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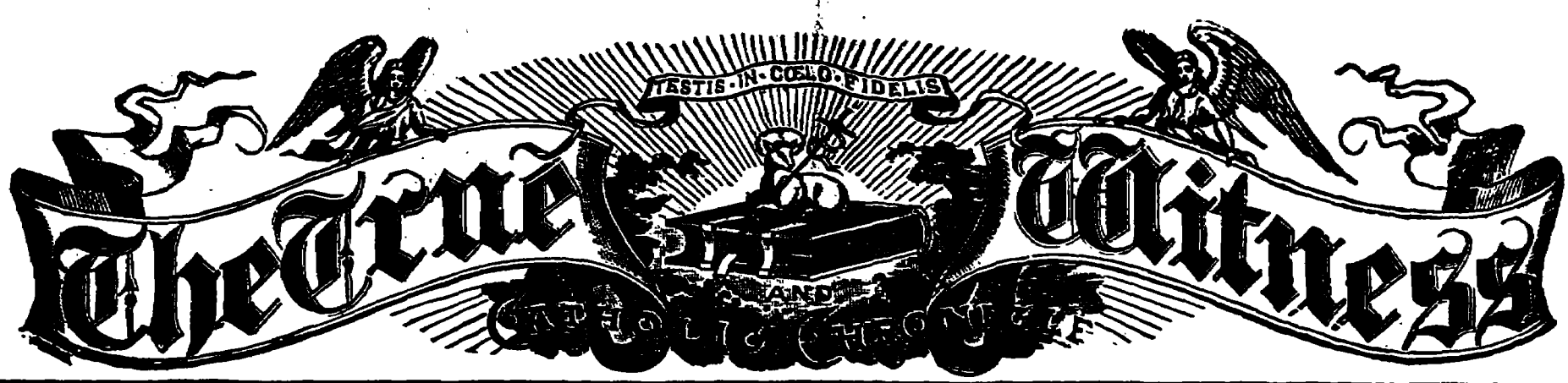
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# A SHAMROCK SOCIAL.

### Mr. Tobias Butler's Address to Young Irish Canadians

### An Appeal For Unity of Aim in Secular Affairs—The S.A.A.A. Should Lead

The Shamrock Amateur Athletic Association opened the winter season at its club-house at the athletic grounds, on Friday evening, by holding a smoking concert. There was a large attendance of members and the programme prepared for the evening by Prof. P. J. Shea, organist of St. Ann's Church, and Mr. El. Quinn, President of St. Ann's Young Men's Society, was an excellent one. The directors of the S.A.A.A. sometime ago invited the representatives of the various young men's societies to co-operate with them for the purpose of holding a series of entertainments for young men. The St. Ann's Young Men's Society was the first to come forward and offer the services of the members of its choral and dramatic section. On Friday evening they occupied the stage for more than an hour and a half and rendered solos, duets, trios and quartets, as well as several recitations. The work of these stalwart amateurs was of a superior order, and reflects the greatest credit upon their organization.

Mr. Tobias Butler, president of the Association, occupied the chair and made the following opening remarks:

It is through the extreme kindness of the St. Ann's Young Men's Society, the members of which organization have always been our staunch and enthusiastic supporters, that we are able to present to you a very nice programme, indeed, for the evening's entertainment, one which, I feel I can assure you in advance, you will all heartily enjoy. It is said that young men are the bone and sinew of a nation or of a country, and if this is true, and it is true, how much more so is it true of an association such as ours, where we depend altogether on the support of young men. Our Juniors are young men, mere boys; our Intermediates are young men, and even our Seniors, with their heads and faces bearing the scars of many battles, are also young men, for you are, no doubt, all very well aware that old men cannot play.

In Canada's gain for good or for evil old men have to take a back seat. Our idea in opening up our club house to-night by a free entertainment of this kind, is for the purpose of bringing our young men together from all parts of this now large city. We wish the young men of St. Mary's Parish in the East-End to meet the young men of St. Anthony's Parish in the West-End, and the young men of grand old St. Patrick's in the centre meet the young men of energetic St. Ann's, the parish in which the Shamrock Lacrosse Club was organized so many years ago; and I must not forget the parish to which I belong myself, St. Gabriel. We have lots of young men out there, too, good-looking chaps that can play lacrosse or play anything else that's going. Of course the young men of St. Gabriel are very well acquainted with the young men of St. Ann's. They have to pass through St. Ann's to get down town; they meet going to and from the city on the Wellington Bridