangements decline to serve, giving as a reason that no true friend of Ireland can favor an English alliance with the United States. The dissatisfaction resulted in the banquet and other entertainments contemplated being cancelled. The incident has stirred the Atlanta Irish colony to the greatest pitch. Mr. McCarthy addressed an immense audience at the Grand Opera House, where his utterances were enthusiastically received by Americans, but coldly listened to by many Irish people in the house. Among other things he said: 'I am an advocate of a close friendship and an understanding between the two great English-speaking countries of the world. I believe that it would be a good thing for the world. The people of England are friendly toward the United States. Even the war of the American revolution was a war of ministry and not of a people against the colonies. The Earl of Chatham and his associates represented the feelings of England at that time, and it was the stubbornness and madness of the king and his closest advisers which led England into war with her colonies. If the two countries form an alliance they will shape the destinies of the world. The influences of American free institutions will be felt in England and will aid home rule for Ireland.'

It is this language to which the Atlanta Irish object. Mr. James Gillespie, who is among those who refused to serve on the banquet committee, said: 'It is true I was one of the committee to entertain Mr. McCarthy. On account of his views on the proposed English-American alliance the committee declined to act. The Irishmen of this country are a unit against the much-talked-of alliance. They see that England is on her knees begging for an alliance, and it has always been the motto of patriotic sons of Ireland that England's difficulty is Ireland's opportunity. The hope of all Irishmen is to see America steer clear of entangling alliances with England.'

Young men! especially you who are plunged into the busy life of our great commercial centres, and are tempted by everything you see, and by most that you hear, to believe that a prosperous trade and hard cash are the realities, and all else mist and dreams, fix this in your mind to begin life with—God is the reality, all else

is shadow. Do not make it your ambition to get on, but to get up. Having food and raiment, let us be content. Seek your life's delight and treasure in thought, in pure affections, in moderate desires, in a spirit set in God. These are realities of our possessions. As for all the rest, it is sham and show.—Dr. Maclaren.

THE A. O. H. AT WATERBURY.

The A. O. H. men are stalwart Catholics, says the Boston Republic. It was Communion day for the Waterbury (Ct.) division the Sunday before last when that howling storm was causing wreck and ruin all over New England; but the Waterbury men didn't mind a little thing like that, and out they turned, seventy-five strong, in full regalia, and attended the eight o'clock Mass in a body, receiving communion thereat. Here is one of Boston's Churches the entire congregation at an 8.30 Mass the same Sunday numbered thirty-eight worshippers.

DOMESTIC READING.

No one ever did a great thing without suffering.

It seems to me you lay your finger here on the heart of the world's maladies when you call it a sceptical world.

Moderate your desires, so that with little you may be content, remembering that contentment is in itself a great gain.

Forgive your neighbor whatever you would have him forgive you; do for him what you would have him do for you.

Only where the love of truth reigns, and the desire to discover it is supreme, is the mind free to search for it and accept it.

The problem of restoring to the world original and eternal beauty is solved by the redemption of the soul. —Ralph Waldo Emerson.

He knows thy weakness; He foresees thy errors; but He holds thee by thy right hand, and thou shalt not, cannot not, escape Him.

Ejaculations are short prayers darted up to God on emergent occasions. They are the artillery of devotion, and their principal use is against the fiery darts of the devil.

One secret act of self-denial one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves.

A man's moral being concentrated in every section of his life; it lives in the tips of his fingers, and in the spring of his instep. A very little thing tries what a man is made of.

The Eternal God deals with us one by one, each in his own way; and the bystanders may pity and compassionately the long throes of our travail, but they cannot aid us except by their prayers.

True faith does not covet comforts; they who realize that awful day when they shall see Him face to face whose eyes are as a flame of fire, will as little bargain to pray pleasantly now as they will think of doing so then.

Is there a joy in life more invigorating than an overwhelming sense of our obligations to the Blood of Jesus? Who does not long to pay him back in love, and long all the more ardently the more he sees how the greatness of his debt makes the payment of it possible?—Father Faber.

RELIGIOUS TEACHING IN SCHOOLS.

At the dedication ceremony of the McCadden Memorial Building at Brooklyn, N. Y., Rev. Dr. C. M. ... of the Catholic University, Washington, gave an able address on 'The In American Citizenship,' during the course of which he made a reference to religious teaching in schools. He said:—

One comes from the attempt to divest ourselves from the religious ideas and especially in the attempt to secularize all public instruction, and thus divest education of its most essential feature. We are not a pagan, but a Christian people, and Christianity is the ideal of our manhood. Civil and religious liberty, which are the foundation stones of our republic, are both results of Christianity. The dignity of man was never fully manifested to the world until Christ came. This dignity is the common inheritance of every man, and from it arise the principle of equality and liberty. Our colonies were founded under the inspiration of that thought, though the Catholics of Maryland were the first to introduce religious equality into the statute law of the colonies. We need more of God and Christ in our lives, and nothing should be done to lessen or weaken the religious faith of the people.

MR. JOHN REDMOND Speaks of Irish Leaders.

Mr. John Redmond, in the course of a lecture delivered recently on the subject of 'Irish Popular Leaders from Swift to Parnell,' said:

Swift, aroused the National feeling that lay almost dead until his time. Grattan had interpreted that feeling, and wrought it into the demand for independence, and had forced the English government to give the people a separate legislature. The people were again in the mire worse almost than ever before when O'Connell arose and lifted them and their cause up again. Parnell had the same work in his time, the same spathy to enliven, the same bitter opposition to encounter. After dealing with the sad and stirring scenes, covering about 150 years, Mr. Redmond concluded. The story I have been telling you is a sad one. The moral I draw from it is not without hope. The Irish nation is now as it often was in the past in a state of comparative torpor, and no man seems able to fill the places of the giants that are gone or to rouse the country to another struggle for liberty; but ladies and gentlemen, as the national spirit is immortal, so be convinced of this—the race of the Swifts, the Grattans, the O'Connells, and the Parnells, is not ended. In due time another leader will appear, and another, and another, if necessary until Irish National inspirations have found satisfaction; and when that day comes, that day for which our forefathers prayed and wept and struggled, those men will not be forgotten, whose labors and sacrifices of their day and generation will have made possible the triumph of the future.

The power to hate truly what is evil must be involved in the power to love truly what is good, and must, indeed, usually precede the growth of the highest kind of love.

REGISTER AND SECURE YOUR VOTE.

Every citizen who is qualified to vote at provincial or federal elections should see that his name is on the municipal voters' lists now being prepared, as they will form the basis of the provincial and federal lists.

Following are the qualifications of voters:—

- 1. Owners or occupants, in good faith, of real property, estimated, according to the valuation roll in force, at a sum of at least three hundred dollars in real value, in any city municipality entitled to return one or more members to the Legislative Assembly, or two hundred dollars in real value or twenty dollars annual value in any other municipality.
2. Tenants in good faith, paying an annual rent, for real property, of at least thirty dollars, in any city municipality entitled to return one or more members to the Legislative Assembly, or at least twenty dollars in any other municipality, provided such real property be estimated, according to such valuation roll, at a real value of, at least, three hundred dollars in any city municipality entitled to return one or more members to the Legislative Assembly, or two hundred dollars in any other municipality.
3. Teachers teaching in an institution under the control of school commissioners or trustees;
4. Retired farmers or proprietors, commonly known as 'rentiers' (annuitants), who, in virtue of a deed of donation, or otherwise, receive a rent in money or effects of a value of at least one hundred dollars, including lodging and other things appreciable in money;
5. Farmers' sons who have been working for at least one year on their father's farm, if such farm is of sufficient value, if divided equally between the father and son as co-proprietors, to qualify them as voters under this act, or who have been working on their mother's farm, for the same time.
If there are more sons than one, they shall all be entered, in so far as the value of the property permits thereof; the eldest being entered first;
6. Proprietors' sons, residing with their father and mother; such sons and such property being, and the entry being made, in accordance with the conditions set forth in paragraph 5 of this article, mutatis mutandis;
7. Fishermen residing in the electoral district and owners or occupants of real property and owners of boats, nets, fishing gear and tackle, within any such electoral district or portion of an electoral district, or of a share or shares in a registered ship, which together are of the actual value of at least a hundred and fifty dollars;
8. Farmers' sons exercise the above rights, even if the father or mother are tenants or occupants only of the farm.
They exercise them in the same manner as if they were proprietors' sons, with this difference, that it is the annual value of the farm which is the basis of the electoral franchise, as in the case, mutatis mutandis, of paragraphs 1 and 2 of this article;
9. Temporary absence from the farm or establishment of his father and mother, during six months of the year in all, or absence as a 'student,' shall not deprive the son of the exercise of the electoral franchise above conferred;
10. Priests, curés, vicaires, missionaries and ministers of any religious denomination, domiciled for upwards of five months in the place for which the list is made;
11. Persons who reside in the electoral district, during twelve months at least, and draw, from their salary or wages, or from interest on any investment in Canada, or from the business firm in which they have an interest, a revenue of at least three hundred dollars per annum, or jobbers in factories who draw from such work at least three hundred dollars per annum.
These municipal lists will be completed this week, so no time should be lost in having names placed on them.

Henry Morgan & Co., Colonial House, Montreal. Christmas Announcement. It is usual at this season to offer great attractions and many inducements to intending purchasers. This year we have surpassed all previous efforts by the beauty and variety of our display and by the rare values offered in the various departments. MILLINERY DEPARTMENT. Trimmings Hats and Bonnets. PARIS PATTERNS. To those in need of Fashionable Headwear. 22.00 HATS for 15.33, 20.00 HATS for 15.33, 18.00 HATS for 12.00, 15.00 HATS for 10.00, 12.00 HATS for 8.00, 10.50 HATS for 7.00, 9.00 HATS for 6.00, 7.50 HATS for 5.00, 6.00 HATS for 4.00, 5.00 HATS for 3.25, 4.25 HATS for 2.50, 3.25 HATS for 2.17, 3.00 HATS for 2.00. All less 5 per cent. for cash. Intermediate Prices in same proportion. COLORED DRESS GOODS DEPARTMENT. A very full assortment of the newest and best goods. All the latest novelty shades in Browns, Drabs, Grays, Blues, Purples, Reds, Greens, etc. Price for good quality 40 inch costume cloth range from 23 cents upwards. Rich Embroidered Robes at reduced prices. THE TOY DEPARTMENT. This department contains an immense variety of the newest things in Toys, ranging from the simple five cent article to the elaborate mechanical toys at \$2.00 or \$3.00 and upwards. Special Tables are laid out with 5c, 10c, 20c and 5c articles on each table. So that the price can be seen at a glance. CUTLERY! CUTLERY! Of this line we cannot speak too highly, as we handle only the most reliable makes and import all goods direct from the manufacturers in Sheffield. HENRY MORGAN & CO.



# Daily Life of His Holiness Leo XIII.

Marrion Wilcox contributes an article to Harper's Weekly on "The Daily Life of Pope Leo XIII., in which she says: Summer and winter the Pope is awake at six o'clock in the morning, and rather before than after the hour; and he may have, in token of a sleepless night, a piece of Italian or Latin poetry to dictate to one of the secretaries before Mass. Or maybe there comes before him some more practical affair that has kept him awake while he outlined the essential points in an argument, or an appeal, a letter of instructions (in such case he dictates from the notes, which are afterwards scrupulously dictated). This immense capacity for literary work is only one manifestation of the uncommon vigor derived from his early training. Mr. Crawford has called attention to the fact that it is only when the conditions at Carpineto were the most favorable to health, but that as a boy he was excessively fond of riding, the only form of sport afforded by that part of Italy."

In addition to the four or five hours of sleep at night, he allows himself a nap after dinner (in a little room containing only an old lounge and an easy chair), but otherwise he has occupations from morning till night. To begin the day he says early Mass, ordinarily in the chapel in his private apartments, but on Sundays and feast days in a room that is large enough to accommodate the visitors who have received permission to be present. Dressed in a cassock of pure white, a circle of snow-white hair showing beneath the white skull-cap, or beretta, the Pope is seen holding a silver aspersory, sprinkling holy water on the assembled worshippers; and so much in harmony with his surroundings is this figure that Rev. Bernard O'Reilly is led to say, "It is as if one of Fra Angelico's glorified saints had walked out of the canvas, or come down from the fresco on the wall, and shone on us." Immediately after saying Mass himself he hears a second one, said by a private chaplain. The second Mass of thanksgiving, being finished, an armchair is brought and placed on the Epistle side, and the Pope is seated. All present go forward in turn, and receive at his feet, kiss his hand, and receive communion. Then a frugal breakfast follows of coffee and a bit of bread and goat's milk.

At ten o'clock the Secretary of State is in consultation with the Holy Father, and this conference lasts until about eleven; but on Tuesdays and Fridays the Under-Secretary confers with the Pope, while the diplomatic corps assembles in the apartments of the Secretary of State; and there is also the duty of receiving ambassadors and distinguished Italians and foreigners. The congregations of cardinals report regularly, and we barely intimate the importance of the subject-matter thus reported when we state that all things connected with the administration of a Church numbering perhaps two hundred millions are divided among these standing committees. In some cases the sessions are actually held in the Pope's presence, and even when that additional tax upon his attention and strength is avoided, it still remains true, as the author last quoted asserts, that his "solicitude extends to every diocese and mission on the surface of the globe." And besides these many other congregations and commissions charged with special work must satisfy Leo's demands for the utmost regularity, punctuality, and exactness in his reports. The Cardinal Vicar has his audience every Saturday evening to report on affairs of the diocese of Rome, when every detail is gone into most carefully. The progress of the various schools, primary and secondary and of the higher institutions of learning, the condition of the confraternities, and the parochial work in all the churches are to the Pope, as Bishop of

Rome, matters of such interest that he insists upon examining and judging for himself, even when these departments are confided to his ablest lieutenants.

If we were to speak at greater length of the congregations and commissions devoted to the studies in which Leo XIII. has always especially excelled, the enumeration would seem needlessly precise. In a single sentence, then, let us convey a sense of activity in the discharge of the duties that form a series "as uninterrupted as the circulation of the blood." After having received ambassadors, archbishops, bishops, pilgrims, deputations, and addresses from Catholic unions and committees and congresses, the quiet hours of the night are reached; but then, in the time that others give to sleep, Leo's encyclicals, his consisto-

knows a great part of both by heart. He reads the newspapers, of course, but to save time the most important and interesting passages are marked. He particularly likes to see and talk with men of letters.

Of late years the services in St. Peter's and the Sistine Chapel have not been conducted by the Pope, who nevertheless makes a concession in favor of the many foreigners who visit Rome during Holy Week, and celebrates Mass in the Sala Ducale.

Magnificent staircases of marble lead to the Pope's apartments, and before coming into his presence one must pass through eight anterooms, where soldiers of the Swiss Guard with their mediaeval halberds and the courtly Maestro di Camera may perhaps divide the visitor's attention with the matchless objects of art and of historical interest accumulated in this building, that was designed to stand forever. Reigning sovereigns and persons of distinction are received in the grand throne-room, beyond which the princes' suites are not admitted, though the Pope may retire with his special guest to the small private throne-room.

in Harper's Weekly, from a large number taken by Mr. W. Kennedy Laurie Dickson, for the microscope and biograph, who gives an interesting account of his experiences at the Vatican.

"I was granted five separate sittings," Mr. Dickson says. "Two scenes were taken in the upper Loggia of the Vatican. A carefully planned picture of His Holiness driving through the gardens of the Vatican (April 20) was the next achievement. Several weeks later I was invited to the Vatican gardens, on which occasion His Holiness recognized the biograph, and asked if it were not the same apparatus and I the same gentleman he had seen in the Loggia early in the summer. On receiving an affirmative reply, he laughed and said, 'Oh, then we must do something for him!' That evening the camera was placed opposite the door of the garden villa, and the Holy Father kindly lent himself to the requirements of the biograph. A valuable series of views was obtained, in connection with which Leo XIII. showed a kindly and intelligent interest. He asked me how long I would remain in Rome. I replied that that depended upon his Holiness. 'I am altogether at your disposal,' he answered, 'and am charmed to assist you by every means in my power.' When I arose to go he detained me, entering with extreme cordiality into my description of the manner in which the microscopes would be placed and their important use in bringing his Holiness before that large number of people who were debarred from a pilgrimage to Rome, and the reception of the Pontifical blessing.

"When, a little later, I submitted to Leo XIII. the microscope containing the living reproduction of himself, he betrayed the most gleeful interest, exclaiming frequently, 'Oh, see me blessing!' Then to Monsignor della Volpa, 'Why, how splendid you look!'

"At the close of the interview I said, 'Holy Father, will you not complete the sum of my indebtedness by giving me one more sitting in the garden by the Summer Villa?' He laughed and shook his head. 'Have you not enough?' 'No,' I answered; 'but give me to-morrow morning, and I will promise to be content.' His Holiness was silent a minute, and then said: 'Well, then, I agree, but not for to-morrow morning. To-morrow afternoon at six o'clock.'

"Next day, punctually at the hour agreed, the superlative carriage was seen winding its way along the avenue. The guards fell into position, and Monsignor della Volpa and Count Pecci—the one gleaming in robes of scarlet and purple, the other stately in blue and gold—advanced to meet His Holiness. Rear, rear, went the great machine, all fell on their knees, and the Pontiff walked to the stone bench beside the gate. After a brief interval, during which he conversed easily with his immediate attendants, his Holiness rose to complete the programme agreed upon, and began to cross the intervening space to the throne; but here an unavoidable contretemps occurred. My assistant had been so hurried that he had not time to replace another film, so I was forced to beg his Holiness to return to the bench while this was being done—a request with which he cheerfully complied. I then threaded the machine in breathless haste, pivoting it in the direction of the throne, after which I invited his Holiness to pass into the picture, which he did, scattering smiles and benedictions, and interchanging remarks with his nephew and the maggiordomo, and finally taking his seat right royally upon the crimson throne. Before leaving, the Pontiff gave me a special blessing, and laughingly demanded if I were at last satisfied."

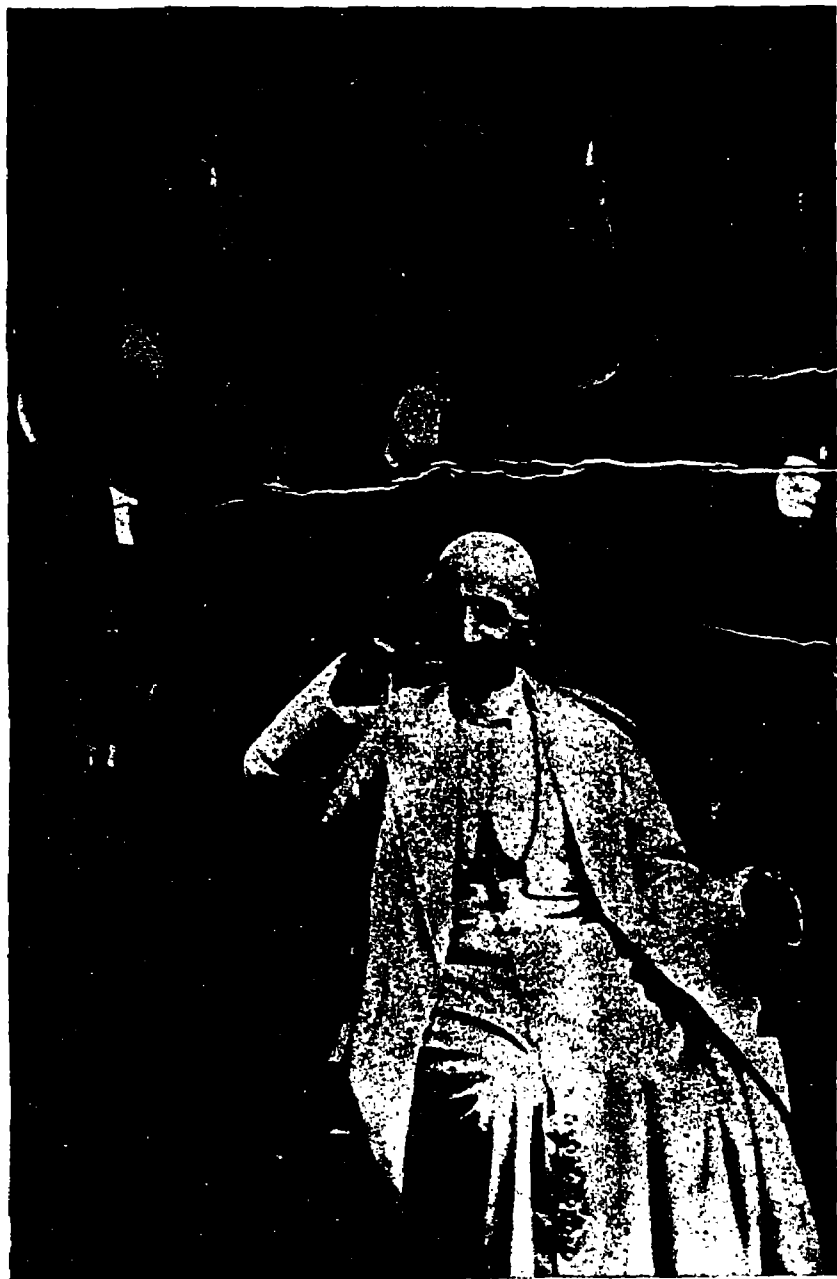
### MISS EMMA SMITH RECEIVES THE HOLY HABIT.

Miss Emma Smith daughter of Mrs. W. Smith, 418 St. Dominique St., received the Holy Habit on the feast immaculate Conception at the Convent of the Good Shepherd, Philadelphia. His Grace Archbishop Ryan officiated at the ceremony. Miss Smith took the name in religion of Sister St. James Alcyon. Mrs. Smith and her daughter, Miss Eliza Smith were present at the ceremony.

Mr. T. W. Russell, M. P., in a recent lecture on "The Making and Unmaking of Men," said that if he were asked to put his finger on the great want in the character of men to-day, he would say unhesitatingly that it was want of backbone, a failing of which they had many instances in political and social life. To do the right because it was right, and regardless of consequences, never failed to bring its reward.

One of the suggestions made by the American Commissioner of Internal Revenue, Mr. N. B. Scott, in connection with the proposed changes in the War Taxes is, to provide that when a person entitled to a legacy or beneficial interest in such property is an alien or has resided outside of the United States for a period of five years, the tax or duty upon the share of such person shall be at the rate of 5% for each and every \$100 of the clear value thereof, without regard to any degree of consanguinity that may exist.

It is the boast of the Catholic religion that it has the gift of making the young heart chaste; and why is this but that it gives us Jesus for our food, and Mary for our nursing Mother?



From Harper's Weekly. Copyright 1898 by the American Newspaper Company. BESTOWING THE PONTIFICAL BLESSING.

rial all courts, his addresses to pilgrims, deputations, and societies, his most important bulls or constitutions, are written or corrected.

Between breakfast and dinner the Pope takes a cup of broth, and he dines about an hour after noon. When the weather is fine enough to permit of walking or driving in the gardens, two Noble Guards and a corps of fifty monsignori ride beside the carriage. Mr. Crawford gives many interesting details in this connection. During the great heat of summer, after Mass the Holy Father goes into the gardens and spends the whole day there, receiving as he would in the Vatican, dining and resting in the fresh air. In the evening he attends at a recitation of the rosary, or evening prayers, by his private chaplain; then retires to his room, where he reads and writes. A light supper is brought to him about ten o'clock. Virgil and Dante are his favorite poets, and he

It is understood that strict economy is observed in the management of the Vatican.

The rare and noble qualities suited to the varied and exacting duties of his position has been well summarized by one of our authorities, who says: "The head of the Catholic Church to-day must be a modern man, statesman, and administrator as well as Holy Father—and he is all four in the august person of Leo XIII.; he must be able to cope with the difficulties as well as with heresies; he must lead his men as well as guide his flock; he must be the Church's steward as well as her consecrated arch-bishop; he must be the reformer of manners as well as the preserver of faith; he must be the understander of men's venial mistakes as well as the censor of their moral sins."

The photograph accompanying this sketch was selected for reproduction

## CATHOLIC HIGH SCHOOL.

Some idea may be formed of the expenditure made in connection with the Catholic High School, from the following cash payments made to contractors up to the present:

- Masonry ..... \$5,940.00
- Brickwork ..... 6,200.00
- Carpenter work ..... 1,400.00
- Steel Beams ..... 795.00

\$14,335.00

In order to complete the roof and cover in the walls a further sum of \$9,000.00 will be required.

There is then the interior which it is estimated will cost \$22,000.00.

It will be seen therefore that it is important that all English-speaking Catholics should come to the aid of Rev. Father Quinlivan, the promoter of the undertaking. There is no more fitting time than the present season of Christmas to do so.

Application has already been made to the Legislature for the incorporation of the school, as may be seen by a reference to our advertising columns. As we have already said the erection of this Educational monument is not the work of any particular parish; and therefore all the parishioners in the various English-speaking districts in Montreal should give their mite towards such an important undertaking.

# CARPETS

Hundreds of New Patterns for Holiday Fittings.

## RUGS AND MATS.

Thousands of them to select from for the Holidays.

## CURTAINS.

Windows are cheerless without them. See our large showings.

## DRAPES and DRAPERIES.

Place your orders early so as to avoid Christmas disappointments.

Art Carpets, Squares and Rugs.

THOMAS LIGGET, NOTRE DAME ST., ST. CATHERINE St. Montreal, and SPARK ST., OTTAWA

## IMMEDIATE RELIEF

Is guaranteed to all suffering from TOOTHACHE by using

# DR. ADAM'S GUM.

For Sale by all Druggists.

PRICE 10 CENTS PER BOTTLE.

# Allan's

READ

## What our Glove Man says about his stock of Gloves For Winter Wear.

Jack Frost has now got out of bed and is on the move once more. He is now on the prowl to try and find bare hands. In order to prevent him from biting your hands, you must keep them covered with warm Gloves or Mitts.

Our stock in this department is by far the largest in the city. We have over 175 different lines in Men's and Boys' Mitts and Gloves; therefore every man and boy should select hand warmers from the place they can get the best and largest assortment, and at the same time pay least for them.

We will be pleased to have you to test our stock, it is well selected, every pair will be found to be well made and good fitting. Indeed we are proud to say that we have every kind of Gloves and Mitts at every price to suit everybody.

It is altogether needless to start and describe each line separately, but we will give you a small idea of our stock by quoting a few prices in some of the various classes.

## Working Gloves.

By them we mean Gloves or Mitts for hard working men, such as Masons, Lumbermen, Motormen, Brakesmen, Farmers, Teamsters and Storemen.

- Men's Wool Mitts, all sizes, 2c and 2 1/2c.
- Men's Heavy Wool Mitts, 35c a pair.
- Men's Leather Mitts, 1 finger, 2 1/2c a pair.
- Men's Leather Mitts, two lined, 25c.
- Men's Wool Mitts, leather palm, 75c.
- Men's Very Heavy Mitts, heavy leather faces and palms, woolen lining, 50c.
- Men's Calfskin Mitts, very strong and very suitable for motormen and brakemen as there is no seam in the quick, 75c.
- Boys' Wool Mitts, 15c to 40c.
- Boys' Wool Mitts, leather palm, 35c.
- Men's Unlined Sheepskin Gloves, 25c.
- Men's Muleskin Gloves, 35c.
- Men's Muleskin Gloves, double palm, 40c.
- Men's Heavy Muleskin Gloves, got up specially for masons and builders, 60c.
- Men's Heavy Leather Gloves, wool lined, 65c.
- Men's Heavy Muleskin Gloves, wool lined, fastens on back with snap fastener, 85c.
- Men's Tanned Goatskin Gloves, wool lined, welted seams, with "Porter Fastener" and just the thing for drivers, \$1.25.

## Everyday Wear.

In Gloves and Mitts for Everyday wear there can be no better assortment got anywhere. We buy them direct from the leading makers, both in British and American markets. In this way we save the wholesale profits, which enables us to place such good value before our customers.

- Boys' Wool Gloves, from 15c up to 40c.
- Men's Wool Gloves, in Merino, from 10c to 25c.
- Men's Fine Lined, Woolen Gloves, 85c.
- Men's Very Fine Knit Gloves, with knit lining, nothing finer made, \$1.
- Men's Scotch Knit Aberdeen Home Spin Gloves, kid covered palm and fingers, \$1.50 to \$2.
- Men's Scotch Wool Gloves, long wrist, specially suited for driving, \$1.25.
- Men's Scotch Knit Gloves, kid palms, 1 home, \$1.50.
- Men's Kid Gloves, for 2 home, 29c, 75c, \$1.
- Men's Dogskin Gloves, wool lined, \$1.25 and \$1.50.
- Men's Cape Gloves, wool knit lining, \$1.25.
- Men's Mocha Gloves, wool lined, \$1 to \$1.50.
- Men's Reindeer Gloves, wool knit lining, \$2.
- Men's Reindeer Gloves, lamb lined, \$2.50.
- Men's Reindeer Gloves, rabbit line, \$2.50.
- Men's Reindeer Gloves, squirrel lined, \$2.50.
- Men's Buckskin Gloves, wool lined, \$2.50.
- Men's Buckskin Gloves, lamb lined, rubber wrists and heavier tops, 3.50.

Any of these lines are just what is wanted for a nice present for Xmas, as well as some finer lines we have in Unlined and Silk lined

## Cape and Reindeer Gloves.

- Men's Unlined Dogskin, in kid, 2 home, 75c to 1.25.
- Men's Unlined Dogskin Gloves, \$1.
- Men's Unlined Mocha Buck Gloves, \$1.
- Men's Silk Lined Mocha Buck \$1.25.
- Men's Unlined English Buck, \$1.50.
- Men's Very Fine Gloves, in reindeer, silk lined, 1 home, \$2 a pair.
- Men's Unlined Buckskin Gloves, \$2.
- Boys' Kid Gloves, wool lined, 2 home, 75c.
- Boys' Mocha Gloves, wool lined, 30c.
- Boys' Reindeer Gloves, wool lined, 1.50.
- Boys' Kid and Mocha Mitts, 35c and 40c.
- Boys' Mocha Mitts, \$1 to \$2.50.
- Men's Buckskin Mitts, lamb lined, 2.50 to \$3.

## Ladies' Gloves for Xmas Presents.

In this class of Gloves we have a choice selection in all the predominating styles at very moderate prices.

### USEFUL GIFTS.

- Unlined Kid Gloves in Black and Colour, and Mocha Gloves with Silk Lining.
- Silk lined Kid Gloves, very neat and good fitting. And sure to catch the eye!
- Every size in Ladies' Kid Mitts, wool lined.
- Fur tops in Wool and Lamb lined Kid Gloves, size 6, to even an 11 half.
- Unlined Roebuck Gloves, 4 Buttons. In unlined Gloves they are the warmest.
- Long wrist, Scotch knit, kid palm 1 Driving Gloves. Ask for them when you are buying others.

REMEMBER NOT TO FORGET

# Allan's GLOVES.

When you want Stores: 661 Craig Street and 2299 St. Catharines Street.



# SOME DISEASES OF CIVILIZATION.

A writer in the "Standard," after describing some modern diseases, quotes some cases to prove the excessive sensitiveness of some persons of nervous organization. We cull for our readers a few facts from this very interesting article, and commence by describing yet another new disease, called by the not very agreeable name of "telephonic tintinitus" and attributed to the use of Mr. Edison's useful invention. The malady consists in irritation of the ear drum, accompanied with nervous excitability, intolerance of sound, giddiness, and neuralgic pains, and is owing to "aural over pressure," caused by a severe strain on the auditory apparatus, just as weak eyesight is due to the delicate membranes concerned in vision being used too much and rested too little. The telephone has, however, now been in steady employment for a number of years, and we imagine that if "tintinitus" followed its use with anything like the same certainty as dyspepsia follows pork chops, or gout a steady devotion to "vintage" port, we should have heard a great deal more about it than we have done. Indeed, M. Gelle-who claims to have discovered the new malady--admits that it is only found in people of a decidedly nervous organization, and that even in these cases it disappears by giving the auditory apparatus "a physiological rest." Persons of extremely highly strung constitutions are apt, however, to be affected by almost anything out of the ordinary track of their experience. There are plenty of individuals who sicken at the smell of cheese, and others who, like Erasmus, experience febrile symptoms at the sight of fish. Scalliger turned pale when water cresses met his eye, and Sir David Brewster always felt an electric shock when a cat entered the room. The famous Boyle swooned when he heard the splashing of water, and he knew a young man who fainted when his room was swept. The Duke of Epernay fell into a syncope on seeing a leveret, though a hare did not produce the same effect; and Tycho Brohe could not endure the sight of a fox, or Marshal d'Albret the face of a pig. History records how James I. felt "all in a quain" at the sight of a naked woman, and Hippocrates tells us that "one Nicanor" suffered dreadful agonies whenever he heard a flute--a circumstance not, however, so unusual as the Greek physician appears to have imagined. Vincent, the French painter, was always seized with vertigo if roses were in the same room with him, and Amatus Lusitanus asks us to believe that a monk of his acquaintance so regularly fainted at the sight of this flower that he never quitted his cell whilst it was in bloom, while a military friend of Volpi was thrown into convulsions in consequence of pinks being placed in the same chamber with him.

The foregoing examples are of persons sound in health and who were in no instance of feeble intellectual powers. On the contrary, many of them were great scholars, soldiers, artists, and statesmen. How they would have been affected by the strain of modern civilization, and by the novel agencies it brings to bear on mind and body, can only be imagined by the effect they have on those of less distinguished individuals. Insanity, which in various continental towns seems to be taking an almost epidemic form, is attributed to this worry and excitement, and, unquestionably, in times of great commercial depression or inflation, war, political fervour, or the like, many forms of brain disease increase. Railway travelling sometimes has on people of much more solid temperament a remarkable restlessness, and even faintness, which, however, pass away when the train is in motion, but returns when it stops. Some people are giddy, or half unconscious, while seated, and the late Charles Dickens, after being in the Staplehurst accident, was seriously annoyed at these and similar effects which railway travel produced upon his nervous system. The jolting movement is not known to have prejudicial influence, and in certain cases is suspected of leading to paralysis.

Another deduction from the advantages which scientific discovery and invention are conferring upon us is that special form of ophthalmia which the use of electric light has created. Men following peculiar callings have, of course, always been subject to the appropriate diseases. Painters are notoriously prone to lead poisoning, owing to the carelessness with which

they allow the material on which they are working to touch their food, and not many years ago a famous Scandinavian artist died of a disease which was confidentially attributed to a habit he had got into of holding his spare brushes in his mouth, and in this way conveying into his system some of the poisonous ingredients entering into composition of the colors used. A still more remarkable form of the same kind occurred some time ago under circumstances which entitle it to be called a malady of civilization. It was noticed that many of the women employed in counting "green-backs" in the Treasury Department in Washington looked ill, and had sores up in their hands and heads. The symptoms were those of arsenic poisoning and were ultimately attributed to the fact that the clerks wetted their thumbs and sore fingers to assist in turning over their notes, the green color of which was due to the mineral mentioned, and then touched their faces or lips with the poisoned fingers. Players on wind instruments are often troubled with emphysema, consequent on the irrevocable of their over-taxed lungs giving way. Similar cases in point are the clergyman's sore throat, the housemaid's knee, the "hammy" on the back of the deal porter's neck, the callus on the pitman's thumb and forefinger, and the corns which are so frequent on the feet of persons using tight shoes.

The coal miner inhales the fine particles of carbon, the knife grinder the steel dust, the cigar and the snuff-maker the powdery "shorts," the sandpaper make the minute particles of glass or sand which he spreads on the seat before him, the trimming manufacturer the dust of silk or cotton, the fur dyer the fumes of nitric acid and the dust of copperas, and the bleacher the chlorine or sulphurous acid vapours, while, as everyone knows, match-makers are--or were, for with care this terrible disease can be avoided--prone to caries of the jaw bone from inhaling the fumes of phosphorus.

Even our amusements are bringing on new diseases. The "lawn tennis arm" is far from uncommon, and it is certain that the bent position which certain forms of bicycle exercise entail partly neutralizes the good effects derived from spinning through the fresh country air. The decline of the passion for rowing is, we think, not to be traced to any excess of prudence on the part of our useful athletes, but rather to encroachment on it by more popular pastimes. Yet not so many years ago serious derangements of the circulation were confidently attributed to overindulgence in this exercise by boys unfitted for such violent exercise. It is, at all events, certain that the "athletic craze" which possesses certain English schools is not in every case to the benefit of the boys, either intellectually or physically. A lad who is in good health will always take enough of exertion without being driven to it. If he does not, there is something in his health which requires investigation, and this not infrequently, will be found a weakness of the heart, quite incompatible with the furious joys of football and the cricket field.

Dr. Benjamin Richardson--himself an eminent cyclist--even goes so far as to declare that there is no sign, no evidence anywhere, that the deliberate culture of physical strength favors the longevity of an individual or the vital capacities of a race. The observation made by Greek, Roman, Arabian, and Italians admit of but one interpretation--namely, that such exercises often ensure premature decay. The facts elicited in more modern times tend in the same direction, and it is notorious that the longest lived and healthiest people on the face of the earth are the Jews. Yet, if there is one characteristic of this wonderful race more marked than another, it is that at no period of their history have they aimed at the development of their physical capacity, while, in the countries through which they are scattered, the pursuits which they favor are not those demanding much muscular toil. The sleeplessness, the nervous excitement, and the frequent softening of the brain, by reason of which busy men so suddenly disappear from their accustomed haunts, are all concomitants or consequences of the "storm of stress" of civilization, like the habit of taking cocaine, morphine, opium, chloroform, chlorine, and petroleum, which is found so often in people who have no craving for the coarser joys of drunkenness.--Dublin Nation.

# RELIGION AND POLITICS.

The name of Rev. Father Kavanagh, the eloquent Franciscan friar, has figured prominently during the present year in connection with some of the '98 celebrations and his vigorous speeches in reference to the heroic deeds of the men who in the dark and evil days of a century ago "rose to right their native land," have met a wise and deserving acceptance amongst Irishmen at home and abroad. The note of ardent and uncompromising Nationality which Father Kavanagh sounded in his various eloquent and forcible addresses awoke a respon-

sive echo in the hearts of our people, and at the present moment it is safe to say that his popularity amongst his countrymen of the scholarly and patriotic son of St. Francis, is little short of that enjoyed by Father Tom Burke, when defending the character of Ireland and Irishmen from the aspersions of Mr. Froude, the English historian. Father Kavanagh has some views on the question of the "priest in politics," to which he has given expression, and these utterances have been quoted often and at length by the anti-clerical section of the press, as lending approval to its action in grossly

maligning the priests of the Catholic Church, because they dared to exercise the most elementary rights of citizenship.

We hope these anti-clericalists who seized with avidity on certain phrases of Father Kavanagh and twisted and tortured them to their own base and ungenerous purposes, will read, learn, and inwardly digest the address which Father Kavanagh delivered to the members of the Catholic Literary Institute at Clonmel on Thursday evening on the subject of "Religion and Politics." In the course of his lecture Father Kavanagh dealt with several questions of the moment, and all of deep interest to Catholic Nationalists. On the subject of the selection of candidates for County and District Councils, the reverend gentleman gave some advice of which we highly approve, and which we would like to see taken to heart by the people generally.

He tells us that--"Some rather Quixotic people say that Irish Nationalists should show their generosity and lofty-mindedness by heaping coals of fire upon the heads of Irish Unionists, giving them their votes and helping them and their friends to positions of trust and honor in the new Councils. But my humble advice to my fellow-Nationalists is not to try the but coal experiment, but rather subject these gentlemen to the action of a system similar to the cold water one of Kneip. Let them try this system in dealing with the Unionist candidates for election and they will see what a beneficial effect it will have on the moral constitutions of these gentlemen, undermined by a long course of Government coddling and pampering. Keep them out in the cold--give them plenty of cold water douches--and you will find when the next elections comes round that a wonderful change has been wrought in them, and from being cold-blooded Irishmen or West Britons, you will see them transformed into hot and fiery patriots--embryo Emmets and Wolfe Tones."

This wonderful new affection for popular interests, and popular rights which has been developed in certain circles since the passing of the Local Government Act has, of course, its origin in the hunger for the loaves and fishes of office, of which the people's representatives will now be the sole dispensers. The gratitude of the people for services rendered to their cause in the past being a negligible quantity, the landlords and ex-Grand Jurymen believe, no doubt, that in the welter of contending interests and political controversies which will attend the forthcoming elections, there is a probability of representatives of their class stealing in by sufficient numbers to give them a weighty if not a preponderating influence in the Councils. Our advice to Nationalists in regard to the elections would be much the same as that given by Father Kavanagh to the people of Clonmel.

"Serve your friends first--decorate tried veterans in the people's battles, and let new-fledged patriots wait till they have won their spurs by honest service to their country. But if a man is a good Irishman, true to his country, do not let his creed stand between him and your favor. Such a man, though he differs from you in creed is rarely a bigot, for it is a fact that few, if any, Protestant patriots were bigots. The more distinguished we have known certainly were not. Neither let the politics of a man who seeks your favor prejudice you against him, provided he be a Nationalist, and a true one, although his view of how to serve his country differ from your own. In a word, choose honest and tried men to represent you on these Councils."

It should not be forgotten that the appointments to the various offices under the County and District Councils are to be made in the coming year, and if by a fatuous policy of misplaced toleration the people stuff the County Councils with men who have hitherto sympathized with the policy of tyrannizing over the people, and driving them relentlessly from their homes, the people need not murmur if the appointments that follow should be as exclusive in their character as those which have characterized the policy pursued by the Grand Jury and similar bodies. The expenditure of three millions of money will shortly be placed in the hands of local bodies, and the advantages which such expenditure entails should not be heedlessly thrown away. Sather Kavanagh whilst he has no love for the anti-Irish Irishmen, at the same time does not believe in the anti-clerical demagogue who vilifies his Church and her ministers. He believes that such a man has no principle, no honesty of a purpose. A man of principle, a man of honesty, would not seek to undermine the system he professes to believe in. The anti-clerical demagogue lives and thrives on calumny, vituperation, and misrepresentation of all that Catholics hold most in reverence. The landlords are an indifferent lot, but the demagogue is a thousand times worse; and the "farmers, laborers and artisans," to whom he is continually avowing fidelity, would be wise to consign him to the fate he dreads so much--compulsory and permanent obscurity.--Munster News.

It is related by Mr. F. Marlon Crawford, the well known author, says the New York Times, that when he was making a tour of this country, and was travelling through a rich agricultural

region to fill an appointment at a large town, a brisk looking young man, with his hat on the back of his head, came into a car in which the novelist was sitting, held out his hand, and said, in a most affable and companionable way: "I presume this is the celebrated Mr. Crawford?" "My name is Crawford," replied the novelist. "The conductor told me you were aboard," rejoined the other. "Allow me to introduce myself. My name is Higgs. I am somewhat in the book line myself, and I know how it goes." "You are an author?" said Mr. Crawford. "I am glad to meet you." "Yes, I have published a book every year since 1890." "May I ask the name of your latest book?" asked Mr. Crawford. "It's the Premium List of the Jones County Agricultural Fair," cordially responded Mr. Higgs, taking a small pamphlet from his pocket and handing it to him. "Allow me to present you with a copy of it. I am secretary of the Jones county agricultural board. We are going to have the best fair this year we ever had. Ball-toss, ascension, Roman chariot races, baseball games, and trials of speed on track till you can't rest. Come and spend a day with us and it shan't cost you a cent. Well, this is where I get off. Good by, Mr. Crawford. Glad to have met you." Wringing Mr. Crawford's hand again, the genial secretary of the Jones county agricultural board pushed his hat a little farther back on his head, strode down the aisle and got off the car, leaving the astonished author of "Mr. Isaacs" gasping for breath.

# BLAKE SPEAKS FOR IRELAND.

The annual dinner of the Oxford University Colonial Club was held two weeks ago under the presidency of the Rev. J. Larter, the guest of the evening being Hon. E. Blake, M.P., who, in responding to the toast of "The Empire," proposed by Mr. F. R. Ingle, made reference to the remark of Lord Curzon of Kedleston the other day that India had always appeared to him to be the Imperial centre of their political system. He disagreed with that. In his opinion that centre was in these two islands, and just so long as the resources, the spirit, the unity, the comprehension, determination and resolution of these islands should be what it had been, so long might it be hoped that the ends of those who endeavored to sustain the great fabric of the Empire might be strengthened and maintained in that gigantic task, and no longer. They never must forget that these two islands formed the core and centre of the Imperial system, and the foundation must rest on the principles of freedom and justice. But he did not say the image of freedom and of justice which they set before themselves was always realized. It was not so, but it was upon these two ideals that the foundation of Europe depended. The greatest blot and blemish, the greatest weakness and sting, upon their conditions was within these islands, and he for his part as a member of the House of Commons, as an old colonialist, as a representative of a constituency in one of these two islands, had felt it difficult to understand how it was that the people of these islands should have regarded so lightly what occurred last year in reference to the sister island.

Was it not something which should give them cause to remember that the year of the Jubilee of that Queen, deservedly celebrated with enthusiasm on this island, was not celebrated on the sister island. The people of that island were not unmindful of the great position of the Queen as an exemplar of all the virtues proper to her sex and to her station; but because they were justly celebrating here the wonderful development of prosperity, of liberty, of freedom, and advancement, of which they did not find signs and tokens in the sister island, it was impossible for them to praise and give thanks for a situation which presented such an unhappy contrast.

Let them look again at the events of this year. He was not making a political speech in the ordinary sense; but was at not enough to make one reflect that through the whole of the sister island there had been, without any fitful exertions or agitation, enormous assemblages and celebrations of the great rebellion of a hundred years ago. That the memories of that great tragic insurrection should be preserved in the minds of the people, and had resulted in these immense gatherings, was to his mind a striking and significant circumstance deserving of the calm attention of those who governed the country and deserving of an answer to the question whether there was not something that could be done to remedy that state of things, whether it was not possible to produce that unity and concord which he from his soul desired should be created between the people of the two islands.

He believed they must proceed upon the lines largely dependent upon the general recognition of the importance of maintaining the union between the various parts of the Empire, upon the amelioration of all grievances, the redress of all wrongs, the granting of all local liberties according to the general British system in parts in which they were wanting, upon the hope, which he trusted would not be a hope doomed to failure, that the great dependencies of the Empire as they grew in power and strength would do their part in defence.

# ATTITUDE OF LIBERALS ON HOME RULE.

Mr. Michael Davitt, M.P., writing to the London Daily Chronicle recently, discusses the new policy of the Liberals in shelving their Home Rule promises as follows:--

In commenting upon and approving of Sir Henry Fowler's most recent exposition of the new Liberal Policy of shelving Liberal pledges on Home Rule you see some justification for this course "in the present divided condition of Irish politics." Will you allow me to say that this plea might find something of a substantiation to rest upon if the question between Irish Nationalist members and the party you speak for was one of alliance, and not one of solemn, reiterated, unqualified pledges--pledges given again and again by Liberal leaders and organizations since the time when the shadowy alliance between the late Mr. Parnell and the Gladstonian party was ruptured in 1890. Whether Irish politics are divided or united, these pledges remain. They are by no means affected by the local Government Act of last Session; unless the pledge-making Liberals are prepared to declare that they have abandoned the principles and the position which they held under Mr. Gladstone, to find refuge and salvation now in the anti-Home Rule programme of Mr. Chamberlain.

Upon the subject of an "alliance" you stand on firmer ground, because there is no such alliance. There has not been an alliance of any kind since 1890, and it is not desirable, from either an Irish or an English party point of view, that there should be one. It is better for all concerned that there should be plain speaking on this matter. Nothing can be gained, either by an Irish or a Liberal party, in allowing a fiction to pass current as a fact. When, therefore, in your search for a new Liberal programme, you make the first article of your creed, "We declare ourselves independent of the Irish alliance," you are simply freeing yourself from what has no existence, and what no single Irish Nationalist member desires should exist. As the party have again and again asserted, by declarations and by acts, their absolute independence of all English parties, it would be absurd as unreasonable for Irish members to expect English Liberals to feel less independent in their standing towards parties in Ireland. We expect no such attitude or position. This state of things disposes, therefore, of your imaginary trouble about the "alliance." The other question is far more grave, and cannot be so easily solved as you seem to think.

The pledges made on Home Rule by all Liberals in 1892-1895, were not made to Irish members but to Ireland, as a response to the pleas of justice, and as an imperial obligation to the majority of the Irish people. These pledges were not conditional upon the re-union of National sections. These sections existed in 1892 and in 1895 in a more marked degree than they do to-day. Neither were these pledges qualified by the prospect of fulfilment by the Unionist party of their pledges to give Ireland a measure of county government. You cannot therefore be permitted without protest to contend that Liberal party can and should find a virtual release from pledges on Home Rule on the ground that the Unionist party have carried out their promise in the passing of the sham Local Government Bill which enables them to subsidize their Irish landlord supporters out of the public purse.

You seem to adopt Sir Henry Fowler's shuffling argument as a back door retreat from Home Rule, when you say:

"He thinks the constituencies of Great Britain will wish to watch the working of the new experiment--which in spite of its glaring defects, is the first instalment of Mr. Gladstone's Home Rule Bill--and to see it fully, fairly, and completely tried before they reconsider the question of any further change in the Government of Ireland. That is no doubt the case--in fact, it has been the view we have ex-

pressedly stated--and we hope that our friends in Ireland will see that it must needs be so."

We know by bitter experience what the meaning of "fully, fairly, and completely trying" a piece of English legislation for Ireland amounts to. We see it to-day in the effects of the worst education system of Europe; in the non-fulfilment of promises of complete religious equality, given so far back as 1829. We are still seeing the Land Laws of 1881, "fully and fairly" tried, in a muddle of amending Acts, and in a manner which bids fair to reopen again the whole Irish land question in order that redress may be found against the glaring partiality of tribunals purposely manned by the enemies of the Irish tenants. This is what you ask us to agree to in the matter of the latest instalment of English "justice." We are to wait and watch for 20 or 30 years until the English constituencies, and constitutional "Home Rulers" like Sir Henry Fowler, are satisfied that the measure which gives the Irish £1,000,000 a year (in instalments) and the Irish people the privilege of repairing their roads and bridges, has failed to confer untold blessings upon the country for which the House of Commons endorsed a self-governing constitution in 1893. And you are so convinced of the reasonableness of this prospect so conveniently opened up for us by Sir Henry Fowler, that you express the hope that the Irish Home Rulers "will see that it must needs be so."

Well, we shall see about that. But has it occurred to you at all in this disposing of Home Rule for a generation what Irish Nationalist members are to do in Westminster, or upon what issue Irish electors in Great Britain are to be invited to record their votes in the meantime? These are two little matters which may possibly be worth considering by whoever is to be the future leader of the Liberal party be he Mr. Perks, Sir William Harcourt, or Lord Aosebery. To help you in your task of finding both a programme and a leader for the Liberals, let me say that Irish Home Rulers are not likely to assist Mr. Perks in his crusade against "Irish Papists," or Sir William Harcourt in his application of Liberal principles in the coercion of Ritualistic consciences, or Lord Rosebery in his ultra Jingoism in Africa or in China.

These are Liberal aims and principles, and your party is at liberty to spend its energies upon them. They are your concern. They are matters which may interest Englishmen, but they are not likely to appeal very strongly to Irish feeling or support.

The pledges of the Liberal party to Home Rule for Ireland remain unfulfilled in any way by the events of the past few years. These pledges were not given for any consideration of Irish support for Liberal measures for Great Britain. Mr. Gladstone never took that low plane of argument or contention. He looked upon the concession of National self-government to Ireland as a measure of simple justice a debt due to the Irish people; as a restitution of a defrauded right; as an affair of Imperial honor and obligation; and, likewise, as an enlightened policy to secure the protection of interests of transcendent importance to the future welfare of great Britain, in her relations with rival powers. The Liberal Party accepted Home Rule in the same sense and for similar reasons, and so late as 1895, were only defeated by a comparatively small majority of the electorate of England, Scotland and Wales in an effort to redeem their solemn pledge to Ireland.

This pledge may be broken. My own conviction now is that it will be. It will be no new experience by the Irish people of English broken faith. But you may safely rely upon it that Irish Home Rulers will not accept your own and Sir Henry Fowler's advice to provide the Liberal Party with an easy and convenient pathway over which to retire from Mr. Gladstone's position and later Liberal pledges on the Irish question to Mr. Chamberlain's more consistent retreat.

# FATHER O'CONNELL DENOUNCES SLEIGHRIDING.

The news comes from Harrison, N. Y., that at the Church of the Holy Cross recently, the pastor, Rev. Maurice H. O'Connor, caused consternation among some of the young people by forcibly denouncing those who participated in a sleigh ride party on Monday night. The ride was enjoyed by many sons and daughters of prominent citizens and members of Father O'Connor's church.

They started from the home of a young woman, and went to a hotel in an adjoining district. After supper there was dancing, singing and a general social time, the party returning early Tuesday morning.

Father O'Connor declared that such affairs, whether sleigh ride parties or anything else, lasting until after midnight are against the rules of the Roman Catholic Church and that as long as he is able he will denounce them as dangerous to young people. While talking the priest held a newspaper clipping describing the sleigh ride and

giving the names of those who participated. They are all respectable young men and women, he said, but as they had violated the rules by their conduct he could not spare them from denunciation.

If the persons who took part in the ride are members of any society connected with the church, he said they should resign at once. He knew, he said, that some of them belong to the Junior Choir, the Junior Holy Name Society and the Children of Mary. He then referred to rehearsals which the young people are having for an entertainment to be given in aid of the Junior Holy Name Society. "That entertainment is off," he declared, "and the rehearsals must stop."

Father O'Connor concluded by commending the Police Committee of the Common Council and Chief Callahan for recently driving a cheap variety show out of town, and for taking stringent measures to compel children to attend the day and night schools.

Several of the young people who were in the Monday night sleigh ride party visited Father O'Connor during the day and declared they did not know they had violated any rule of the Church.



ARCHBISHOP BRUCHESE ON SENSATIONAL JOURNALISM.

During recent years sensational or yellow journalism has developed to an alarming extent. It has grown with the rapidity of a poisonous fungus and is about as deadly in a moral sense as the toadstool is in a physical sense...

This not constitute a degeneration of liberty into guilty license? Does it not debase one of the greatest and most noble professions, that of a Catholic journalist?

A. Carey, Portland; A. E. Lepretre, A. M. Gul, Franciscans.

As may be seen from the foregoing list, another name has been added to the illustrious band of Montreal's Irish clergy, in the person of Rev. Patrick A. McDonald.

His early education was received at the parish school of the Vale, which he attended until 1884, when he entered the Montreal College.

The name of P. J. Heffernan also appears amongst the list of those upon whom the holy tonsure was conferred.

ST. MARY'S BAZAAR REALIZED THREE THOUSAND DOLLARS.

The bazaar in aid of the decoration fund for St. Mary's Church closed on Tuesday evening, and the handsome sum of \$3,000 was realized.

Father Shea speaks in terms of great praise of the generosity of those liberal-minded Protestants whom the "True Witness" has always recognized to be a kind of sheet anchor, so to speak, to their co-religionists of extreme views.

There were many pleasing and interesting features to mark the event, and among the number none created greater enthusiasm than the contest for the title of most popular young woman in the parish.

A number of the valuable prizes were held over at the suggestion of many parishioners to be disposed of at a Tombola to be held after St. Patrick's Day.

FUNERAL OF MRS. E. R. GUNNING

The funeral of Mrs. E. R. Gunning, who dies on Friday last, took place Sunday afternoon, and was attended by a large concourse of people.

I have often read and often heard of the distrust and jealousy that accompany love; but I think that such a love must be a vulgar and low sentiment.

EUROPEAN NOTES OF INTEREST.

Paul de Cassagnac during a sitting of the French Chamber recently, delivered a spirited speech against a proposal having for its aim the abolition of the Free Catholic Institutes of Higher Education.

Do not forget that we also have convictions as respectable as yours, and if you happen to have no religious beliefs—and in this I pity you—it happens that the greater part of the country, the immense majority of Frenchmen, have them, firm and immovable.

The name of P. J. Heffernan also appears amongst the list of those upon whom the holy tonsure was conferred. He is the son of one of the staunchest supporters of St. Mary's Parish, in the East End, and brother of Rev. Father Heffernan of the Montreal College.

A social gathering of the Catholics of Bliston, was held at the Town Hall recently, to accord a welcome to their new rector, the Rev. G. Bunce. His Lordship the Bishop of Birmingham, Dr. E. Hillyer, presided, supported by Fathers Bunce, Hanley (Willehall), Doran and Karney (Wolverhampton), and O'Toole (Bloxwich), Councillor R. A. Harper, J.P., and Messrs. F. W. Plant, C.C., and F. Cremonini.

Rev. Father Nicholson, S.J., preaching recently at Birkenhead, Eng., in referring to the late Sir Stuart Knill, said that there had just passed away in London a man who occupied the highest position in the metropolis.

imitate, and he asked his hearers to say a prayer for the repose of one to whom they owed a debt of gratitude for the noble Catholic example he gave to all during his life.

News comes from Chung King, China, that business is paralyzed throughout the western Chinese province of Szechuen because of the depredations of Yumantze and his band of five thousand rebels.

There are 6,000 Catholic refugees in Chung King, and the province is covered by the rebels, who are uniformly having for its distinguishing feature the Chinese character meaning "avenge."

Yumantze recently beheaded two Catholics, a priest and a layman, the city of Yum Chuan gave up to him as hostages. He offered them their lives if they would renounce their religion.

J. Fleming, an English missionary, has been killed by the natives and soldiers at Tsing Ping.

France demands 5,000,000 taels damages for the destruction of the French property.

After each St. Patrick's Day for many years, remarks the London University, there have been lively rows in parliament over the punishment of Irish soldiers for wearing a sprig of shamrock on their patrol saint's festival.

FROM THE OLD LAND.

Dublin, Dec. 16.

Catholic education in Ireland is now the topic above all others which occupies minds of men who are looked up to by the people as their leaders, and prelates as well as press are speaking with no uncertain sound in the matter.

How different is the example shown by such noble hearts as the Bishop of Limerick in his letter to the Irish Times, the organ of the Protestant landlord party. He writes:

Will you permit me to point out to you that a distinct pronouncement from you on the question of a University for Irish Catholics would be very important and most opportune just now; you represent largely the Irish landlords—the class that you think ought, to some extent at least, to be elected in Catholic constituencies to the County Councils.

Now you must allow that a predominant Catholic constituency by such

vote would show in Ireland at the present time an astonishing liberality. Just consider how absolutely impossible it is to get a Catholic elected by a Protestant constituency. You have all Ireland before you of the history of the country to choose from, and with so large a field I invite you to inform us in how many instances did a majority of Irish Protestants in any constituency, in any Province of Ireland, ever elect a Catholic?

Do you think, sir, that such an answer, which breathes nothing but the spirit of ascendancy and insolence, can have any other effect upon Irish Catholics than to rouse feelings of anger and retaliation? Read the proceedings at Bristol on Wednesday last. There you have tried Irish Protestants, one of them from this Province of Munster, going over to England to rouse the lowest feelings of bigotry against our humble appeal for justice and fair play.

But I beg of you not to mistake. I do not desire to see the gentry and Protestants excluded from County Councils, but I beg to tell you plainly that your own attitude, and that of men like Mr. Corbett and Mr. Hall, make such a result inevitable.

If there is to be peace in Ireland between men of different classes and different creeds it can never be founded except on the firm basis of perfect equality. As long as Catholics are deprived of a single privilege that Protestants enjoy they would be contemptible slaves if they submitted to it with patience.

Now, sir, an influential Protestant journal, such as the Irish Times, can do much towards bringing about the state of peace which we all desire. Much more influential for the same purpose is the great body of Irish Protestants. Let them speak out—not a few isolated individuals, whose motives on the eve of County Council elections may be misunderstood, but the whole body of Protestant gentry. Let the grand juror's assembly, and state, with all the weight that must attach to their words, that they are in favor of granting Irish Catholics what they want in education on the sole condition that no one interfere with Trinity College, with which the Protestants are entirely satisfied.

In any case, for or against, I think we have a claim to ask you to speak out plainly and unequivocally, be you for or against us.

If you are for us your very declaration to that effect will go a long way to solve the question in Parliament, and a longer way to remove all feelings of rancour and distrust from Catholic minds. If you are against us we have then to consider how far, consistently with our own interests, we ought to help to perpetuate the power of men who are ready to use us as tools, but not to approach us as free men—I am, sir, your obedient servant.

All over the country have meetings been held expressive of opinion on the question, and here at least all Catholics are united, and the better class of Protestants recognize the justice of the demand. The action taken by the corporation of Limerick is typical.

At a meeting of the corporation the Mayor presiding, Mr. Clune, J.P., asked permission to move the following resolution, observing that it was of the most urgent importance:—"That the denial to Irish Catholics of a University in which they might give their sons the advantages of higher education under conditions as fair to their faith as are at present enjoyed by the Irish Protestants in Trinity College, is as effectual a means as the greatest enemy of this country could devise for her impoverishment and the destruction of her hopes of material prosperity, and it is at the same time a gross offence to 8,000,000 of the population, inasmuch as it tells them that because they are Catholics they have no right to equality with their fellow citizens."

CHRISTMAS ORDINATIONS.

On Saturday morning of last week, one of those solemn and imposing ceremonies so characteristic of the holy season of Christmas, took place at St. James Cathedral, when his Grace Archbishop Bruchesi presided at a large ordination.

Those elevated to the dignity of the priesthood were: P. McDonald, J. B. Aubry, J. J. Briens, J. B. Michaud, J. Racine, G. H. Chartier, A. J. Oumette, J. F. Lafrance, B. Brunel, M. Clermont, B. Lachapelle, F. X. Toussignant, Montreal; T. F. Brown, Burlington; John Whetjen, Chatham, N.B.; T. Conroy, London, G. J. Ehl, H. J. Reinert, F. X. Roseler, A. J. Wagners, Dubuque; C. M. Brohman, J. P. Cummings, W. C. Gehl, Hamilton; James Doolan, Hartford; A. A. Sylvestre; Manchester, N. H.; J. J. O'Brien, Peterboro'; H. C. Sylvestre, Providence; E. S. Desourdy, St. Hyacinthe; J. T. Delahanty, P. J. Meahan, E. Roy, Springfield; W. A. Doyle, Syracuse.

E. Desjardins, A. J. Lafamme, Portland; W. Frehli, Providence; T. S. Flynn, Syracuse, N. Y.

Sub-deacons:—Edmund F. Aubertin, Alphonse Desjardin, Jos. Godin, H. Labelle, A. A. Ether, A. Picotte, R. L. Cadeux, F. x. Piette, Montreal; M. A. McAdam, Antigonish; H. J. Loosbroek, J. Murtagh, A. S. Peikert, Dubuque; J. B. Able, J. T. Reid, A. Studer, Grand Rapids; E. M. Donnelly, H. E. Quinn, Hartford; W. J. Guillet, St. Hyacinthe; G. H. Gagnon, J. J. Hussey, Springfield; A. Jouve, G. Peltier and A. E. Spinasse, Franciscans.

Minor Orders:—D. F. Couvrette, J. Hebert, Z. Dufort, J. Lachapelle, Z. Lippe, T. Marechal, A. Roch, Montreal; J. W. Molesac, Antigonish; T. G. Brady, M. H. Carey, H. W. Felder, J. H. Friedman, F. C. Renier, A. Schaefer, J. H. Schlimmoeller, Dubuque; Cornelius Emperor, Grand Rapids; J. F. Crofton, J. A. Lenhard, Hamilton; J. F. Forde, Hartford; J. Hanlon, London; T. Reddin, Manchester, N. H.; J. J. Quilty, Pembroke; J. Hayes, St. John, N. B.; P. T. O'Connor, Springfield; J. M. Phaneuf, W. J. Vinet, Valleyfield; R. Maynard, Franciscan.



# Linen Thread.

IT IS THE BEST.

F. M., Canadian Pacific Railway; C. E. E. Uscher, G. P. A., Canadian Pacific; W. E. Davis, G. P. A., Grand Trunk.—*Montreal Daily Star, Dec. 14, 1898.*

Certain morning papers have been trying to make it appear that the Grand Trunk has gone back on its Western connections in the agreement it has reached with the American roads. By their misrepresentations of the actual facts they have done the Grand Trunk a gross injustice, which none deplore more deeply than its Western connections. The arrangements made by the Grand Trunk with the Canadian Pacific is one which is considered entirely reasonable by its Chicago-St. Paul connections. It is one they expected it to make if any agreement with the Canadian Pacific was reached, and since it has been reached the Chicago-St. Paul lines have been congratulating themselves that there is now hope of them securing stable rates, which are of far more consequence to them than any business of which they may be deprived by the Grand Trunk-Canadian Pacific agreement.—*Chicago Evening Post, Nov. 30th, 1898.*

## VOCATIONS TO THE PRIESTHOOD.

The priests of the Church are taken from the people to serve the people. God does not send his angels from heaven to be ministers of the Gospel. He takes men and sends them to preach, to offer sacrifice and to forgive sin. His priesthood is not a caste. It is not confined to one family or a single race. It is the priesthood of Melchisedec, who was without father or mother. The Church knows not family or condition. She asks merely for virtue and good will.

The priests of the Church are not to be strangers in the household of the faith. They must be children of the household. The man who stands at the altar must be taken from the people that worship round the altar. "For every high priest taken from among men is ordained for men in the things that belong to God that he may offer up gifts and sacrifices for sins, who can have compassion on them that are ignorant and that err because he himself also is compassed with infirmity." This spirit of sympathy between the priest and the people, of which the apostle speaks, is ordinarily the result of human influences, race, education, family and social ties. Therefore the Church recruits her ministers from the locality in which they are to serve. Her diocesan clergy come from the diocese, and in the normal condition of the Church the diocese is every considerable town and the surrounding country. The diocesan clergy belong to the diocese and are not permitted to move freely from diocese to diocese. Some of the modern religious orders follow a different procedure, but even they have their provinces and districts within which their subjects are confined.

Hence in the mind of the Church each diocese must supply its own clergy. If a diocese does not supply its own clergy, something is wrong somewhere. Of course I speak of dioceses



The dread and foreboding which almost invariably comes over a young wife, just ere the advent of the first little darling who shall call her mother, is one of the unnatural burdens which civilization has imposed upon the privilege of motherhood.

There ought not to be such an overwhelming sense of depression and weakness as a woman feels at this time and there would not be if she was in a perfectly strong and healthy condition. In thousands of cases motherhood has been divested of all its dangers and a large proportion of its pain by the use of Dr. Pierce's Favorite Remedy, which is the most marvelous remedy ever discovered for restoring complete organic health and strength to the delicate special structure involved in motherhood. Taken early during the prospective time it makes the mother strong, energetic and cheerful, and carries her through the period of trial with comparative comfort and ease. It increases the baby's natural constitutional vigor and adds to the joys of motherhood the supreme satisfaction of a strong, robust, healthy infant. "Favorite Prescription" is also the best supportive tonic for nursing mothers. Every expectant mother will appreciate what is said by Mrs. Fannie M. Harry, of Galesburg, Ills. (545 Churchill Ave.). In a letter to Dr. Pierce she writes:

"I have used your medicine in my family for a long time, and find them to be all that is claimed. I cannot recommend them too highly. My confinement was made easy, as I experienced none of the pains such as others have at that period, and the first born the one that mothers fear so much. Besides, the medicine has helped me in many other ways. I would recommend all afflicted women to try Dr. Pierce's Favorite Prescription, and thus become well and strong."

that are settled. Where a country is filling up with immigrants the immigration must do its share in supplying the clergy. The newcomers have a right to priests of their own flesh and blood.

But when a diocese is settled and the increase of the population is the natural increase of the excess of births over deaths, the diocese itself must supply the priests. Ultimately the solution of the priest supply depends on the people. If the people will not give their children to the service of the sanctuary, there can be no priests. The question, therefore, is, can the people be got to do their duty in this matter?

God is bound to have his own way. If he has not his way in this world, it is owing to neglect or perversity. It is his way to take his priests from his people. If he does not get them, the reason is either that the people don't know he wants them or they are not willing to give what he asks. The last reason may be put out of court. There is always a remnant in Israel. When Elias complained that the people had all forsaken the covenant of God and had destroyed his altars and had slain his prophets and that he alone was left, the Lord answered him, "I will leave me 7,000 men in Israel who have not bent the knee to Baal." That remnant is always sufficient to people the courts of the sanctuary. If they are few, they give generously.

Therefore, if there be a dearth of priests it arises from the fact that the people do not know their duty. In a settled Catholic land the customs of the country are an education in themselves. We are, however, dealing here with a community where all things are new. Hence there is need of frequent instruction on the duty of the people to supply priests for the altar. This duty must be impressed upon them again and again. They are willing, at least those of them who go to church, to do what is right, if they are only told.

To aid them in doing right comes the further fact that no one takes this honor to himself save he that is called even as Aaron was. God calls boys to the priesthood. This call means that God implants in their hearts a liking for the priestly state. Two things may stifle the liking—first, the parents' influence, conscious or unconscious; second, sin. Sin is the boy's own business, in families worthy of the name. In a decent home the child who sins sins of his own accord. The parents are not to be held responsible therefor. But it is otherwise with influence. The father may have others ideas for his son, the mother other dreams. They may be deaf to the angel voices and blind to the light from heaven. By keeping before the child the secular ambition of place and power and fortune they may stifle the liking of the things that are of God. In this are the parents guilty and therefore it is necessary to tell them of their duty and to warn them that they gain nothing by cheating God. God is a jealous God; if he does not get the soul he wants, he spoils it for any other use.

But if the matter is brought home properly to them few will be the Catholic parents to refuse a son to God. Their faith is too deep, the reward too great. Theirs is the honor when the beloved son lifts up his hands in benediction on the people, theirs the reward when day by day the clean oblation is offered for them living, is offered for them dead.—*San Francisco Monitor.*

Dr. Adams' Toothache Gum is sold by all druggists; 10 cents a bottle.

## GRAND TRUNK'S Holiday Rates.

TICKETS will be issued good going Dec. 24th, 25th and 26th, valid returning from destination not later than Dec. 27th, 1898; also on Dec. 31st, Jan. 1st and 2nd, valid returning from destination not later than Jan. 3rd, 1899, at SINGLES FARE.

Going Dec. 23rd, 24th and 25th, valid returning from destination not later than Dec. 26th, 1898, also on Dec. 31st and Jan. 1st, valid returning from destination not later than Jan. 4th, 1899.

FARE AND ONE-THIRD. School Vacations.—To Teachers and Pupils of Schools and Colleges, on regular standard form of School Vacation Certificate, issued by Principal. Round Trip Tickets will be issued at ONE-WAY FIRST CLASS FARE AND ONE-THIRD, good going Dec. 10th to 31st, inclusive, and valid for return leaving destination not later than Jan. 15th, 1899. Above Reduced Rates apply between all Stations in Canada. Stations in Canada to Detroit and Port Huron, Mich.; Suspension Bridge, Niagara Falls, Black Rock and Buffalo, N.Y. Commercial Travellers.—On presentation of Commercial Travellers' Railway Certificate, Round Trip Tickets will be issued between Stations in Canada only, at ONE-WAY FIRST CLASS FARE (not commercial Travellers' Fare), good going Dec. 17th to 26th, inclusive, and valid for return leaving destination not later than Jan. 4th, 1899. For particulars as to reduced fares on other Canadian Lines, and all information, apply to Company's Agents. City Ticket Office, 137 St. James Street, and Bonaventure Station.

## SHIP FEVER VICTIMS BURIAL GROUND.

To the Editor of the "True Witness."

Dear Sir,— Will you kindly permit me space in your valuable columns to make a suggestion in reference to the memorial stone in memory of the victims of the ship fever, of which so much has been said of late. To my mind there is no more interesting or valuable memento of the early Irish settlers of Montreal, than this grim monolith which marks the saddest epoch in the history of Erin's exiled sons and daughters. It is a souvenir, not only of that terrible scourge in which so many perished but it is also a reminder of those persecutions which drove the unhappy people to seek a new home in far-off Canada. That bigoulder should be treasured by our Irish citizens, be they Protestant or Catholic, for all were buried in no common grave.

But enough of this, your space is limited, and I will therefore simply say this: Where the monument now stands it is out of the world, surrounded by tracks it is dangerous, even for an adult to visit, and children cannot go there in safety unescorted. No one sees it, year in and year out, except railway men and shunters. Even the memorial service held on the spot every year by the good priests of St. Ann's is not always held without difficulty. My suggestion is, therefore, let the stone be removed to St. Patrick's Square, or better still to that vacant lot of ground just east of Wellington bridge. There in the heart of St. Ann's Ward, in the greatest Irish Catholic Parish in all Canada, and almost immediately in front of noble St. Ann's, where so many survivors of the terrible scourge still worship, there let it stand as a constant reminder to the rising generation of what their fathers suffered for their faith and for their country. As matters now stand, very few see the monument, but once a year. If my suggestion is carried out, it will be one of the most striking memorials in all Montreal. I believe the G. T. R. would meet the proposition in a friendly spirit.

Yours truly,  
E. C. M.

## A RAILWAY CONFERENCE.

Western Officials Give an Unqualified Denial to the Report That They Had Charged the Grand Trunk With Disloyalty to Them.

An important conference of railway officials took place at the Windsor Hotel yesterday, when a number of railway men from the United States met the officials of the C. P. R. and Grand Trunk, for the purpose of adjusting a number of matters, some action in reference to which was necessitated by the recent re-arrangement regarding traffic by the G. T. R. and C. P. R. upon the termination of the rate troubles between those two lines. All the details dealt with were of a technical character and having been satisfactorily arranged most of the visiting railway men left for different points in the United States last night.

Several of the western officials gave an unqualified denial to the report that their lines had charged the Grand Trunk with disloyalty in connection with the recent resumption of traffic relations with the C. P. R. A "Star" reporter in the course of an interview with three of the leading Western officials, Messrs. P. S. Eustis, general passenger agent of the Burlington system; Mr. A. F. Merrill, assistant general ticket agent of the Milwaukee system, and Mr. J. W. Lee, representing Mr. Caldwell, the chairman of the Western Passenger Association, was informed that the recent newspaper reports that the Western lines were charging the Grand Trunk system with disloyalty, were entirely unfounded, that there was not now nor had been at any time any lack of confidence in the present relations heretofore existing between the Grand Trunk and the Western lines, and the amicable settlement of grievances between the Grand Trunk and the Canadian Pacific had their full approbation.

The reports arose out of the fact that by the new arrangement with the C. P. R., considerable western traffic originating on the G. T. R. is now landed over to the C. P. R. at North Bay, instead of being handed over to the Western roads at Chicago.

The gentlemen present at yesterday's conference were Messrs. P. S. Eustis, G. P. A. Chicago, Burlington and Quincy Railway; A. F. Merrill, G. P. A. Chicago, Milwaukee & St. Paul Railway; T. W. Lee, statistical bureau, Western Passenger Association, Chicago; L. W. Nutting, general eastern passenger agent, Southern Pacific Railway, New York; D. McNicoll, P.

may be called, thank God I am a Roman Catholic. Pray for me, dear old friend, that I may be a good one.

The following poem, "The Emigrant Ship" has for its basis a fragment of a letter from a friend in Hobart-town, Tasmania, which is given above:

## THE EMIGRANT SHIP.

'Tis Christmas on mid ocean,  
And beneath a storm charged sky,  
Whose clouds by vivid lightning rent,  
Tell of a danger nigh.

Danger upon the angry deep—  
When the thunderbolts are hurled,  
That wake unto strife the fathomless depths,  
Of the unknown watery world.

And in this conflict, wild and grand,  
'Tween the ocean and the sky,  
A half wrecked vessel, 'neath bare poles,  
Goes rushing madly by.

Like some hunted deer, of the forest glade,  
With the hounds upon its trail  
So bounds the ship,—like a thing of life,  
Before the awful gale.

Now riding the crest of a towering wave,  
Then shooting its watery side,  
Ah! God protect, the emigrant ship,  
'Tis the eve of "Christmas tide."

Three hundred souls she bears, all told,  
And among these a sorrowing band,  
Who has left their homes, in the Irish hills  
For the far Australian land.

They have in their midst a royal guest,  
Their "Soggarth" tried and true,  
Who has cast his lot, with his chosen ones,  
In the land they are journeying to.

They are kneeling now with their "Soggarth aroon,"  
Mingling their prayers and tears,  
The aged of his flock, and youth, and prime,  
And childhood's tender years.

And hark! as their voices sweetly sing,  
Borne aloft, on the wings of the storm,  
The song that the "Herald Angels" sang,  
On the night that "Christ" was born.

"Glory to God" from sorrowing hearts,  
Rises superb and grand,  
And the "Child Christ" they sang of,  
With faith sublime,

Brought the Emigrant Ship to land.  
AGNES BURT.  
Christmas Day, Dec. 25th, 1895.

concerning a poetical question in Latin, one gentleman claimed that it was translated from the original Spanish of "Lopez-De-Vega," another insisted that it was quoted from the Latin of "Cervantes," not one of the company could convince his neighbor, from the simple fact that we did not sufficiently understand the subject.

Gentlemen, I said, I think I can procure reliable authority, as to the authorship, and with the quotation in hand presented myself to the reverend gentleman.

The rich sonorous Spanish was music itself, flowing from his tongue, and then came the grand majestic Latin, simplicity unadorned, you should have heard him, I am unable to describe his exulting rendering of the theme. He could not cut me off from his pleasant society, after that event.

Our vessel was now cleaving the watery high-way, and fair weather for the season was given us, until "Christmas Eve," then, all the elements seemed to be let loose, to think of it now takes my breath away; the oldest seamen on board declared "they had never experienced the like."

Ah! it was terrible to witness the wild despair of some of the passengers, I felt very helpless myself, but concealed my fears as best I could, from the terror stricken beings around me.

At last, unable to endure the crisis and tears that met me on all sides, I crept on deck, holding on to bolt and stay, while so doing, and stumbled in among the steerage passengers, (and now listen with all your soul). Kneeling around the priest, who held aloft a crucifix, was the little band of emigrants. They were meeting the common fate that awaited us all, with the heroic sublime greatness, with which the early Christian martyrs met their doom in the Coliseum.

I was about to offer an apology for my intrusion, when "Adeste Fideles" rose on the storm; simultaneous from every voice in the band, save the young children in their parents' encircling arms. Down on my knees, and as if I sang it from childhood, I sang it, strong in the faith that was first awakened in my soul on "Christmas Eve," in Notre Dame Church. Father Moran, I cried aloud, I too am a Roman Catholic, but only from this present moment, bless me as one of your flock.

There now, dear old friend, do you recall all the abusive names I delighted to heap on my former friends, that joined the Roman Church, "turncoats, idolaters, renegades," etc. My former coreligionists, can now heap on, with interest, the same abusive names, for I deserve the same measure I meted to others.

It matters little to me now what I

We have received the following correspondence from our dear old friend, Agnes Burt, whose pen has done noble service in many a good cause. Miss Burt's energy and splendid intellectual powers have from time to time been made manifest in these columns and we have no hesitation in saying that this, her latest contribution will be interesting reading for our patrons and their families at this holy season of Christmas.

Hobart Town, Tasmania,  
January 6th, 1895.

Dear Friend:

I promised to let you know of my arrival in Tasmania. Here I am, all right, in soul and body.

Now before any further preliminaries turn to Christmas Eve, 1894, when through your kindness I was present at the Midnight Mass, in the Church of Notre Dame, Montreal, and heard for the first time the glorious music of "Noel." Recall my answer to your question of "How I liked the musical part of the service."

One part you named "Adeste Fideles," that grand anthem has haunted me ever since. Often I catch myself repeating words and melody, and fancy myself back in the densely crowded edifice—and joining in voice with choir, congregation and the army of white-robed clergy, and officiating priests around the altar. Now step over that interval until Christmas Eve, 1895. Ten days previous to it I had taken passage in the "Lorraine," a roomy comfortable vessel of the Australian line. We stopped at Londonderry to take on passengers and the Irish mail.

In the steerage (which was very little inferior to the cabin), I remarked a party of forty-five or fifty, seeming to be one family connection, from the fact of their keeping to themselves. Some relationship certainly existed between a few of them, but they were all known to each other, and principally from the same mountainous district in the North of Ireland.

Married men, with wives and daughters, youths and maidens, with grandparents crowned with the silver of years, whose appearance, although stepping off the stage of life, showed to observers how pure, holy and simple must have been their antecedents.

They had along with them, their beloved pastor. Well, now, he was without exception the finest specimen of a real old Irish gentleman it has been my good fortune to have met with.

I was most desirous to cultivate his acquaintance, but he seemed to have no time for anything, or any body, outside of his own people. One day at dinner an argument was started,

## CHRISTMAS THOUGHTS.

The universal feeling of gladness that fills Christian hearts throughout Christendom, on the approach of the holy festival of Christmas is surely supernatural and sublime in its origin. No matter what may have been the trials, struggles and vexations of the rest of the year, we seem to forget their bitterness; and by some mysterious prompting our hearts incline to the lenient mood in our judgments of men and of things generally. We feel that it would be a crime, as it were, against charity to view matters harshly at a period of the year when the Christian world rejoices; and at the particular time when Holy Mother Church invites her children to partake of the feelings of forgiveness and peace and joy which the blissful season of Christmas rightly inspires. Although nineteen hundred years have passed away since the introduction of these beneficial moral codes they have come down through the ages in full force and vigor, and young and old of every rank and station have to-day to acknowledge their purifying and civilizing away, and it will be the same as long as true Christianity endures to uplift and redeem fallen nature. But the measure of gladness growing out of Christmas merry-making will not be the same in all hearts, for the angelic messengers who first announced the "glad tidings of great joy" to the shepherds who were keeping the night watches over their flocks, of the birth of the new-born Saviour, sang "Glory to God in the Highest and on Earth Peace to men of good will." "Men of good will." This discriminating clause in the glorious announcement showed plainly that all men were not of that stamp and character.

The preparations preceding the birth of Christ foreshadowed the coming of some august personage possessing supreme power and supernatural influence. The Roman empire seemed to have gained universal conquest, and nations previously at war suddenly cooled down to conditions of peaceful repose. The heavens indicated the approach of some great and mysterious event, such as the world had not dreamt of before. A new star of extraordinary splendor appears in the east. St. John the Baptist, the forerunner and messenger of the Redeemer, makes his presence felt by the divine proclamation as of "the voice of

one crying in the wilderness, make straight the path of the Lord." The earth is made a witness of those supernatural and sublime happenings, and the humble ears of poor shepherds are astounded by the entrancing voice of angelic choirs singing the praises of Him who was newly born in this world, and the same simple men are favored by an audience with the special messenger of heaven, who descended to announce the "glad tidings." The great central figure in all those startling doings is the Divine Babe in the manger-crib at Bethlehem. But what a seeming contradiction between the lowliness of the birthplace and its surroundings, and the heavenly prodigies and signs which foretold the birth itself. The apparent inconsistency in the wonderful events staggered the Jews and unbelievers then, and it does the same down to this day. But according to the decrees of a merciful Providence it was meet that the Redeemer of mankind should prove by his first acts upon earth that he was the friend and father of the poor, as He did afterwards by every act and deed of His earthly mission.

Contemplating the humility of this Divine infant, His blessed Mother and St. Joseph, it is no wonder that the humble Christians and the pure of heart should rejoice at the return of the great festival of Christmas, nor is it strange that innocent children should feel their youthful souls inspired with a joyous feeling of delight at the repetition of the thrilling story of the Divine Child who came so meekly that all might become familiar with Him, and who in the cause of His Divine mission made the grown people stand aside to make way for the little ones, one of whom he embraced, and setting him in the midst, He commanded that little children should be allowed to come unto Him; "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven." With such an example before them what wonder that innocent and joyful little hearts should flock around the Infant-Crib in the Catholic Churches at the holy season of Christmas, or that fond mothers should strive to instill into the tender souls the true meaning and significance of that event that caused a God-man to appear among men in the form of a helpless little child. This mysterious occurrence will ever remain fresh and

inviting as a subject for serious thought to all Christian minds, as the more it is studied the deeper its significance becomes, and so it will be until the end of ages.

Among the impressive ceremonies of the joyful season of Christmas one of the most teaching and sublime is the Midnight Mass, which is a distinct feature of the glorious celebration in the Catholic Churches throughout Ireland and Canada, and every country wherein the Catholic religion is free and untrammelled. Many circumstances combine to make the Mid-night celebration grand, inspiring and thrilling. The solemn stillness of the unusual hour, the pealing of bells, the flocking of ardent worshippers the unwonted grandeur of brilliantly lighted altars, the rich robes of officiating priests, the entrancing music of organ and choir, the presence of a vast congregation, the solemnity of the holy scene, a deep consciousness of the occasion that called it forth, and above all the deep spiritual joy and thankfulness that penetrates the almost soul of each worshipper present, in the thrice blessed knowledge that heaven and earth have been brought closer together by the glorious event which they are there and then celebrating.

On the sacred soil of Ireland, the feeling of reverence on such an occasion is yet of a deeper tinge, for in that land of saints and martyrs the virtuous peasantry have intense love and veneration for their priests and church, and upon the warbling of the church bells, thousands of devout peasant will flock to the midnight Mass, from hill and valley, and from districts miles away from the nearest parish church. And while on their way to assist at the holy sacrifice amidst the cheerful and yet solemn thoughts of the occasion, may not their minds turn backward to the dread times when the penal laws compelled their forefathers to brave the night storms, and even the bayonets of their persecutors, in order to reach their devoted priests, in their hidden retreats, to receive spiritual consolations at their hands. It would of course be a bitter memory to recall on a Christmas festival, but it would have its uplifting influence as well as its depressing thoughts, for it would force the lesson home that a religion that could sustain men under trials such as their ancestors endured, must be more than human and strong. In this holy belief—they would cherish



**IN PRAYER**

CAROLINE  
IN THE "CATHOLIC CHRONICLE"

Who comes with Thee, O Father Time,  
to-night?  
'Twas folly once, and mirth in elfin  
guise,  
And hope, whose flash electric lit our  
skies;  
Now, for a Presence soft in lambent  
light,  
Whose touch is calm. O Time, give up  
the fight:  
Thou bringest snowy locks and tear-  
ful eyes;  
She takes the sorrow out! Thou givest  
sighs;  
She stills them, broadening the in-  
ner sight.  
Her name is wisdom. Win her grace  
who can,  
The sweetest boon companion 'neath  
the sun!  
Serene she speaks. "Seek that which  
never dies,  
The truth of God, O dying child of  
men!  
Th' eternal majesty of thoughts that  
run  
Down the far rivers of the centu-  
ries."

**CARDINAL LOGUE ON  
THE IRISH UNIVERSITY.**

"The next best thing to fighting for Home Rule-- not for County Councils, but for real Home Rule, is to fight for a Catholic University." So said his Eminence Cardinal Logue at a recent meeting held in Ulster, in favor of the establishment of an Irish Catholic University at Dublin. The position of the education question in Ireland at present, so far as Catholics are concerned, was admirably summed up by the Cardinal in these words:

"For generations past we have wanted a system of education, primary, intermediate and university, that will be in keeping with the social and religious condition of the country, and our rulers with greater persistence still, have forced upon us a system of education that will be in keeping neither with the social conditions nor with the religious interests of the great body of the people. That is the education question briefly stated; that need of popular education in Ireland as well as elsewhere, the Catholic Church has always been of the same opinion. In the words of Cardinal Logue, everything is influenced at the present day by the education of the young. It prepares them for this world, and it prepares them for the next, if the education be of a kind which we consider wholesome and useful for them. It provides not merely for the development of their minds by the teaching of science, but also, to take education in the widest sense, it implies the bringing up, the moulding and directing of the young heart, as well as the young mind. Hence the subject is very important in that respect; and then, again, everything at the present day, every position, every office, is open to educated men, whereas offices and most positions are shut against the person who is not highly qualified for the duties.

But Catholic Ireland has a special need of higher education, because she insists that that education must be Catholic in spirit and tone. By depriving Irish Catholics of a system of university education, of which they can avail themselves without violating their consciences, the British Government keeps them in a position of inferiority. As the Cardinal says, "It closes against the young men nearly every position that is worth competing for. Hence the injustice of this system. Of course we have the Queen's Colleges and Trinity College, but I think that experience should have taught the Government by this time that they do not supply our wants in the matter of higher education. The people of this country are now what they were for centuries past. They are prepared to sacrifice their temporal interests and every other interest to their religious principles. In days past they sacrificed their property, they sacrificed their position rather than yield on this point, and seeing that they did not it is not likely that they will sacrifice their religious principles now for the purpose of availing themselves of the education provided by the Queen's Colleges and Trinity College. They might as well be silent as to tell us that we have sufficient provision made in Trinity College and the Queen's Colleges and Trinity College. I saw this matter put forward in a letter. I do not know how long ago since it was published, written by one of the officials of Trinity College, a fellow, or a professor, or something else. That gentleman's letter was, I think, the strongest proof that I saw for years--the strongest proof that can be given--that Trinity College was no place for a young Catholic. The tone of the letter of that gentleman, the contempt with which he writes of Catholics, and of everything connected

with it, was the clearest proof that any one could have that Trinity College was not the place for Catholic young men. We have had some experience of the Queen's Colleges. Some of our Catholic young men have been educated there, and some of them have escaped the mischief, and we can easily understand that, because if you take a man of very strong and healthy constitution, and put him in an unwholesome atmosphere he may survive, whereas the great majority of people would perish in it. I know officials in Ireland who went through these colleges, and some of them are good, round, sterling Catholics, but the great majority of them have the mark of the Queen's Colleges upon them. You can pick them out in every part of the country, and you can know them by their want of strong Catholic principles. They are Catholics in name, and in nothing else.

Why does not the present Government redress this intolerable grievance? The present chief secretary is convinced of the necessity of remedying this evil. The Lord Lieutenant is convinced of it. The leader of the House of Commons is convinced of it, and thoroughly convinced of it; but they say, "If we gave the Catholics of Ireland University education we would lose fifty party seats in England, and we would irritate our friends in the North of Ireland."

The exigencies of party politics prevent the remedy from being applied. The duty of all Irish Catholics is therefore plain. It is to form a united national party, and to keep aloof from English parties.

**DR. DE COSTA'S  
NEW METHODS.**

Under a large type, sensational heading, comprising such lines as "Fierce Attack on Protestantism," "Fifty Million Unchurched," "Calm and Undisturbed Position of Rome Contrasted with that of the Protestant Sects," the New York Herald recently published the report of a sermon delivered at the Church of the Redeemer, New York, by the Rev. Dr. De Costa, rector of the Protestant Episcopal Church, of the same city. We read the report through, but failed to find a "fierce attack" upon Protestantism in the sense obvious meant by the Herald editor who wrote the sensational headlines. Protestantism is passing, if not already dead, said the Rev. Dr. De Costa. At best it is little more than a name. We now talk glibly enough about Protestantism, as though in the reformation denominations of this land it were a real and common thing, whereas it is confined chiefly to the theological museums. I do not propose to treat Protestantism as a failure, for it gave the people of this land civil rights and liberties that Roman Catholics even from the days of Revolution, have been ready to defend with their lives.

Nevertheless we make a mistake in confounding Protestantism with current denominations. It has passed out of bodies of the reformation type. It always meant one creed and one church, even as it stood for one constitution and one flag. Our preachers to-day, however, sit at banquet with Roman dignitaries, and when they pass in the course of nature preachers often attend the funeral obsequies, with no small degree of edification listening to a solemn Mass. What would Cranmer and Ridley, Luther and Calvin, say if they could return? The fact is that we have become so tame that we only protest against those that ask us to protest."

If this be an "attack" upon Protestantism, it is in the form of an ingenious and wily-worded rebuke to the Protestants of to-day for not being so actively and bitterly anti-Catholic as were the Protestants of the time of Cranmer and Ridley, Luther and Calvin, for having become, as he says, "so tame." Both the reporter and the editor of the New York Herald missed the real meaning of the "attack."

The Rev. Dr. De Costa is himself a proof that Protestantism is not already dead. For he shows himself to be a believer in the Protestant and unchristian doctrine that worldly wealth and worldly prosperity are tokens of Heaven's special blessing. As we re-

**FACTS ABOUT HEALTH**

It is Easy to Keep Well if We Know How--Some of the Conditions Necessary to Perfect Health.

The importance of maintaining good health is easily understood, and it is really a simple matter if we take a correct view of the conditions required. In perfect health the stomach promptly digests food, and thus prepares nourishment. The blood is employed to carry this nourishment to the organs, nerves, muscles and tissues which need it. The first great essential for good health, therefore, is pure, rich blood. Now it is certainly a fact that no medicine has such a record of cures as Hood's Sarsaparilla. It is literally true that there are hundreds of people alive and well today who would have been in their graves had they not taken Hood's Sarsaparilla. It is depended upon as a family medicine and general regulator of the system by tens of thousands of people. This is because Hood's Sarsaparilla makes the blood pure. This is the secret of its great success. Keep your system in good health by keeping your blood pure with Hood's Sarsaparilla, which absolutely cures when other medicines fail to do any good whatever.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

**MRS. HENRIETTA BRENNAN.**

She Had Nearly Every Complaint Common to Her Sex, and Felt She Must Die, but Her Health Now is Perfect--Story of Her Recovery.



Some of the best doctors are found in hospitals. They are called upon to treat many different diseases, and they undoubtedly do great good to suffering humanity. But they seldom understand the diseases of women. The same thing is true of regular practising physicians. They do not have time to study the causes of female weakness. They are apt to be mistaken and treat the sufferer for the wrong complaint. The case of Mrs. Henrietta Brennan shows this. The hospital doctors could not help her. They failed to see that her troubles were located in the distinctly feminine organs, and that is why they did her no good. Read this letter from Mrs. Brennan herself:--

"I am now and have been for several years a sick nurse in the city of Montreal, Canada. For eleven years I suffered from nearly every complaint common to my sex. Four years ago I became so run down that I was unable to do my work. I suffered from bronchitis, constipation and kidney complaints, and during five years spent much of my time in bed. I have been under the care of several physicians, and received hospital treatment. I was nervous; could not sleep at night; was a dyspeptic, and suffered from rheumatism. I felt I must die. I heard of Dr. Coderre's Red Pills, and began taking them. After taking four boxes I experienced much relief. I kept it up until I was strong enough to do all my work." (Signed)

MRS. HENRIETTA BRENNAN,  
8 Roy St., Montreal, Canada.  
Women and girls ought to know that they can't be cured by ordinary medi-

cal don't delay about curing yourself with these pills. The cost is small and the pills are easy to take.

Some cases may be difficult to cure, but every case can be cured if our advice be followed. Full advice is given free by mail by our specialists to all who write us. Do not hesitate about writing. All correspondence confidential. If preferred, call for personal consultation at our Dispensary, 274 St. Denis St., Montreal. No fee whatever charged.

When you go to the drug store for Dr. Coderre's Red Pills, look out for imitations. Many worthless pills are colored red, and of a similar name, or "just as good as Dr. Coderre's Red Pills." Don't be deceived. It is false. Nothing on earth is equal to the genuine. Imitations are sold by the dozen, the hundred or in 25 cent boxes. Do not take them. Dr. Coderre's Red Pills are always sold by honest druggists at 50 cents a box. Fifty pills in a box. Six boxes for \$2.50. Or you can send the price in stamps, or by registered letter, money order or express order to us. We mail them all over the world. No duty for you to pay. Dr. Coderre's Red Pills at 50 cents a box last longer and are easier to take than liquid medicines sold at St. And the Red Pills cure.

A great doctor book for women can be had free by all. Send your address to us on a postal card, and we will mail you free of all cost a copy of "Life and Weak Women." Address all letters to the Franco-American Chemical Co., Medical Dept., Montreal, Canada.

cines. What they need is a medicine made by a most skilled specialist in female diseases. Dr. Coderre's Red Pills for Pale and Weak Women is that kind of remedy. It won't do men any good, but it will prove a great blessing to women. It will cure every ailment of girl, bride, wife, mother and grandmother. The ailments which it never fails to cure are leucorrhoea or whites, falling of the womb, nervousness, sleeplessness, headache, backache, bearing-down pains, the blues, thin blood, irregular menses, bad digestion, cold hands and feet and general weakness. If you suffer from any of these troubles

**DENUNCIATION OF BOODLERS.**

Aprpos of the splendid battle which Mayor Carter Harrison of Chicago has waged and won against the aldermanic boodlers of that city, the New York Herald's Chicago dispatch of yesterday says:

Father Gill of the Church of Our Lady of Mount Carmel, preached a sermon yesterday. He said, speaking of men who were ranked as among the "gangs" in the council: "Among a certain element of politicians in Chicago there exists a class who claim to represent the Catholic Church, and in many districts where these men reside there are the worst, most sinful, most degraded and most unscrupulous human beings in this great city. Such organizations as the Catholic Order of Foresters, the Knights of Columbus, the Catholic Benevolent Legion and the Catholic Ladies and Knights of America should expel these degraded and unprincipled men from their midst, when it is once known that they are there."

What Father Gill says of the thieves and thugs of the Chicago council is more or less true of the same kind of a gang in nearly every principal city of the United States.

So brazen have the street railway and other corporations become on the one side; and so shameless have the bribe-taking aldermen become on the other, that it takes little less than the threat of hanging some of these precious scoundrels to prevent them from bartering away the rights, franchises and even the liberties of American cities.

The evil has grown to be the disgrace of our civilization, and the pity of it is that the "professional Irishmen" are to the scandal of their race and their religion, too often found as leading characters in these infamous "deals."

It is time that the Catholic priests and the Catholic press of the country should follow the excellent example of Father Gill and many of his associate clergymen in Chicago in speaking against venal politicians who employ race and religion to secure public office for the sole purpose of selling their votes to the highest bidder, and thus making race and religion synonymous with public corruption.--Catholic Union and Times, Buffalo.

**COST OF A MURDER TRIAL.**

The cost to the Government of the United States of the conviction and execution of John Anderson, the cook of the schooner Olive Pecker, who was hanged at Norfolk, Va., last week, was as follows:

United States Marshal's fee \$79.50  
Board of witnesses ..... 1,821.00  
Fees paid to witnesses ..... 1,846.71  
Fees paid to petit jurors ..... 561.10  
Hotel bills ..... 245.00  
Compensation allowed witnesses held pending execution ..... 1,755.00  
Compensation allowed grand jurors ..... 73.20  
Deputy clerk's fee ..... 150.00  
Stenographer ..... 100.00  
Incidental expenses ..... 800.01  
Counsel fees (approximate) ..... 1,500.00

Total ..... \$7,731.80

Anderson was without means and all of the expenses of his trial were borne by the Government. Able counsel was assigned him and the expenses at the trial were largely increased by the postponements secured by his lawyers, who used every device in order to obtain a delay.

A public reception by the Newfoundlanders of this city will be tendered to Rev. Father Veitch, P.P., Conception Harbor, Newfoundland, on Monday evening, (St. Stephen's Day), December 28th, in St. Mary's Hall, corner Craig and Panet Streets, at 8 o'clock. A choice programme of vocal and instrumental music, select recitations and some good dancing have been prepared for the occasion. It will be the first of the kind ever given to a priest from the "island by the sea." The proceeds of the affair go towards building a church in Father Veitch's parish.

Prove yourself worthy of the hour of trial.

There is very little influence where there is no great sympathy.

BUY  
**Coleman's Salt**  
THE BEST

**SCHOOL BOOKS.**

During the coming School Term of 1898-99 we respectfully solicit the favor of your orders for the following of Catholic Educational and other Text Books both in English and French; also, School Stationery and School requisites.

**SADLER'S DOMINION SERIES.**

Sadler's Dominion Reading Charts, 26 Reading Charts and one Chart of Colours, mounted on 14 boards, size 2 1/2 x 3 1/2 inches.

Sadler's Dominion Speller, complete.

Sadler's Dominion First Reader, Part I.

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Sadler's Dominion Fourth Reader.

Sadler's Outlines of Canadian History.

Sadler's Grammar, Large Edition.

Sadler's Grammar, English History.

Sadler's School History of England, with 500 colored maps.

Sadler's Ancient and Modern History, with 110 illustrations and 23 colored maps.

Sadler's Edition of Butler's Catechism.

Sadler's Catechism of Sacred History, Old Testament, Part I.

Sadler's Catechism of Sacred History, New Testament, Part I.

Sadler's Catechism of Sacred History, large edition.

Sadler's Bible History (Schauster) Illustrated.

Sadler's Elementary Grammar, Blackboard Exercises.

Sadler's Edition of Grammaire Elementaire par E. Robert.

Sadler's Edition of Nugent's French and English and English and French Dictionary, with pronunciation.

Sadler's (P. D. & S.) Copy Books, A and B, with tracing.

**NOTICE**

Is hereby given that the Testamentary Executors of the late Joel Leduc, in his life-time trader of Montreal, will apply to the Legislature of Quebec, at its next session, for the passing of an Act increasing their powers and authorizing them to compromise with the legatees and creditors of rents and to anticipate the payment of the debts and legacies and the partition of the succession.

BEIQUE, LAFONTAINE,  
TURGON & ROBERTSON,  
Attorneys for the Petitioners.  
Montreal, 14th December, 1898. 23-5

**NOTICE**

Is hereby given that the Association, St. Jean Baptiste de Montreal shall apply to the Legislature of Quebec, at its next session, for the passing of an Act amending its Charter 55 (6 Vict., Ch. 95, and granting new powers and especially that of creating a savings and aid fund.

BEIQUE, LAFONTAINE,  
TURGON & ROBERTSON,  
Attorneys for the Petitioners.  
Montreal, 14th December, 1898. 23-5

**SPECIALTIES OF  
GRAY'S PHARMACY.**

FOR THE HAIR: CASTOR FLUID..... 25 cents

FOR THE TEETH: SAPONACEOUS DENTIFRICE. 25 cents

FOR THE SKIN: WHITE ROSE LANOLIN CREAM. 25 cts

**HENRY H. GRAY,**  
Pharmaceutical Chemist  
125 St. Lawrence Street  
N.B.--Physicians' Prescriptions prepared with care and promptly forwarded to all parts of the city.

**75 cents** in postage stamps sent to Montreal, Quebec, or St. John's, N.S., by the easiest way to pay for a year's subscription.

**SEND US  
ADDRESSES OF  
CATHOLIC FAMILIES  
WHO MAY BE INTERESTED  
IN THE NEW ILLUSTRATED  
CATHOLIC MONTHLY  
OUR BOYS  
GIRLS OWN**

To those who send us such addresses we will mail free:

FOR 10 ADDRESSES:  
Father Finn's  
"My Strange Friend"

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Maison Brunner's  
"The Mailbag Set at St. Anne's"

FOR 50 ADDRESSES:  
Marion A. Taggart's  
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FOR 75 ADDRESSES:  
The most successful of recent novels,  
F. V. Brackley's  
"The Circus Rider's Daughter."

Please state exact address--Name, Street and Number, Town, County, State.

**BENZIGER BROTHERS,**  
36 & 38 Barclay Street,  
New York.

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TURGON & ROBERTSON,  
Attorneys for the Petitioners.  
Montreal, 14th December, 1898. 23-5

**THE CITY ICE COMPANY**

**NOTICE.**

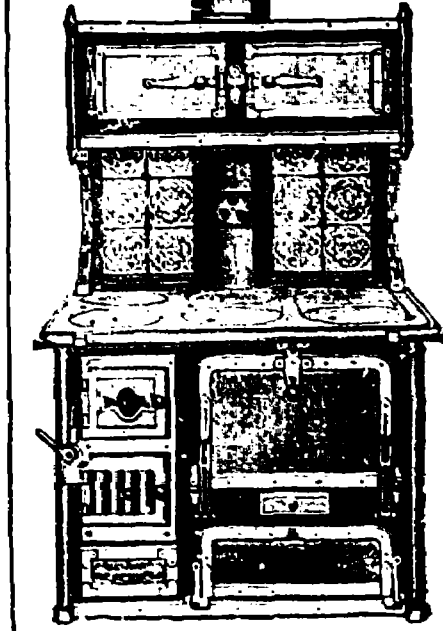
THE MONTREAL EXCHANGE having dissolved, the undersigned beg to notify the public that they continue to do their business as before and will assume their former name of

**THE CITY ICE COMPANY.**

The office continues at 26 Victoria Square, where all orders will receive prompt attention.

R. A. BECKETT & CO.,  
Tel. Main 76. 26 Victoria Square.  
Montreal, Dec. 1st, 1898

**BUY THE BEST.  
THE BURNS PERFECT RANGE**



**IS THE BEST, BECAUSE**

It is in Aberdeen Lined.  
It is Practical in Design.  
It is Easy to Manage and Keep Clean.  
It is Fitted with the Perfect (Patent) Elevating Grate.  
It is Durable.  
It is a Perfect Range.

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**JOHN BURNS & CO., Manufacturers,**  
775 Craig St., and 2509 St. Catherine St.  
AGENCIES:  
QUEBEC: U. F. BROUIN,  
St. Roch and St. Joseph Streets.

**PUBLIC NOTICE**

Is hereby given that, at the next session of the Legislature of the Province of Quebec, application will be made for the incorporation of the CATHOLIC HIGH SCHOOL OF MONTREAL.

The nature and the object of such application are to give a perpetual succession and a common seal to the applicants and their successors, for the purpose of establishing a school in the City of Montreal to be known as the Catholic High School of Montreal, as well as branches thereof in the City of Montreal and elsewhere, and to give therein a course of instruction of Religion, of English and French, Latin, Greek and other languages; of Reading, Arithmetic, Mathematics, History, Literature and Arts, including Fine Arts, Sculpture, Drawing, Modelling in clay or otherwise, Architecture and Mechanic Arts and Trades generally, and all other branches of the Sciences and of education generally which may be deemed advisable to include from time to time; with power, under the name of the Catholic High School of Montreal, for the applicants to purchase, acquire, receive, and possess and inherit for themselves and their successors for the purposes of the said corporation without any other authorization, every kind of movable or immovable property; with power to sell, alienate and dispose of the same, and to purchase, acquire and possess any other property in their place for the purpose herein mentioned; with power to borrow money and to issue notes, receipts, bills and debentures, upon its own credit, and to contract and obligate itself for the purchase of real or movable property for all matters concerning the successful prosecution of the objects for which this incorporation is sought; with power to build schools and other houses; with power under said name to sue and to be sued, in all courts of law or equity in the same manner as any body politic incorporated in said Province; and with power and authority to establish all rules, regulations and ordinances which may not be contrary to the laws of this country for the government of the said corporation and of its affairs and property, as well as for the admission, dismissal or qualification of all members of said corporation as for all other purposes tending to promote the welfare and interest of the said corporation, and also with power to amend, change or abrogate from time to time said rules, regulations and ordinances in such manner as the corporation may deem necessary and expedient, and generally to transact all business incidental to the objects of such corporation in its corporate name with all the rights incidental thereto, and without any personal responsibility devolving upon any member thereof for the debts, engagements or obligations of said corporation.

Montreal, 8th December, 1898.

MADORE, GUERIN & PERRON,  
21-5.  
Attorneys for Petitioners

**MONTREAL  
City and District Savings Bank**

**NOTICE IS HEREBY GIVEN** that a dividend of Eight Dollars per share on the Capital Stock of this institution has been declared, and the same will be payable at its Banking House, in this city, on and after TUESDAY, the 3rd day of January next.

The Transfer Books will be closed from the 15th to the 31st December next, both days inclusive.

By order of the Board,  
**HY. BARBEAU,**  
Manager.  
Montreal, 30th November, 1898. 23-5

**ALPHONSE VALIQUETTE & CO.,**

IMPORTERS OF:  
**FANCY AND STAPLE DRY GOODS,**  
Carpets, Oil Cloths, Tin Ware, Crochery,  
Glass Ware, China Ware, Etc.

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**GREAT AU BON MARCHE,**  
1883-1885 NOTRE DAME STREET  
Montreal, Tel. 582. Opp. Balmain Hotel Block  
ALPHONSE VALIQUETTE & CO.



All communications intended for publication or notices should be addressed to the Editor, and all business and other communications to the Managing Director THE TRUE WITNESS P. & P. Co., Limited, P. O. Box 1138.

The subscription price of THE TRUE WITNESS for one year, Great Britain, Ireland and France is \$1.50; Belgium, Italy, Germany and Australia, \$2.00; Canada, United States and Newfoundland, \$1.00. Terms, payable in advance.

SATURDAY, DECEMBER 24, 1898

**EPISCOPAL APPROBATION.**

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

PAUL, Archbishop of Montreal.

**CHRISTMAS.**

To-morrow will be Christmas Day, the greatest of the festivals celebrated by the Catholic Church, and the most joyful of the commemorations of the Christian year. From countless pulpits to-morrow, the "old, yet ever new" narrative of the birth of the Redeemer of mankind will be told again, and the salutary considerations which it naturally suggests will once more be presented in a variety of ways. Yet, as a recent Catholic writer remarked, all the volumes ever written and all the sermons ever preached on that sacred theme cannot improve upon the Christmas Gospel of St. Luke. Its very simplicity stamps it as a narrative altogether superhuman. It is heaven and earth mingled together, and all that could cloud or obscure or distract the vision is absent. The noise of the crowd in the town near by does not reach us, the bustle and excitement of the day are over; "for while all things were in quiet silence, and the night was in the midst of her course, Thy Almighty Word leapt down from Heaven, from Thy Royal Throne, as a fierce conqueror into the midst of the land of destruction."

This year's celebration of the anniversary of the birth of the Divine Prince of Peace finds the world in anything but a peaceful mood. There have been wars recently and there are rumors of wars to-day. Nations glare with hatred at nation, and empire at empire; and offensive and defensive alliances are being made and unmade. If Christian nations practised their religion, if they were animated by the spirit of peace and good will, of love of God and love of our neighbors, which the Saviour taught, and which His Church teaches, this state of things would not exist. But above the tumult of the angry passions of men and nations we discern the figure of the Vicar of Christ, the visible head of the Church, gazing calmly forth from His watch tower in the Eternal City, confident in the knowledge that His Kingdom will yet comprise all humanity and that peace and good will, will in God's good time reign over the hearts and minds of all men.

**ENGLISH-SPEAKING CATHOLICS AND THE CENSUS**

In connection with our proposal to have a separate classification in the census record for English-speaking Catholics, we published an interesting letter in our last issue from Mr. Geo. Johnson, the Dominion Statistician, in which this passage occurs: "I do not believe it would be best for the minority to secure 'such a division.' Herein lies the secret of that lack of public spirit which has been, and is to-day so painfully manifest in the ranks of English-speaking Catholics of Montreal. In making this statement, the Dominion Statistician merely repeated what has often been said by leading men of other nationalities, as well as by some English-speaking Catholics. 'Keep quiet' is the word

that has been passed around since the census returns were published. 'Keep quiet,' lest you may lose your representation for St. Ann's Division in the House of Commons and in the Legislative Assembly at Quebec. 'Keep quiet,' English-speaking Catholics, because by demanding your rights as an important and numerous section of the community you will be denied representation at the civic board.

"Keep quiet," English-speaking Catholics, or your sons and daughters will be ostracized in the business establishments presided over by Protestant proprietors. "Keep quiet," English-speaking Catholics, or you will be shut out from obtaining your share of the public offices within the gift of the Federal and Provincial governments. So continually has this fatal faculty of complaisance been preached that we believe it to be no exaggeration to say that there are a number of English-speaking Catholics in Montreal who have allowed themselves to be led to believe that a policy of silence is more opportune, under present circumstances, than one of assertiveness. Assertiveness does not necessarily mean aggressiveness. It does not make for the fomentation of trouble, either secular religious or political. It simply means that a man shall recognize his own manhood, and the deduction naturally follows that he must perform love and strive for his own nationality, his own faith, his own speech. Shakespeare was never more thoroughly human than when he put into the mouth of Polonius the words, "To thine own self be true, and it must follow as the night the day thou canst not then be false to any man."

In a recent meeting in London, Lord Russell, at the opening of the St. George Club—a distinctively English Catholic institution—pointed out the want of cohesion among Catholics in the great metropolis, and his words must carry weight throughout the civilized world. If such a thing is necessary in England, where duality of language is not recognized, how much more necessary is it here in the Province of Quebec. Every Catholic has a mission in life more than the matter of mere living. Unity of faith is the distinguishing character of Catholicity the world over, with the inflexible utterances of the Sovereign Pontiff to guide us. We do not need to be reminded of this fact by even so erudite a gentleman as Mr. Johnson, who necessarily looks on all forms of religious belief with the cold calculating eye of the accomplished statistician. This is said with all due respect to Mr. Johnson, for it will readily be understood that in his official capacity the various creeds are simply units in columns of figures.

It is however, with these columns of figures that we have to deal. Catholics in Canada live under circumstances impossible to duplicate in but few parts of the world. The term French-Canadian practically means that the person spoken of is a Catholic, in much the same way that the appellation Irish means Catholic. In creed there is no divergence; in racial instincts there frequently is. In the matter of creed the statistician or the census taker bulks nationalities apparently forgetting the fact that there are two distinct representative nationalities in Canadian Catholicity. The aggregative name of Protestant is generally understood to comprise the various forms of belief that emanated from the errors of one Martin Luther and his followers. Still all these multifarious and diverse sects are carefully tabulated, while Catholics are all found in one column.

In the Province of Quebec there is a distinctively drawn line of demarcation between English-speaking Catholics and French-speaking Catholics in a business, political and social way, and it is only a recognition of this fact in the census that is demanded.

Our interests in the community are too great to be overlooked. We are more numerous than our representation in public life would lead one to suppose; a great deal of that is our own fault, for we have taken things too easily; been too generous and not sufficiently self assertive. A different classification in the census returns would serve as a sort of report of progress, show our people what their numerical strength is and incidentally point out to them the power they might wield in matters of great public moment. As it is now we have no official recognition in the census record, and we are calmly told that we are fairly represented in public life. It is under these circumstances that we de-

mand that English-speaking Catholics be properly tabulated in the census returns.

Rev. Father Veitch, of Newfoundland, is at present the guest of the genial pastor of St. Mary's Church, Rev. P. F. O'Donnell.

We regret to hear that our young and talented writer, Mr. Thomas Whelan, is confined to his home, suffering from a severe attack of pneumonia. His "Talks to Boys and Girls" are much admired by the readers of the "True Witness." Mr. Whelan is an old pupil of St. Patrick's School, and a graduate of Mount St. Louis College. Young men of Mr. Whelan's stamp would do honor to any institution.

The official statistics which we published about a year ago showing the consumption by Scotchmen of whiskey largely exceeded, per capita, that of Ireland, finds corroboration in the figures resulting with the recent bankruptcy of a single Scotch distiller. Here is what the cable says about it: The panic in whiskey shares continues. It is stated that the assets of Pattison's bonded warehouse in Leith which has a floorage of seven acres, exceed the liabilities by \$150,000. None of the Scotch banks involved are without security. The capital of the Pattison warehouse is invested in Scotch whiskey to the amount of £10,000,000. Last spring the concern had 138,000-

also been considerably increased. Owing to the competition of the producers, without regard to consumption, every inch of storage room in Glasgow is occupied by whiskey. If every inch of storage room in Dublin instead of Glasgow were occupied by whiskey, what an unco gaid editorial sermon we would have in the "Daily Witness." The Scotch for whiskey cannot be put down to illiteracy; for the Scotch are an educated and bright intellectual people.

A strike is at the present moment imminent on the art of the Grand Trunk Railway Company's telegraphers. On Tuesday negotiations came to a termination. General superintendent McGulgan discussed the entire situation with the chairman and other members of the telegraphers' committee, and pointed out to them that it was absolutely impossible to concede the demands which have been made upon them, by reason of the financial exigencies of the line.

It is not, perhaps, much thought of, but it is certainly a very important lesson, to learn how to enjoy ordinary life, and to be able to relish your being without the transport of some passion or the gratification of some appetite.

What an incalculable field of dread and sombre contemplation is open to every man who, with his heart disengaged from himself and his eyes accustomed to the sharp observance of his tribe, walks through the streets of a great city.

**THE KARN PIANO**

Has satisfied some of the most CRITICAL, it is sure to satisfy you. Its case work is chaste and handsome. Nothing cheap looking about it. Its tone is of that beautiful singing quality, only found in pianos of superior manufacture. It is

**EVERY INCH A PIANO.**

In order to make room for our new styles, we intend to sell off our old designs at LIBERAL DISCOUNTS. Give us a call before you decide to buy, and we will show you value for every cent of money you wish to lay out, in the purchase of a piano.

**THE D. W. KARN CO., LTD.**  
 Karn Hall Building, St. Catherine Street.  
 OPEN EVENINGS UNTIL JANUARY FIRST.  
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**Becoming Deservedly Popular ...**

The Light and Wholesome  
**WINES**  
 Hailing from the Moselle

Absolutely Pure, Healthful and Delicious.  
 For use with Oysters and all sorts of Fish,  
 There are no finer Wines in existence.

Via New York, from Messrs. EDUARD SAARBACH & CO., Mainz, Germany, we have just received a small parcel of 51 Cases Still Moselle Wines. They are just in time for our Christmas trade. Owing to the increased duty of 30 per cent. ad valorem, on the coast in Germany, we are compelled to advance prices but the Wines are worth all we are asking for them. Here are our Revised Prices:

**FOR STILL MOSELLES:**

- SAARBACH'S "BERNGASTLER DOCTOR," In cases of 11 dozen quarts ..... Per Case \$20.00
  - SAARBACH'S "MOSELBLUMCHEN," In cases of 1 dozen quarts ..... Per Case \$12.00
  - SAARBACH'S "BRAUNBERGER," In cases of 1 dozen quarts ..... Per Case \$11.00
  - SAARBACH'S "PIESPORTER," 1898, In cases of 1 dozen quarts ..... Per Case \$ 9.00
  - SAARBACH'S "ZELTINGER," In cases of 1 dozen quarts ..... Per Case \$ 8.00
- 20 Pints of all the above "Still Moselles" \$1.00 per case extra.

**FRASER, VICER & CO.,**  
 Sole Agents for Messrs. Eduard Saarbach & Co., Mayence.

**STERLING SILVER TEASPOONS.**

What is more disagreeable than to sit down to a table where the tea spoons are worn and tarnished. We can show you an excellent line in good heavy weight, which we sell at \$6.50 per dozen. More expensive ones if you want them. But bear in mind the fact that when you buy sterling silver goods from us we always guarantee them 925 fine, and our stock of Sterling Silver and Electro Plated Ware is larger than that of all other dealers combined.

**Simpson, Hall, Miller & Co., Silversmiths,**  
 1794 Notre Dame Street.

**P. WRIGHT,**  
 1327 and 1329 Notre Dame Street.  
**CONTINUATION RETIRING SALE.**

- Men's Lined Kid Gloves, stitched backs, 49c, 53c to \$1.00.
- Men's Lined Extra Heavy Kid Gloves, 73c, 78c, 90c per pair.
- Men's Fine Dressed Kid Gloves, 85c, 93c, 95c, \$1.00.
- Men's Wool Gloves, 15c, 20c, 25c, 33c, 35c per pair.

**SILK MUFFLERS.**

- Men's Silk Mufflers in all colors, 33c, 35c, 46c, 50c.
- Men's Extra Fine Mufflers, 73c, 78c, 85c, \$1.00, \$1.25, all reduced.
- Men's Black Twilled Silk Mufflers, 75c, 85c, 90c, \$1, \$1.25, \$1.50.
- Men's White Shirts, 45c, 50c, 55c, 70c, 75c, 80c, \$1.00.
- Men's Neckwear of every description all reduced.

**LADIES' and GENTS' SILK HANDKERCHIEFS**

Our Offering in Silk Handkerchiefs cannot be Surpassed in Value or Quality.

- Ladies' Silk Handkerchiefs, 15c, 19c, 25c, 30c, 35c, 40c, 50c, only Half the Original Price.
- Men's Colored Silk Handkerchiefs, 33c, 46c, 54c, 63c, 74c, all reduced.
- Men's Extra Heavy White Silk Handkerchiefs, Brocaded, suitable for Christmas and New Year's Presents, \$1.00, \$1.25, \$1.45, \$1.70, \$1.85, \$2.10.

**LADIES' KID GLOVES.**

Wonderful Value, Fine Soft Elastic Leather, every pair perfect, in all sizes and in almost all colours, stitched backs, 4 buttons, only 38c, 43c, 54c, 63c per pair.

Did you ever hear of such Prices for Good Kid Gloves before. A Full Assortment of Ladies', Misses' and Children's Stockings, Gloves and Mitts in stock, all reduced during Our Retiring Sale.

**P. WRIGHT,**  
 1327 and 1329 Notre Dame Street.

**CHRISTMAS TIME**

Teaches good towards Men, but the purchasing members of the family, who buy for Men crowded, jostling Women's Store, are far from showing good will towards Men or themselves. . . . .

**Buy For Men at a Man's Store.**

**CHRISTMAS CLOTHING FOR MEN.**

Special Overcoat Offer—275 Men's Heavy Pilot Overcoats, well lined and trimmed Regular price \$8.00. To-day **\$5.50**

To-day, Saturday—A special line of Men's Dress and Business Suits at \$8.50 Well worth \$14.00. Your choice to-day **\$8.50**

Men's Finest Heavy Moscow Beaver Overcoats, handsomely lined and trimmed. Regular \$20 values. For the holidays only. **\$12.50**

Men's Fine Castor Beaver \$15.00 Overcoats for \$10.00. Such quantities were never sold at such low prices **\$10.00**

Men's Heavy Real Irish Frieze Overcoats and Ulsters, large storm collars, tweed lined and magnificently tailored. They would be cheap at \$12.00. All we ask is **\$9.00**

**J. G. KENNEDY & CO.,** The One Price Clothiers,  
 31 ST. LAWRENCE STREET.

ST. GABRIEL COURT, NO. 185, C. O. F.  
 The annual election of officers of the above Court took place on Monday evening, at a very largely attended meeting, and resulted as follows:  
 Spiritual Director, Father O'Meara; C. R., Bro. P. Cantwell; P. O. R., Bro. M. P. McGoldrick; V. C. R., Bro. C. McMenamin; R. S., Bro. T. Donohue; F. S., Bro. J. Lennon; Treas., Bro. P. Birney; Trustees, Bros. C. Carter, P. Tobin, and J. Morrissey; Medical Examiner, Bro. Dr. Lennon; Delegate to Provincial Convention, Bro. P. Cantwell; alternate, Bro. L. McMullin.  
 I would rather make people religious through their best feelings than their worst—through their gratitude and affections rather than their fears and calculations of risk and punishment.



# DIAMONDS

We can mount Diamonds to suit all requirements and to meet all prices. We carry a large stock of unset stones of first quality, as well as lower grades, which can be mounted on the premises in a few hours. Estimates and designs given. Write or call if you are in need of Diamonds.

## OPAL AND DIAMOND RINGS.

In great variety, from \$10.00 to \$50.00. A favourite design is an Opal set with three small diamonds on each side. Price from \$15.00 to \$30.00.

## ENGAGEMENT RINGS.

A three stone Diamond makes a very suitable engagement ring. We have a large variety from \$20.00 to \$200.00.

## SINGLE STONE DIAMOND RINGS

With 1-karat stone, for \$20; 1-karat stone, for \$35.00; 2-karat stone, for \$65.00. These stones are white, brilliant and of splendid value, mounted in our own factory, and security of setting guaranteed.

Mail Orders Solicited.

Money returned if goods not satisfactory.

Both Our Stores Open Every Night.

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255 and 257 St. James St., and 1915 Notre Dame St., MONTREAL.

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## THOMAS LIGGET.

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Our St. Catherine Street Store will be open until 9 o'clock every evening for the convenience of Holiday Purchasers.

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2446 St. Catherine Street.

### A DISASTROUS FIRE.

The site once occupied by St. Patrick's Hall is again in ruins. It was the scene of one of the most disastrous fires on Tuesday evening that has taken place in Montreal for many years. Some idea of the extent of the loss incurred may be realized from the following companies involved:

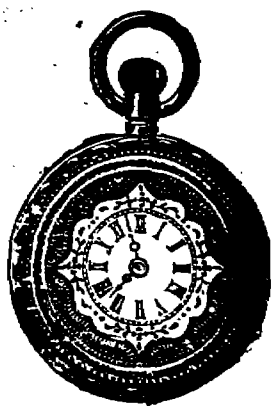
Aetna	15,000
Alliance	40,000
Atlas	50,000
British America	32,000
Caledonian	55,000
Commercial Union	60,000
Connecticut	2,500
Guardian	60,000
Hartford	30,000
Imperial	45,000
Lancashire	52,000
Liverpool and L. and G.	39,500
London and Lancashire	15,000
London Assurance	30,000
Manchester	10,000
North British and Mer.	85,000
Northern	35,000
North America	10,000
Phoenix of Hartford	15,000
Phoenix of London	95,000
Quebec	15,000
Queen	10,000
Royal	100,000
Scottish Union and Nat.	10,000
Sun	20,000
Union	30,000
Western	42,500
Total	\$1,004,000

### ST. PATRICK'S CHOIR HONORS MR. GRUENWALD.

St. Patrick's choir had a general rehearsal with the orchestra, of a new Mass, composed by Prof. J. A. Fowler, for Christmas Day, on Sunday last after High Mass. A large number of priests and other persons interested in the work of the choir were present, and expressed great admiration for this new composition. Like previous efforts of Mr. Fowler, it is well adapted to the capacity of his choir, and the solo and choruses are well rendered with great ease by the singers. The orchestra, led by Mr. Gruenwald, is very fine, and adds very much to the beauty of the Mass.

Prof. Fowler's quarter of a century record as organist of St. Patrick's Church is marked by many acts indicating how desirous he has always been

# CHRISTMAS and New Year's Holidays.



There are Jewellers

That advertise that they are selling 25 p.c., 40 p.c. and 50 per cent. cheaper than their competitors.

Do not be Deceived

THE CHEAPEST PLACE IS

## THEODORE A. GROTHE,

MANUFACTURING JEWELLER.

95 1/2 ST. LAWRENCE MAIN STREET.

You will find the greatest selection of:  
 Baby's rings, 50c, 75c, and \$1.00 each.  
 Ladies' rings, 75c, \$1.00, \$2.00 and to \$150.00.  
 Nickel Watches (guaranteed), \$1.50 and \$2.00.  
 Solid silver watches, \$3.25, \$4.50, \$5.00, \$6.00 to \$25.00.  
 Gold Watches, (filled cases), \$6.00, \$10.00, \$15.00 to \$40.00.  
 Gold Watches (solid), \$10.00, \$15.00, \$20.00, \$30.00 to \$150.00.  
 Rolled Gold Chains, 75c, \$1.00, \$1.50 to \$10.00.  
 Ladies' and Gents' Gold Chains, from \$10.00 to \$50.00.  
 Choice Pocket Books, 50c, 75c, \$1.00, \$1.50 to \$6.00.  
 Match Boxes, Cigarette Cases, Bon Bon Boxes, Glove Boxes, Tooth Brushes, Silver Mounted Curling Tongues and Jewel Boxes of all descriptions.  
 Piano Lamps, Bronze Statues, a great selection of Gilt, Bronze and Porcelain Ornaments.  
 Gold and Silver-mounted Walking Sticks.  
 We are manufacturing to order all designs of Chains, Lockets and Seals. Our specialty in this line, the excellence of the setting of stones.

"The Best in Montreal."

# STEINWAY NORDHEIMER HEINTZMAN HOWARD WILLIAMS PIANOS

Represent the choicest and most desirable stock of Pianos to be seen anywhere in Canada.

Every Piano offered is an instrument of reputation. Every design of case, every improvement of note, will be found among the above. Just now the selection is unusually varied for the holiday trade. Old Pianos, any make, taken in exchange. Terms made to suit the convenience of all deserving people. Write or call on us for catalogues and prices.

## LINDSAY-NORDHEIMER CO.

2360 St. Catherine Street.

## FOOT WEAR

AS CHRISTMAS PRESENTS.

Nothing is so acceptable as a good pair of

BOOTS, SHOES, SLIPPERS, OVERSHOES or MOCCASINS.



Our assortment of these goods is most complete. Our Styles are up to date, and our invariably LOW PRICES should attract you among the thousands who will make their Holiday purchases at our Store.

## RONAYNE BROS.,

2027 Notre Dame St. Cor. Chaboillez Square.

to promote a social spirit amongst musicians generally in this city. A striking evidence of this fact was given after the rehearsal. It was the presentation of a magnificent banquet lamp to Mr. Gruenwald on the occasion of his 25th anniversary

as leader of the orchestra at St. Patrick's Church. Mr. R. Warren, president of the choir, made the presentation in the name of the choir in very eloquent terms, and Mr. Gruenwald expressed his surprise and pleasure very feelingly.

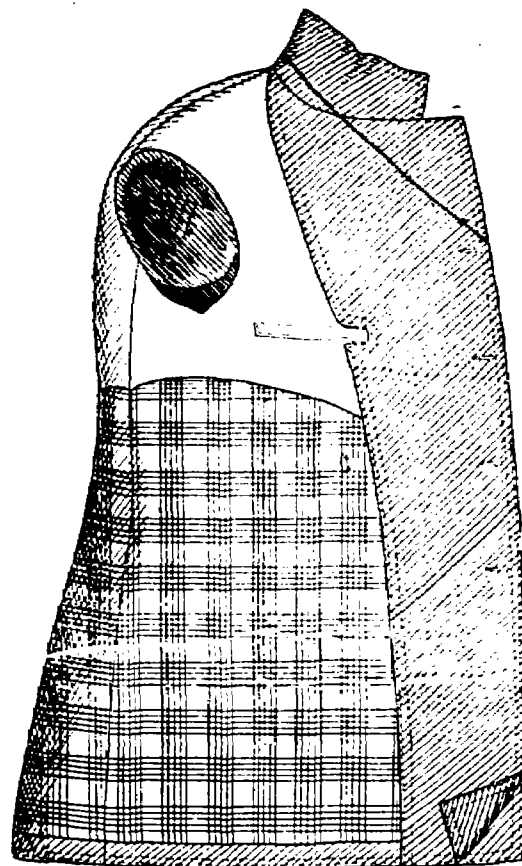
# OVERCOATS

A big lot Just finished in time for Xmas trade.

## DRESS UP

In Good Style

## For the HOLIDAYS



Have a fine looking OVERCOAT on when you are walking around meeting your friends or when you go visiting about New Year's time. It is an old saying that "good clothes open all doors," they command respect. Besides it is wise to be warm and comfortably clad. Protect your chest and lungs from the cold blasts when you go out of warm heated rooms into the cold evening air.

If you are in need of a WARM SUIT or NEW OVERCOAT you can save money by trading with us, as our stock is the largest and best assorted in Montreal, we take the lead for

## Quality, Style and Price.

You can get a Custom Tailor-made Overcoat here ready-to-put-on at from \$5.00 to 10.00 cheaper than made to measure. They fit as well, look as well and wear as well, all the difference is in the price.

Buy now while you can get a good choice.

Raccoon Fur Coats, \$30.00 to \$50.00 each. Fur Lined and Fur Trimmed Coats, \$65.00 to \$100.00, our own make, trimmed with Persian Lamb and Otter Fur.

## GOOD SUITS AND OVERCOATS

For Boys and Youths.



We would specially draw the attention of Fathers and Mothers to the high-class clothing we keep for their Boys.

Evening Dress Suits for Boys at \$10.50.

Silk Lined Overcoats for Boys at \$5.00 upwards.

Good Tweed and Serge Suits for Boys from \$2.25 to \$7.50.

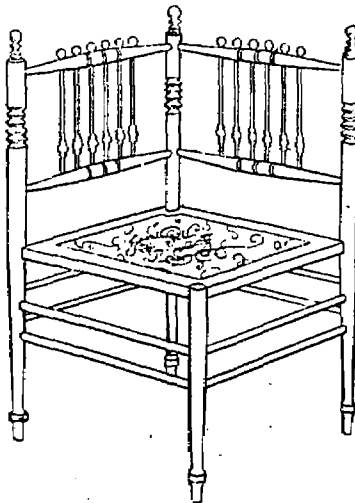
Also Blanket Coats for little boys from \$3.50 upwards.

Tuques, Sashes, Stockings and Mitts to match, at



2299 St. Catherine St., and 665 Craig St.

## Real Gold Leaf.



To look at the price which we are asking for this Chair you would think it was merely bronze gilt. IT IS NOT IT'S REAL GOLD LEAF. The naggiest and best Chair we have ever seen at even double the price we are asking for it.

Special Xmas Price.

\$5.40.

Mail Orders Filled.

## RENAUD, KING & PATTERSON,

652 Craig Street, near Bleury.

# JOHN MURPHY & CO.

In the Service of Santa Claus.

Every Department in our store is splendidly equipped to do prompt and perfect service to the needs of the season and the demands of Santa Claus!

We are showing vast and unsurpassable stocks of Toys, Dolls, Games, Silverware, Chinaware, Glassware, Cutlery, Clocks, Fancy Goods, Leather Goods, Stationery, Gloves, Ribbons, Laces, Dress Goods, Silks, Velvets, Linens, Flannels, Prints, Mantles, Millinery, Furs, Men's Furnishings, Boys' Clothing, Children's Dresses, etc., etc.

Our Fairyland of Toys is a Children's Paradise! Bring them to see it.

Xmas 'Chances' in

COAT DEPT.

(For Charitable Purposes.)

50 All Wool Black Frieze Jackets, worth 4.70. Xmas Week, 1.50. Sizes 34 to 44 bust measure.

60 Heavy All Wool Black Frieze Jackets, leather cloths. Xmas Week, 2.45. worth 5.50.

A few Ladies' Ulsters to clear at 3.75; were 9.00 to 14.00.

OTHER LINES IN LADIES' CLOAKS.

Jackets, all colors, all sizes, at 25 percent off, 35 percent off, and 50 percent off.

Style Caps in black and all colors at 25 percent off, 35 percent off, and 50 percent off.

FINE FURS FOR XMAS!

Fur Lined Capes, hood styles, 10.00.

The balance of our Fur Capes at 33 percent discount.

Muffs—All cheap.

Fur Mitts—All cheap.

Fur Collarettes—All cheap.

Children's White Wool Hats, only 25c.

XMAS DRESS GOODS SALE.

Better prepared than ever for our Grand Xmas Dress Goods Sale. Larger Assortment, Better Value.

500 New Dress Patterns. Special Lines for this Grand Xmas Sale. Prices for Patterns of 5 yards each, 8c, 1.20, 1.50, 2.00, 2.50, 3.00, 3.50 and 4.00 per pattern.

100 pieces Fancy Silk and Wool Dress Goods, extra fine quality. Low Prices for our Grand Xmas Sale.

500 and Wool Dress Goods, worth 1.00 for 50c, 1.50 for 75c, 2.00 for 1.00, 2.50 for 1.25.

500 yards fine Cheviot Costume Tweeds, all new choice colors; just the thing for a nice Xmas Gift, worth 1.00; Grand Xmas Sale price, only 50c per yard.

First Paris Dress Patterns, no two alike, perfect Xmas Gift, worth from 12c to 20c, choice during our Grand Xmas Sale for half-price, or from 6c to 10c per pattern.

25 pieces Fancy Black Cloth all wool, Winter weight, worth 1.00; our Grand Xmas Sale price 50c per yard.

Open Late for the Holiday Trade.

## JOHN MURPHY & CO.,

2343 St. Catherine Street,

Corner of Metcalfe Street.

TERMS: Cash. TELEPHONE Up 933.

# HATS and FURS

Large Assortment,

Great Variety,

Latest Styles.

## ARMAND DOIN

1584 Notre Dame Street,

OPPOSITE COURT HOUSE.

(35 Years Experience.)

REPAIRS done with care,

AT LOW PRICES.

## JAMES A.

# OGILVY & SONS

Open late To-Night.

FAMILYLAND—Forenoon, 10 till 12 a.m. and 2 till 6 p.m. Evening, 7 till 9.30. Adults, 10c; Children, 5c. Santa Claus will show his interesting pictures, and will present each person with a box of first-class candies.

A GOOD SHORT STORY IN LADIES' JACKETS.

Of course, it's a bargain story, although the price saving is not nearly so important as the fact that these jackets are excellent in themselves. The season is getting along rapidly, but these are the handsome, sensible, comfortable coats, well designed, well made, well fitted. Discounts from 25 to 50 per cent.

GLOVES AS GIFTS

Are beautiful, elegant and useful; therefore, pleasant to give, agreeable to accept. There is exceptional fitness for Christmas gifts in our Holiday Gloves. Each line is unmatched in its sphere of price.

Ladies' 2-Clasp Black Kid Gloves, self and white points, \$1.25 pair.

Ladies' Mocha Gloves, 4-Strap, unlined, fine quality, \$1.75 pair.

Ladies' Reindeer Gloves, squirrel lining, 2-clasp, \$4.00 pair.

Ladies' Mocha Gloves, wool lined, 2-clasp, \$1.25 pair.

Ladies' Colored and Black Kid Wool Lined Gloves, 10 pair.

Gent's Reindeer Gloves, squirrel lining, 4.00 pair.

Gent's Mocha Gloves, wool lining, 1.40 pair.

XMAS HANDKERCHIEFS.

Children's White Lawn and Fancy Colored Handkerchiefs, 25c, 50c, 60c, 75c.

Cream and White Silk Hemstitched Handkerchiefs, 25c, 30c, 40c, 50c, 75c, 1.00 each.

Gent's Pure Linen Top Border Handkerchiefs, 12 1/2 x 20 hemstitched.

Ladies' Real Lace Handkerchiefs, Hampton, Limerick, Gerrick-ma-Cross and Irish Point, from 1.25 to 2.00 each.

BOYS' CLOTHING.

Children and Boys' 2-piece all wool English Serge Suits, nicely lined with fawn's satin, and beautifully finished; plated and Norfolk jackets; sizes 22 to 30; price 4.75 to 6.50.

Children and Boys' all wool Tweed Suits, in brown mixtures, plain brown, dark grey mixtures and nice 4-tweed effects, well lined, excellent finish, 1 button and double-breasted jackets, price 3.00 to 3.75.

NIGHT SHIRTS.

Heavy English Flannelette Night Shirts, 54 inches long, and cut large, 11 to 19, at 1.00 each.

Heavy Canadian Flannelette, 64 inches long and cut large, 14 to 16, at 90c each.

BATH MATS 75c, 1.25, 1.50 upwards.

FRINGED TRAY CLOTHS, 2c, 30c, 35c, 40c up.

TOYS and FANCY GOODS.

See our Magnificent Display on third Floor.

## JAMES A. OGILVY & SONS,

The Largest Exclusive Dry Goods Store

CORNER ST. CATHERINE AND MOUNTAIN STREETS.

## LAWRENCE RILEY,

CONTRACTOR.

Repairs of all kinds Promptly.

Painting, Plastering, Etc., Promptly

Attended to. Estimates Furnished.

15 Paris St., Point St. Charles.



# RANDOM NOTES

## For Busy Households.

The difficulties in households which are the outcome of mixed marriage was the subject of a recent editorial in the Catholic Universe of Cleveland, O. It says:

"Religious differences at home were the cause of our family trouble. Mother is a strict Roman Catholic, father is a staunch Episcopalian, the children were permitted to choose their own faith when they reached a proper age, but the arrangement did not prevent friction and discord which have led to much unhappiness. This is the explanation furnished by one of the household for a sensational domestic drama enacted by members of a certain well-to-do New York family, which figured very prominently in the press of the land a fortnight ago. It is an old and oft-told tale. It does not require a particularly lively imagination to accept the statement at its face value. Differences of belief and practices between parents in religious matters usually lead to domestic discord, and not uncommonly to domestic disruption."

The following incident recorded in the Philadelphia Record, nicely illustrates the average man's knowledge of the culinary department.

A certain man made a display of dense ignorance the other day when he went into a restaurant and asked the waiter if he had any eggs. "Yes, said the waiter, "we have." "Well, bring me some," "How do you want them cooked?" "Oh, any old way." "My dear man," said the waiter, "that order will hardly do. We have over five hundred different ways of cooking eggs, and you will be pleased to make a suggestion or mention a choice." This astonishing fact had the effect of paralysing the customer's tongue for a while, and he finally recovered enough to whisper in awe, "Scramble 'em." "Yes, sir," replied the astute waiter, still lingering, "which way?" "Oh, any old way." "Sir," said the waiter in a determined voice, "I must insist you will make a choice—there are seventy different ways of scrambling eggs in this establishment." "Well, then, fry them for me." "Which way? We have forty ways of frying eggs here." "All right," said the customer slowly as he reached for his hat and arose, "you have one way here that I can find myself, and that is straight out of that door. Good day."

In Paris there are hundreds of floating laundries moored in the Seine. They have from time immemorial, been an important feature in the river scenery, and also of the economic and hygienic systems of Paris. All the soiled linen of the great city is washed in the Seine. The largest of these floating laundries is that of the "Arche Marion," and by the Parisian washerwomen it is considered the best and most convenient. It consists of twelve houses in two parallel lines, upon as many flat boats. They are connected with each other by gangways and form a frontage of three hundred and fifty feet, with streets in every direction and spaces at various points where the washerwomen meet to gossip, quarrel, and transact business. In the centre is a large building having a tall chimney, where are the boilers, vats and store houses, containing carrels of an acid used in washing, parcels of carbonate of soda, tanks, and vast quantities of yellow and soft soaps.

Though the twelve houses are separate and distinct, they are virtually one establishment, having all the characteristics of a village. The buildings have two storeys, a river floor and an upper floor. The first has shop-like windows, the upper flat being devoted to the drying of clothes. Within there is a long corridor traversing the boat longitudinally. On either side of this corridor is a row of washing places, where the laundresses perform their labor. Twenty-four persons can be accommodated on each boat, so that the "Arche Marion" has places for 288 regular customers on its twelve boats. These customers are divided into twelve classes—the professional washerwoman and those women of the working classes who, for cheapness, come there once a week to do their family washing at a charge of one cent per hour. The professionals pay only eight cents per day, and usually wash fourteen hours out of the twenty-four.

The proprietors of the establishments do not supply artificial light gratis. Those who have to work at night have to pay extra for it. The income from a laundry having one hundred washing places is £1,600 a year, £800 being clear profit. All the families of these Seine laundries are united by the ties of interest and marriage, and they form what is called the fluvial world of Paris. The daughters of proprietors get as dowry a flatboat, and generally wed sons of those in the same profession.

Manner and manners in their relation to social life are frequently discussed; their importance in the business world seems to be realized less forcibly, though there, too, they may be said, almost without exaggeration, to make or mar fortunes. A merchant who intended to hire an errand boy, asked a boy that applied if he thought he could do the work. "Yes,"

answered the boy. He did not get the place. When asked why he did not hire the boy, the merchant answered that a boy who did not know enough to say "Yes, sir," to his elders would not be of use to him. The incident was light, yet it revealed a lack of that courtesy which the wise employer regarded as essential. And in most lines of business courtesy is essential to success.

The show windows in the various shopping districts, especially those belonging to proprietors who remember the "True Witness" in distributing their advertising, are now dressed with all the ingenuity and taste that the most successful window-dressers have at their command. It seems to have taken for granted by the merchants that a display out of the ordinary is necessary if customers are to be attracted and money made. To attract the presence of the customers within, selling distance, they have resorted not only to an artistic and effective display of their wares, but to all sorts of mechanical devices and to certain forms of entertainment.

There is a delightful fascination about a person who possesses unlimited tact, remarks a writer in an American journal. They seem to keep everything about them in perfect harmony. They are the life of a social gathering, the pillars of successful enterprise, and a comfort to the afflicted. Their own lives, he says, is a secondary consideration,—"self last" is their motto. They come and go cheerfully. Bright smiles, kind words, loving deeds are their gifts to humanity. Their nature is not a prying and tattling one, they are too fully occupied with nobler considerations. Their very presence wards off gossip. You take a pleasure in their visits because you have no fear that they will distort and repeat your conversation. They are not rudely critical and fault-finding. They mind their own business and have a tactful but pleasant way of compelling others to do the same. They have no affinity with the questionable affairs of society. They do not rant about existing social evils but to do their utmost to uplift society by substituting good for evil. They can find good in every one and adroitly bring to the surface the better natures of those about them. They put you at your ease and find time for a pleasant word for the timid. They bring encouragement for the fluttering and cheer to the disheartened. Being sincere they hate all deceit and do not stoop to flattery. Nor do they accomplish so much that is commendable by sacrificing their own self-improvement or neglecting their duties. They are here, there, and most of all where they should be. Talent is excellent, tact is better. Talent is something, tact is everything.

Catholic women can render a great service to the "True Witness," by mentioning its name when making their purchases.

Women have been invading the labor field in startling fashion during the last ten years, and proving that they have possibilities for which masculinity had never given them credit, says a writer in the New York Sun. Until very recently, however, the careers carved out for themselves by women were such as necessitated a sedentary indoor life, and from out-of-door pursuits women seemed debarred. With the rise of the athletic girl that state of things became intolerable, and now each day brings news of some new feminine venture in out-of-door work. The number of women ranch owners who manage their ranches are increasing, and in California, Arizona and Florida women are going in for fruit culture, with great enthusiasm and great success. A number of girls are studying forestry, and horticultural colleges for women are springing up like mushrooms. Germany in particular is enthusiastic over horticulture as a profession for women. Schools have been founded in Charlottenburg, Friedau, Konstanz, and Baden, and last year the Baroness von Barth-Harsting opened a horticultural school for women at Plauen, and guarantees her pupils, after two years' training, a profitable place. She says that she al-

### What is Scott's Emulsion?

It is the best cod-liver oil, partly digested, and combined with the hypophosphites and glycerine. What will it do? It will make the poor blood of the anæmic rich and red.

It will give nervous energy to the overworked brain and nerves. It will add flesh to the thin form of a child, wasted from fat-starvation.

It is everywhere acknowledged as The Standard of the World.

SCOTT & BOWNE, Chemists, Toronto.

ready has more applications for women gardeners than she will be able to meet.

A great number of American women of good social position cultivate flowers and fruit for the market. Violet culture, especially, seems to appeal to women; and some of the most successful violet farms in the country are managed by women whose names are in society's blue books.

Women are taking up general agriculture, as well as flower and fruit culture. A fine course in agriculture has recently been opened to women in Minneapolis, but Russia has a long lead in the matter of agriculture for women. Twelve years ago a Russian Baroness undertook the management of her husband's estates while he was absent on government service. She found the land in bad condition, and set to work studying the possibilities of the soil. When, after several years of hard application, she had solved the problems that had confronted her, she decided that the Russian peasant women ought to learn what she had learned. She opened a practical school of agriculture and horticulture for women in 1889 and made it a success. Last year the Russian Government came to her aid and gave the institution money enough to establish it upon a broad and liberal scale. Courses in theoretical agriculture, drainage, gardening and forestry are offered, and there are practical classes in all kinds of farm work. Several of the women graduates have been entrusted with the management of large estates, and situations are promised to every one who obtains a diploma.

Misunderstandings lie at the root of many family discords, remarks one of our contemporaries. How often a

father dies who loved his son and was loved in return, convinced of that son's ingratitude and without knowing that the son, on his part, had been out to the heart by the father's seeming indifference. Mothers with their daughters, and sisters and brothers among themselves. A sort of recoil, an impossibility of showing one's true self, a sad reserve towards those who are truly dearest are the common lot of all creatures tender and timid. How much harm one does that would never be done if souls could be seen as they really are.

Let the rich contribute. Some observant person has this to say in an exchange, says the Catholic Citizen, Milwaukee:

There is something inexplicable in the attitude of some women in moderate circumstances regarding their financial duty to the Church. "Let the rich contribute. I can't afford it," says the woman who spends fifty cents for a buckle, a quarter for bon-bons and throws a penny into the collection box. It would be amusing if it were not so shocking to note the richly gowned, jauntily millinered, daintily gloved young person who has nothing but a dirty little copper to offer in the house of God. The widow's mite is never a despicable thing; the small coin of poverty is a general proportion of her all; but the really indigent woman is not adorned in fashionable attire. A poor washerwoman would be ashamed to give the miserable offering so unblushingly handed out by many a fine-plumaged dame and demoiselle.

The most attractive shop windows for readers of the "True Witness," should be those of the establishments which advertise in the "True Witness."



## HOMELESS BOYS IN CITIES.

Extracts From a Paper Read by Arthur C. Thomas, Before the Young Men's Class, Church of the English Martyrs, Preston, England.

Some time ago in one of our Catholic newspapers there appeared a series of articles which certainly led one to think that street life was by no means unattractive. No doubt these barefooted and empty-stomached youngsters do manage to steal some pleasure and amusement out of life. They have often a merry quip on their lips and a pleasant smile on their faces that may mislead an observant passer-by into the belief that the world wags well for them and that they are followers of the comfortable philosophy "all is for the best in this best of possible worlds." But if these lads do draw amusement out of street life at what a terrible cost to themselves! There are many dangers in it. There is danger to health, owing to the exposure to cold and wet. Standing in the streets bare-footed in bad weather is not conducive to a strong chest or to sinewy limbs. Colds develop into consumption and consumption carries these young victims of its ravages into the workhouse hospital and on to the pauper's grave. No doubt some of these lads are hardy and robust. Their wild sea-gull life seems not to injure them, and they live on the streets, as the gull on the waters, like it uncertain of their daily bread. But these young boys fall into temptation. When they have no money they must beg or steal. When they have some they can drink or worse. In either case they are likely to fall into the clutches of the police, and so the gull shelters one lad, while the pauper's grave shelters another.

There is another danger on which I will not dwell beyond remarking that it is not in human nature to face the dangers to mortality that haunt their attractions on the streets of our great cities without falling into them. Human nature is not better in a boy without a home than it is in a boy with one. You can readily imagine how vice grows to be second nature to those lads who have had little acquaintance either at home or in the streets with virtue in any shape or form.

And when virtue has been lost, religion is not long retained. Many of them have no homes of their own and live in lodging houses. Good parents see to it that their children attend church on Sunday, practice their religion, and say their prayers at stated times. They regard it as one of the most important of their parental duties. But no lodging-house keeper does. What cares he if a ragamuffin misses church or if he never gives a thought to his Creator? He is not his brother's keeper. All he feels called upon to do is to provide the lad with a bed and to see that the lad pays for it. Here his duty begins and ends.

There the duty of the community does not end. It is, I do not hesitate to say what I think, an indelible disgrace to the past municipalities of our great cities that they do not do their duty and abolish street training by children years ago. How could they allow so many young persons to grow into manhood and womanhood amid the atmosphere, morally and socially degrading and brutalizing, of the common lodging-houses? Was mixing with

LOOK OUT for the first signs of impure blood—Hood's Sarsaparilla is your safeguard. It will purify, enrich and vitalize your BLOOD.

# S. CARSLY CO., Limited.

Notre Dame Street, Montreal's Greatest Store, Dec. 24 1898

## Chiefly About Shopping by Mail and the New Winter Catalogue.



The good health and rapid progress of this Business is shown by the tremendous increase in its Mail orders. The Company's system of dealing with mail orders is probably the largest and most elaborate in Canada, but with all the encouragement the firm is constantly impressed with the conviction that only a limited portion of the people of Canada comprehend the great facilities of this Store, hence the issuing of a comprehensive and useful catalogue, twice every year, which will be sent to any address in Canada, post paid, on application to our Mail Order Department. A Postal Card does it. The Best Talent the Store possesses is placed at your disposal and every order is attended to the same day as received. The best aid in ordering goods is a copy of our Winter Catalogue.

### Ladies' House Gowns.

Warm House Gowns that are in fine taste for mother or sister. Ladies' Fancy Swaud-wn Flannel Dressing Gowns cut Watteau back, all front and turn over collar, trimmed velvet and lace, full skirt in pink, in-tropis, blue and cardinal effects, \$4.50. Ladies' Brocaded Pilon Cloth House Gowns, splendid style, beautifully trimmed, skirt cut, very full, special price, \$3.00.

THE S. CARSLY CO., LIMITED.

### Sofa Cushions.

A wonderful lot of Beautiful Sofa Cushions of all descriptions for Xmas Gifts, priced marvelously low. 700 Daintily Filled Cushions, neatly covered in Silkaine, good large size, \$3.50. 300 Pretty Sofa Cushions in Blue, Pink and Old Delft Colourings, 23c. Hundreds of Beautiful Silk Cushions covered Sateen, from 67c. A Handsome Collection of Richly Embroidered Sofa Cushions worked in Gold and Silver, exquisite Oriental, Persian and Indian Designs, prices from \$4.50 to \$6.50.

THE S. CARSLY CO., LIMITED.

### Ladies' Handkerchiefs. In Fancy Boxes.

Thousands of pretty boxes filled with pretty Handkerchiefs and containing a big bottle of perfume. No. 1 Lot, contains 4 plain and fancy Handkerchiefs and bottle of perfume. Special price 50c a box. No. 2 Lot, contains 6 pretty Handkerchiefs and bottle of perfume. Special price 75c. No. 3 Lot, hand-painted box with 6 beautiful Handkerchiefs and a bottle of perfume. Special price, \$1.00. Other prices \$1.25, \$1.50 and \$1.75.

THE S. CARSLY CO., LIMITED.

### Pretty Silk Skirts.

Hands me and warm are these Beautiful Skirts and in delightful variety. Ladies' Black Taffeta Rustling Silk Skirts made with deep Spanish flounce, lined throughout and gored, extra wide width, Special Prices, \$5.05 \$5.55 \$6.05. Ladies' Fancy Shot Taffeta Silk Skirts in Rose, Blue and Green shades with deep corded frill and lined throughout. Special Prices \$6.10 and \$7.00 each.

THE S. CARSLY CO., LIMITED.

Write for the new Winter Catalogue; 176 large Quarto Pages, beautifully illustrated.

## The S. CARSLY CO. Limited.

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thieves and worse, a good way to upbringing boys? Was trading on the streets good for either? The very calling that they were allowed to follow makes their dirtiness, their untidiness, their raggedness, their barefootedness, their almost absence of clothing so great an advantage to them that, when a Philanthropic Society (The Police Aided Clothing Society) offered to give them clean and tidy covering they refused, saying that it would injure their sales. Was this training? Look at the irregular hours during which it was carried on. Late in the night, late in the morning. Was this training? Look at the absence of hard, physical labor which characterizes it. Was this training? Look at the loafing and begging, for which it was merely an excuse or a cover. Was this training? Look at the uncertainty of the income, one day like millionaires and the next day like paupers. Uncertainty of income, the enemy of thrift, the enemy of saving, the friend of dishonesty, the friend of theft. Was this training? The absence of an incentive to education in this age of technical schools and evening continuation classes. Was this training? The unsettled nightly domicile, not knowing what roof would shelter him tomorrow night. Was this training? No place to call home, no knowledge of where the next meal would be eaten, or how it was to be paid for. Was this training? Their amusements—pitch and toss, and cards, the occupation of the gambler. Was this training? The wild, unfettered life with no apparent better land in view. Was this training? People use to wonder at the number of juvenile thieves. They and their miserable social ideals let these children grow up to be thieves and worse. They allowed them to continue on the streets, (which in Father Bertry's words, are the "forcing ground of crime"), and the streets, with their

evil influences on every side, made thieves and worse of them. It was idle to blame the children. Their circumstances overpowered them. The whirlpool of evil dragged them down and sucked them in, and they became lost to good. All notions of evil faded from their minds, and if they ever thought of it, it was only when they saw the policeman, who was in their eyes the very incarnation of evil, because he represented law, and the punishment that followed on the law violated. And do not leave out of sight the downward path on which the facility of street trading has led many a respectable lad. Many a youth, enjoying a permanent situation, where work and obedience were powerful disciplining his mind and heart, has been carried away by the temptations of the streets. He has seen how easy money can be earned, how joyously it can be spent. He has thrown up his employment and started out as a vendor of matches or a seller of papers. His respectability soon left him. Clothes and shoes were shabby and he found himself imprisoned beyond hope of escape, in that lower pit of misery and degradation into which the dream of a life and the streets had enticed him. Once he had fallen he could rise no more. I cordially endorse the words uttered by Sir John Gorst at Liverpool lately: Street trading "is one of the most pernicious forms of child employment." And I am shocked that the Christian sense of a Christian community should have allowed the accursed thing to last so long. But I am afraid the most sanguine among us has no hope of abolishing this street trading. Would to God that we could. But we cannot. At least we cannot under the existing so-called conditions. Our duty then, surely is, if we cannot abolish it at least to regulate it.

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# ALL BOYS AND GIRLS.

**THE MIND QUIET**  
There was a boy I know of,  
Whose clothes were made too small,  
Whose jacket always pinched him,  
And it did not fit at all.  
The sleeves were short and narrow,  
And the collar was too tight.  
And the buttons didn't suit him,  
And the pocket wasn't right.

And, so, this foolish fellow,  
Because his clothes were small,  
Was very cross and sulky,  
And he would not grow at all.  
For he said, "My jacket pinches,  
As everybody knows,  
And a boy, in my opinion,  
Can't be bigger than his clothes."

There was a little fellow  
Who was sick, and pale and thin;  
He had a tiny body,  
But a mighty will within;  
His head was always aching,  
And his back was always weak,  
And he had a voice so feeble  
You could hardly hear him speak.

"What!" said this little hero,  
"I will not have it so;  
Because my body pinches,  
Shall my spirit never grow?  
I will not mind the backache,  
And I will not mind my head,  
If I can't be big in body,  
I'll be big in soul instead."

And, so with cheerful courage,  
He chased his pains away,  
And all the people saw him  
Growing braver day by day,  
Till for his tiny body,  
They did not care a fig,  
But everybody loved him,  
Because his soul was big.

—H. W. Sherratt,  
In Youth's Companion.

Every one at some time or other is called upon either to introduce a friend, or, in his turn, be introduced. It is therefore very important that we should know how to do so correctly. This is a subject particularly interesting to boys and girls; and although as we grow in years and strength we should also grow in grace, wisdom and knowledge, it would be well for young folks to memorize the following timely article which appeared in a recent issue of the "Emerald." If they do so we would witness less shyness and reserve among them when in the presence of strangers.

Attention should be paid to the many forms of introduction, each of which is appropriate to certain conditions. In introducing several persons to one, the latter's name should be given only once. Thus: Mr. Pike, allow me to present Mrs. Winter, Miss Smith, Mr. Jones. Bow to each as the name is spoken. When you introduce a gentleman to a lady, say, bowing to each as you mention the name of each, Mrs. Noble, permit me to make you acquainted with my friend, Mr. Post. In presenting gentlemen to each other, first look at the elder, bow, and say: Mr. Lord, let me introduce to you Mr. Harrison. When introduced, one should say something equivalent to I am very glad to make your acquaintance, unless shake hands when introduced in Am-erica; then a bow is sufficient. To shake hands when introduced in American, not bad form, but unnecessary. The lady should be the first to extend the hand. Shake hands warmly, but not too vigorously. If your hand is thickly gloved, and the hand of the person with whom you join hands is ungloved, apologize, make no attempt to remove your glove. For thin gloves, as kid, no apology is called for. Shake hands with the right hand; if you are forced to use the left apologize.

The gentleman should be introduced to the lady; the younger to the elder person, when of the same sex. Abroad rank and social position are recognized, and the inferior is introduced to the superior. On meeting subsequently, the lady should bow first. This is Anglo-Saxon; on the Continent it is the reverse. The gentleman must always return the lady's bow. An introduction out of doors should be so given as to attract no unnecessary attention. Either to a lady or gentleman, when introduced on the street, or on the tennis ground, or any like place, the gentleman always lifts his hat.

Be punctilious to introduce only such as you have good reason to believe would like to become acquainted. You should give names clearly, when introducing. If at an introduction a name is not caught, it is good form to request its repetition. At a dinner-party, or similar gathering, general introductions may be disregarded, it being assumed that all present may properly and agreeably be acquainted. Never manifest at a friend's house any but the greatest courtesy, if introduced to one whom you heartily detest.

If you meet accidentally a gentleman or a lady, when you are making a call, and are introduced, you need not continue the acquaintance. You need not even bow at a subsequent meeting, unless you are bowed to. In introducing those that are totally unknown to each other, it is thoughtful to say something of the nature of, Mrs. Benedict, of Washington; Col. Wise, of the Seventh Regiment, etc.; and in introducing relatives to say: My father, Mr.

Snow, my mother, Mrs. Edwards, etc. A casual introduction, such as at a watering-place, does not demand a lady's giving subsequent recognition to a gentleman.

Two acquaintances may stop on the street and converse for a few moments without introducing friends accompanying them, but on separating all should bow. A meeting by chance in calling does not require an introduction, except when it would prevent embarrassment. Very rarely persons may, unless when thrown together in travelling, introduce themselves. But a lady should let the gentleman make all the advances. Anything at all familiar on his part should result in her immediately terminating all intercourse by perfect silence.

Don't laugh at the boy who magnifies his place. You may see him coming from the post office with a big bundle of his employer's mail, which he displays with as much pride as if it were his own. He feels important, and he looks it. He is proud of his place. He is attending to business. He likes to have the world know that he is at work for a busy concern. One of the Lawrences of Boston once said: "I would not give much for the boy who does not say 'we' before he has been with us a fortnight." The boy who says "we" identifies himself with the concern. His interest is his. He sticks up for its credit and reputation. He takes pleasure in his work, and hopes some day to say "we" in earnest.

The boy will reap what he sows. If he keeps his grit and sticks to his job, you may take off your hat to him as one of the future solid men of the town. Let his employer do the fair thing by him: check him kindly if he shows signs of being too big for his place; counsel him as to his habits and associates, and occasionally show him a pleasant prospect of advancement. A little praise does an honest boy a heap of good. Good luck to the boy who says "we."—T. W.

## MOTHER'S PRESENCE AT CHRISTMAS.

(William Hopkins, in Donahoe's Magazine.)  
The merry bells may jingle in the good old-fashioned way;  
In merriment we mingle, with the music holding sway;  
The "Gloria in Excelsis" is sounding everywhere—  
But, really 'tisn't Christmas, if mother isn't there.

She hangs a newer halo round the mistletoe on high;  
A spirit of bravado drives away the weary sigh—  
For sorrow is no mistress, and life lets go its fear,  
Amid the joys of Christmas, when mother, dear, is here.

The fire upon the hearthstone lights up with ruddier glow;  
The laughter is more mirthsome, bubbling forth in flow;  
The Christ-Child truly comes to us, in all His heavenly cheer,  
If the advent of old Christmas finds mother, also, here.

**WHAT SHE BELIEVES.**  
"I believe Hood's Sarsaparilla is a good medicine, because I have seen its good effects in the case of my mother. She has taken it when her health was weak and her health was poor, and she says she knows nothing better to build her up and make her feel strong." Bessie M. Knowles, Upper Wood Harbor, N. S.

Hood's Pills cure all liver ills. Mailed for 25c by C. I. Hood & Co., Lowell, Mass.

## RECENT SALES OF PATENTS.

(Communication from Messrs. Marlon & Marlon, Solicitors of Patents & Experts, New York Life Building, Montreal.)  
Car fender, Warren W. Armable, entire interest to Consolidated Car Fender Co., \$10,000.  
Supports for sliding doors, curtains, etc., William Schroeder, entire interest to William Abrahams, to Wankesha Door Support Co., \$50,000.  
Folding bed, F. M. Archer, entire interest to S. Silberberg, \$10,000.  
Nail-pulling attachment for claw hammers, Silas R. Ashley, one-half to E. J. Schmidt, \$5,000.  
Signalling device for elevators, C. G. Armstrong and D. Adler, entire interest to C. M. Arthur, \$30,000.  
Powder distributor, C. M. Arthur and J. H. Hillis, one-third to H. H. Hillis, \$5,000.  
Clamp, N. E. Leslie, State of Pennsylvania, to D. W. Aylworth, \$5,000.  
Amalgamating machine, A. Allen, entire right to A. B. B. Manufacturing Co., \$80,000.

Evidence of the increasing demand for inventions is clearly shown by the transfers that are daily being recorded.

**THE THREE STAGES.**  
For the early stage, Scott's Emulsion is a cure. For the second stage, it cures many. And for the third stage of consumption it soothes the cough and prolongs the life.

Toothache stopped in two minutes with Dr. Adams' Toothache Gum. 10 cents.



8 Cents a Cake.  
THE ST. CROIX SOAP MFG. CO.  
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## SUCCESSFUL METHODS IN BUSINESS.

The president of the National Credit-Men's Association in an address at New York last week, on successful methods in business, said in part:

The enactment of a national bankruptcy law is a great step forward, and demonstrates the fact that a large majority of business men desire equity, justice, and fairness in dealing with their debtors, and do not wish to take an undue advantage of their creditors. While improper use may be made of this law by some few evil-minded persons, I venture the prediction that the number of fraudulent failures will be far less during the next ten years than ever before, and that the placing of all creditors upon the same basis in the distribution of the assets of an insolvent debtor will not only directly work a great benefit to all, but will indirectly exercise a salutary influence over credits generally.

Our association has constantly tried to demonstrate the necessity for carefulness in all details pertaining to the conduct of business. If the association had not accomplished anything beyond the fact of the adoption of its uniform statement blank, which is being generally used throughout the country and which is becoming more and more a factor in the mercantile world, this achievement alone would have justified its existence. It has, however, taken another step in advance by the agitation of the question of proper methods of accounting in the small retail houses as well as in the larger establishments.

To-day the woes of the credit-man are magnified because it is impossible, strange as it may appear, to induce some merchants to keep any books whatever. The reason for their lack of this essential feature lies in the fact that they do not understand how to keep a proper record of their affairs, and because they have never been brought to realize the benefit and profit to be derived therefrom. Others keep books, but their methods make it practically impossible to secure from the same the intimate knowledge of their financial condition which is so necessary for the intelligent extension of credit. No business man is properly equipped for the handling of his affairs who is not thoroughly familiar with the condition of his assets and liabilities, and frequently furnished with figures showing the results of his transactions.

I am thoroughly convinced, from my contact with merchants and other business men, that a vast proportion of the failures which take place would not occur if the managers of business houses and corporations were thoroughly and constantly familiar with their condition, and intelligent results of their transactions frequently laid before them. . . . We recognize the

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fact that there is a great diversity in the character of business, and that no one set form of bookkeeping is practicable for all, but we believe there is a certain uniformity in accounting which may be adopted in most lines of trade, and the national association expects to prepare and present to the business community some simple methods which will enable merchants to record their transactions in a way that will be satisfactory to themselves and to their creditors.

## FINANCIAL FEATURES OF PROTESTANT MISSIONARY WORK.

A. H. Nelson, of Detroit, contributed to the Baptist Missionary Magazine an article in which he estimates that the cost per capita of the converts of the Northern Baptists is \$42.27, while the converts of the Southern Baptist cost \$146.32 each. The Congregationalist converts cost \$176 each, while those of the Methodist Episcopal Church cost but \$24.04 each. On the other hand, the converts of the Methodist Church cost \$886. Northern Presbyterians involve an expense of \$207 a convert while the Southern Presbyterians expend \$280 on every soul saved.

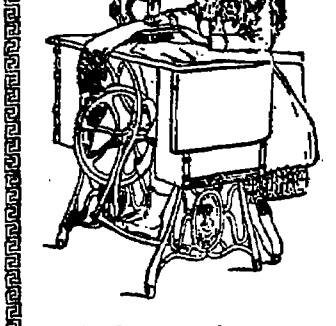
A woman's headache's may come from several causes. She may have a headache arising from nervousness, or from digestive disturbances. Mine cases in ten, her headaches come from disorders peculiar to her sex. It may show itself in the symptoms which are characteristic of a dozen disorders. Thousands of times, women have been treated for the wrong disorders. Dr. Pierce's Favorite Prescription was compounded for the sole purpose of relieving womankind of these ills and pains. Thousands of women have testified that after taking treatment from several physicians without benefit, the "Favorite Prescription" cured them completely and quickly. It has been used for over thirty years, and has an unbroken record of success.

The woman who hesitates is invited to send 31 one-cent stamps to cover only the cost of mailing a copy of Doctor Pierce's Common Sense Medical Adviser which contains plain, clear information about all of the organs of the human body and their functions.

"The greatest thing," someone says, "a man can do for his heavenly Father is to be kind to some of his other children." I wonder how it is we are not all kinder than we are! How much the world needs it! How easily it is done! How instantaneously it acts! How infallibly it is remembered! How superabundantly it pays itself back—for there is no debtor in the world so honorable, so supremely honorable as love.

Music is only a sweet sound, but in that sound, like unto the ray of the sun, seven notes lie hidden until revealed to our ears. With the eighth note, a

## Sewing Machines of the Present



are very different from those of the past. Very few users of sewing machines know the technical differences; patents have expired on generic features, but "the world moves," and radical improvements have been made in sewing machines, so that the one of to-day shows a tremendous improvement on its predecessor. Women who have used both kinds quickly realize the difference between a cheaply made imitation of some ancient type and the modern light-running machine which is easily adjusted, does all kinds of work, and is always ready to go. The Silent Singer of to-day is the latest result of constant improvement in mechanical excellence. For practical use it compares with the old-time sewing machines sold at department stores much as a modern railway train surpasses a stage-coach of the last century.

Singer machines are so simple that a child can understand them; they are so strong that a bungler can hardly get them out of order. Every part is made with such scrupulous care, from the best materials, fitted in its place with the utmost exactness, and tested and re-tested so many times before leaving the factory, that it never gets the "fits" which try a woman's patience, destroy the fruits of her labor, and consume her time in vexing attempts to coax the machine to a proper performance of duty. Singer machines are sold directly from maker to user; they are guaranteed by the maker, always ready to furnish parts and supplies in any part of the world, and not by a middleman totally unable to render this service. Buy a Sewing machine of the Present, and not one of the Past. Get a Singer. You can try one free. Old machines taken in exchange.

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but a repetition of the first and the beginning of another seven. So truth has but one sound, and that is the sound of the voice of Christ; but in that sound sleep countless souls of truth unheard until the voice of authority wakes them into the sweet cords of Divine Faith.—Rev. A. J. Ryan.

It said the soldiers who had taken Hood's sarsaparilla stood the long marches in Cuba much better than the others.

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## Society Meetings.

**Young Men's Society.**  
Organized April 1874. Incorporated, Dec. 1876.  
Regular monthly meeting held in its hall, 18 St. Anne street, on the second and fourth Wednesday of each month, at 8 p.m. Committee of management meets every second and fourth Wednesday of each month. President, RICHARD BURKE; Secretary, J. J. POWERS; all communications to be addressed to the Hon. Delegates to St. Patrick's League; W. J. Hinchey, D. Gallery, Jas. McMahon.

**St. Ann's Young Men's Society.**  
Organized 1885.  
Meets in its hall, 157 Ottawa Street, on the first Sunday of each month, at 8 p.m. Spiritual Adviser, REV. P. STUBBS, C.S.B.; President, JOHN WILLET; Secretary, D. J. O'NEILL; Delegates to St. Patrick's League; J. Willet, D. J. O'Neill and M. Casey.

**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, ANDREW DUNN; Recording Secretary, THOS. A. SMITH, 63 Richmond street, to whom all communications should be addressed. Delegates to St. Patrick's League: A. Dunn, M. Lynch and B. Connaughton.

**A.O.H.—Division No. 2.**  
Meets the 2nd and 4th Mondays of each month at Hibernia Hall, No. 242 Notre Dame St. Officers: B. Wall, President; P. Carroll, Vice-President; John Hughes, Fin. Secretary; Wm. Rawley, Rec. Secretary; W. P. STUBBS, C.S.B., Marshal; John Kennedy, P. E. Sec. Chairman of Standing Committee. Hall is open every evening (except regular meeting nights) for members of the Order and their friends, where the full and Irish and other leading newspapers are filed.

**A.O.H.—Division No. 4.**  
President, H. T. Kearns, No. 32 Delorimier ave. Vice President, J. P. O'Hara; Recording Secretary, P. J. Finn, 15 Kent Street; Financial Secretary, P. J. Fomity; Treasurer, John Traynor; Sergeant-at-arms, D. Mathewson, Sentinal, D. White; Marshal, F. Geahan; Delegates to St. Patrick's League, J. P. O'Hara, J. P. O'Hara, F. Geahan; Chairman Standing Committee, John Costello. A.O.H. Division No. 4 meets every 2nd and 4th Monday of each month, at 1113 Notre Dame street.

**C. M. B. A. of Canada.**  
**C.M.B.A. of Canada, Branch 74,**  
Organized March 14, 1888. Branch 74 meets in the basement of St. Gabriel's New Church, corner of Centre and Laurier streets, on the first and third Wednesday of each month.  
Applicants for membership, or any one desirous of information regarding the Branch, may communicate with the following officers:  
REV. Wm. O'MEARA, P. P., Spiritual Adviser, Centre street.  
CAPT. WM. DEKAM, President, 15 Fire Station.  
MAURICE MURPHY, Financial Secretary, 77 Fort St.  
Wm. GILLEN, Treasurer, Bourgeois street.  
JAMES TAYLOR, 21 Prince Arthur street.

**C.M.B.A. of Canada, Branch 26**  
(Organized 13th November, 1883.)  
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 each month, at 8 p.m.  
Applicants for membership or any one desirous of forming a Branch, or any one who may communicate with the following officers:  
MARTIN EAGAN, President, 577 Cadieux St.  
J. H. FEELEY, Treasurer, 719 Sherbrooke St.  
J. A. GADBOIS, Fin. Sec., 511 St. Lawrence St.  
JAS. J. COSTIGAN, Secretary, 325 St. Urbain St.

**C. M. B. A. of Quebec.**  
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**Catholic Order of Foresters.**  
**St. Gabriel's Court, 185.**  
Meets every alternate Monday, commencing Jan 31, in St. Gabriel's Hall, cor. Centre and Laurier streets.  
M. P. McGOLDRICK, Chief Ranger.  
M. J. HEALEY, Rec.-Sec'y, 48 Laurier St.

**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. M. SHEA, Chief Ranger. JAMES F. FUSHER, Recording Secretary. ALAN PATTERSON, 195 Ottawa street.

**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. SHEA, President; T. W. LEBAGE, Secretary, 447 Berni Street.

**Total Abstinence Societies.**  
**ST. PATRICK'S T. A. & B. SOCIETY.**  
Established 1841.  
The hall is open to members and their friends every Tuesday evening. The society meets for religious instruction in St. Patrick's Church, on the second Sunday of each month at 4:30 p.m. The regular monthly meeting is held on the second Tuesday of each month at 8 p.m. in their hall, 92 St. Alexander St. REV. J. A. McCALLAN, S. B. Rev. President; JOHN WALSH, J. H. McCALLAN, S. B. Rev. President; JOHN WALSH, J. H. McCALLAN, S. B. Rev. President; JOHN WALSH, J. H. McCALLAN, S. B. Rev. President; JOHN WALSH, J. H. McCALLAN, S. B. Rev. President.

**St. Ann's T. A. & B. Society.**  
ESTABLISHED 1863.  
Rev. Director, REV. FATHER FLYNN; President, JAS. BRADY, 119 Chateaugay Street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8:30 p.m. Delegates to St. Patrick's League: Messrs. J. Killfeather, T. Rogers and Andrew Cullen.

**We Do A Good Business In Roofing**  
Because we do good work. We sometimes make mistakes, but when we do we make things right. We'd like you for a customer.  
**GEO. W. REED & CO.**  
783 & 785 Craig Street,  
MONTREAL.



# P. WRIGHT,

1327 and 1329 Notre Dame Street.

DURING OUR RETIRING SALE

## Special Christmas and New Year's Sale of Curtains

Surprise in Curtains and Curtain Nets.

Quantity, quality, style, all these you are sure to find here during our great Christmas sale of Curtains and Lace goods.

Useful Curtain Nets 4c., 5c., 6c., 7c., and 8c. per yard.  
 Fine double width Curtain Lace, only 10c. yard.  
 White Lace Curtains, 35c., 39c., 49c., 75c. per pair.  
 Nottingham Lace Curtains, in real lace effect, 95c., \$1.23, 1.29, 1.45, 1.55, 1.75, to 3.37. per pair.  
 Irish Point Lace, 3/4 yards wide, 25c., 29c., 33c., 50c. per yard.  
 Only 10 pairs left—Silk Curtains, cross striped, all colors, worth \$10, only \$6.75 per pair.

## A BIG BARGAIN.

Reversible Tapestry Portiers \$2.25, 2.49, 2.55 and 3.00 per pair.  
 These few items will show the great bargains in all departments of our Store.

## HOUSE-KEEPING GOODS.

Half bleached Table Linen 16c. per yard.  
 Half Bleached superior Table Linen 19c. per yard.  
 Fine Damask Table Linen 25c., 29c., 33c., 40c. to 50c. per yard.  
 Extra Fine Damask Table Linen 75c., 83c. to \$1.25 per yard.  
 Double Damask Table Linen \$1.43, 1.54, 1.69, to 2.10 per yard.  
 Table Napkins, all Irish Linen, 39c., 93c., \$1.00 per dozen.  
 10 dozen Table Covers, 8-4, colored borders, worth \$3.00 each, at \$1.45 to clear.

## BLANKETS BLANKETS

Flannelette Blankets, 25c., 30c., 33c., 35c., to 70c. per pair. Gray and White all the same price.  
 During this sale don't miss them.  
 Every pair Blankets in stock marked down.  
 Every Quilt and Comforter in stock marked down.

## CARPETS CARPETS

Tapestry Carpets, 19c., 23c., 24c., 29c., 30c. to 55c. per yard.  
 Tapestry Chair Carpets, 30c., 33c., 35c., 39c., 43c., 50c. to 75c. per yard.

## BRUSSELS CARPETS.

Brussels Carpets, 39c., 45c., 49c., 54c., 59c., to \$1.00 per yard.  
 Brussels Stair Carpet, 40c., 44c., 55c., 63c., to \$1.00 per yard.

## FLOOR OILCLOTHS

Canadian Floor Oilcloths 15c., 19c., 22 1/2c., 24c., 25c. per yard.  
 Canadian Stair Cloths, 2-4, 5/8, 3/4, 9c., 10c., 12c. per yard.

## ENGLISH FLOOR OILCLOTHS

16-4, 35c., 39c., 40c., 50., per square yard.  
 All reduced for this sale.  
 Door Mats, 23c., 25c., 33c., 35c., 45c., 50c. to \$1.00 each.  
 Window Shades, all colors, only 25c. each.  
 Curtain Poles—Every description in stock.  
 A large variety to select from.

# P. WRIGHT,

1327 & 1329 Notre Dame St. East

### FOR THE CATHOLIC SAILORS' CLUB.

A most successful entertainment was held in the basement of St. Anthony's Church on Tuesday evening, in aid of the Catholic Sailors' Club. Rev. Father Donnelly presided and in opening the proceedings referred to the noble work performed by the club during the season which has just closed. The following programme, which was under the special care of the accomplished organist of St. Anthony's, Miss Donovan was carried out in a manner that reflected the greatest credit upon that talented musician and the ladies and gentlemen who took part.

Part First:—Piano duet, "Radiance," Miss Donovan and Mr. P. J. Shea. Song "King Sol," Mr. A. Hamilton. Orpheus Vocal Quartette, (St. Ann's), Mr. P. J. Shea, Dir.; Messrs. Wm. Murphy, M. Mullarkey, J. Penfold, E. Quinn. Song, "The Green Isle of Erin," Miss Frances Murphy. Recitation, "The Race for the Oak Stakes," Mr. Wm. Kearney, jr. Song, "O Canada mon pays, mes amours," Mr. Proulx.

Part Second:—Vocal Duet, "Life's Dream is O'er," Mr. and Miss Luing. Bass solo, "Deep in a Mine," Mr. A. Hamilton. Song, "Tatters," Mrs. J. T. Scanlan. Song, Mr. Jno. Penfold. Orpheus Quartette, (St. Ann's), Mr. P. J. Shea, Dir.), Messrs. Murphy, Mullarkey, Quinn, Penfold.

We desire to call the attention of our readers to the advertisements which appear in our columns this week. By making their purchases at

the establishments which advertise with us, and by mentioning the fact that they had read the advertisement in the "True Witness," our patrons will confer a favor upon us.  
 Another very seasonable gift which we would appreciate very much would be the receipt of news-subscriptions and the payment of those in arrears.

The best of us are imperfect judges of the happiness of others.



## Beauty is Natural

But give nature a chance. Bright eyes and rosy cheeks come from good blood, good nerves and a well-toned body—all of which may be had through the tonic influence of

## Wilson's Invalids' Port . . .

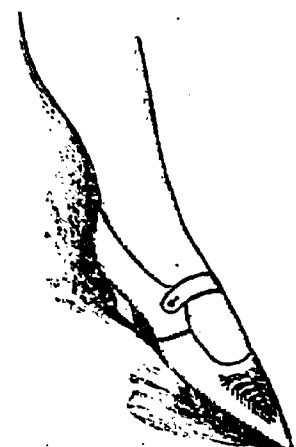
Rare old port wine with Beruvian Bark in quantities prescribed by the English and French pharmacopoeias.

It is the tonic nominated by the medical profession.

AT ALL DRUGGISTS.  
 WHOLESALE AGENTS: LAWRENCE A. WILSON & CO., MONTREAL

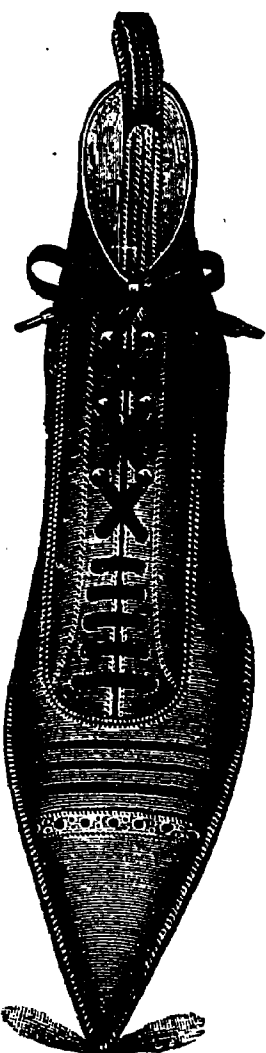
# SUITABLE XMAS PRESENTS.

The wise giver gives a useful present. We have now in Stock many lines of Suitable Holiday Gifts. Why not give a pair of Slippers, a pair Skating Boots, or Evening Shoes, we have some handsome kinds, they are always acceptable. Our kind are the right fit, the right style, the right leather and the right place



### For Ladies and Misses.

- White or Black Kid Evening Slipper, handsome buckle, Ladies . . . \$1.25
- Misses, 11 to 2 . . . \$1.00
- Fine Viet Kid Skating Boot, Fleece Lined, Tan or Black . . . \$2.00
- Skating Boots, extra good and strong, in Black and Chocolate . . . \$1.50
- Extra Fine French Kid or Patent Leather, two button or laced, Shoe or Slipper, with kid or handsome cloth top, white kid lined . . . \$2.00
- We have about 30 pairs Women's Sample Skating Boots, size 4, worth \$2.50 and \$2.00, for . . . \$1.50
- We have a large assortment of Felt Boots, German Slippers, Overshoes, Moccasins, Leggings and Gaiters. We have a very fine Jersey Cloth Legging, up to the knee, sewed with the best silk thread.
- Ladies' . . . \$1.50
- Misses' 11 to 2 . . . \$1.25
- Children's, 6 to 10, . . . \$1.00
- Ladies' Fine Kid Laced Boot, with cloth or kid top . . . \$1.50
- GAITERS.
- Ladies' Short Gaiters, . . . .35
- Ladies' 1-2 and 3-4 . . . .75
- Ladies' Long Leggings, . . . \$1.50
- Misses' and Children's . . . \$1.25 and \$1.00



### For Men and Boys.

- The very finest French Patent Calf Kid Upper, really worth \$6.00, for . . . \$5.00
- other lines with Silk and Kid Tops, from \$2.50 to \$4.50.
- Slippers—Fine French Kid Romeo or Juliet, in Chocolate or Black . . . \$2.00
- Other Lines of Kid and handsome Plush Slippers worked with Floss, for \$1.00 and \$1.25.
- OUR CELEBRATED SKATING BOOT.
- The Lightest and Strongest made, in Chocolate and Black, for \$1.75.
- Special Leather Lined, \$2.50.
- Men's Box Calf Leather Lined, in Black or Chocolate, worth \$3.50 for \$2.75.

## E. MANSFIELD,

THE SHOEST, 124 St. Lawrence St., Tel. Main 849. Cor. Lagachetiere.

## HENRY MORGAN & CO.,

Colonial House, -:- Montreal.

### Christmas Announcement.

It is usual at this season to offer great attractions and many inducements to intending purchasers.

This year we have surpassed all previous efforts by the beauty and variety of our display and by the rare values offered in the various departments.

#### COLORED DRESS GOODS.

Homespun double fold, 14c. per yard.  
 Homespun double fold, at 25c and 25c per yard.  
 Fancy Dress Goods, (two toned), at 30c and 40c per yard.  
 A so odd lines of fine goods, specially reduced for the Xmas trade. Regular price 9c. and \$1.00 per yard. Now 65c per yard.  
 Fine Scotch Plaids in great variety.  
 46 in. Cashmeres, all shades, 50c. per yard.

#### NOTION DEPARTMENT.

RARE VALUE FOR PRESENTS  
 Special Lines, Gold Plated Gem Rings, 3 Stones warranted for three years, each ring stamped. Price, 3.00.  
 Real Mexican Opal Rings, 2 opals, \$1.25; 3 opals, \$3.00, and Copal, \$1.50.  
 Also larger sizes at \$2.50 and \$4.00.  
 Silver Trimbles, in Celluloid Case, worth 75c. for 50c. each.  
 Ladies' Richly Jewelled Girdles, \$6.00 for \$3.50 each.

#### HOSIERY DEPARTMENT.

A useful present for a boy or girl is a Tugue and Sash to match. Brown, Navy and Black Wool Tugues at 75c. each.  
 Sashes, good quality, to match, \$1.25 each.  
 Scarlet Tugue and Sash, \$2.00 a set.  
 Scarlet Tugue and Sash, \$1.40 a set.  
 Also Scarlet Wool Over-Hose at various prices.

#### LADIES' UNDERWEAR.

A Full Range.  
 Ladies' Winter Undereasts from 25c to \$4.00 each.  
 Boys' and Girls' Under-Garments from 25c each.  
 Also Combination Suits from 75c each.  
 Ladies' Combination Suits from \$1.35 each.  
 Black Wool Equestrian Tights for Children, Misses and Ladies at various prices, from the lowest to the finest made.

#### OVER HOSE.

A full assortment for Ladies, Boys or Girls, ranging from 5c. to \$1.50 per pair  
**BOYS' UNDERWEAR.**  
 Shirts and Drawers, Fleece Lined.  
 Also, Ladies' Fleece-Lined Underwear.

#### GLOVES.

Rouillon Kid Gloves, colored and black, 4 buttons, \$1.00.  
 Chambery Kid Gloves, colored and black, embroidered backs, 2 clasps, \$1.15.  
 Alexandre Kid Gloves, newest shades black, embroidered backs, 2-button and 3-clasp, \$1.70.  
 Trefousse Kid Gloves, newest shades and black, handsome embroidered backs, 2-clasp, \$1.75.  
 Trefousse Kid Gloves, newest shades and black, 4-button and 2-clasp, \$1.55.  
 Monaroh Kid Gloves, newest colors and black, handsome embroidered backs, 2-clasp, \$1.75.  
 Marlborough Kid Gloves, latest colors and black, embroidered backs, 2 pearl clasps, \$2.00.  
 Misses' Derby's Kid Gloves, colored and black, 2-clasp, \$1.40 and \$1.25.  
 Boys' Don't's Kid Gloves, colored and black, 4-button, 2-clasp, \$1.25.  
 A large assortment of Linen gloves and Mitts, also of Woolen Gloves and Mittens.

#### BUTTERFLY PATTERNS

For Ladies' Misses and Children.  
 FULL ASSORTMENT ON HAND.  
 Special Notice—The New Catalogue will be sent free on application.

Mail Order Department—All Orders receive prompt and careful attention. Samples sent and full information supplied.  
**HENRY MORGAN & CO.**

The best service that Irish men and Irish women can render to the True Witness is to patronize our advertisers and to mention the name of the True Witness when making a purchase.

# HENRI ROCHEFORT

The Famous French Journalist.



HENRI ROCHEFORT Writes:  
 Your precious "Vin Mariani" has completely reformed my constitution; you should certainly offer some to the French Government

## HENRI ROCHEFORT.

NEVER HAS ANYTHING BEEN SO HIGHLY and SO JUSTLY PRAISED as

# VIN MARIANI

MARIANI WINE, the Famous French Tonic for Body, Nerves and Brain  
 FOR OVERWORKED MEN, DELICATE WOMEN, SICKLY CHILDREN

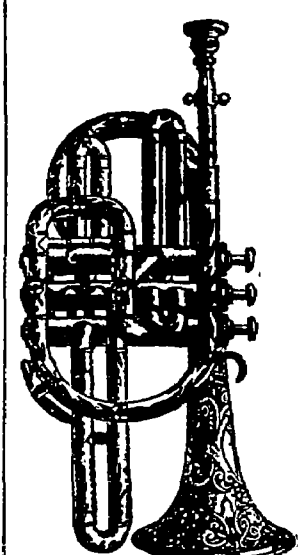
Vin Mariani is endorsed by the medical faculty all over the world. It is specially recommended for Nervous Troubles, Throat and Lung Diseases, Dyspepsia, Consumption, General Debility, Malaria, Wasting Diseases and Grippe.

Sold by all Druggists. Refuse Substitutions

## Vin Mariani Gives Strength.

SOLE AGENTS FOR CANADA:

LAWRENCE A. WILSON & CO., 87, St. James st., Montreal



## CHAS. LAVALLEE,

Successor to A. LAVALLEE.  
 35 St. Lambert Hill

Importer and Dealer in all kinds of MUSICAL INSTRUMENTS.

Agent for F. Besson & Co, London, England, celebrated band instruments. Also Pelisson, Guinot & Co., of Lyon, France.

A complete stock of orchestral and band instruments at reduced prices. Repairs of all kinds done at short notice. Ladies' and Artists' Violins made to order. American Mandolines guaranteed from \$4.00 up. Special reductions during the Holidays.

BUSINESS ESTABLISHED 1843.



## Skating Boots, Moccasins, Warm Lined Goods,

Overshoes, Rubbers, Ice Creepers, Etc.  
 Lowest Prices, quality considered. Goods marked in plain figures. Goods guaranteed as represented.

Cor. ST. ANTOINE and MOUNTAIN STS. BELL TEL. MAIN 204. MERCHANT TEL. 43.

Books are waste paper unless we spend in action the wisdom we get from thought.

It is imprudent to leave a certain business, because its gains are slow, and embark in another kind, to which you are an entire stranger; for it is a sure sign of imprudence to rush into wild and visionary speculations because one out of a hundred may have succeeded.

### NOTICE

Is hereby given that application will be made to the Parliament of Canada, at the next session thereof, for an Act to incorporate "THE LAURENTIAN ASSURANCE COMPANY," for the purpose of carrying on the business of Fire and Marine Assurance, and having its chief office in the City of Montreal, in the Province of Quebec.  
 Montreal, December 20th, 1898.  
 WHITE, O'HALLURAN & BUCHANAN,  
 Solicitors for Applicants.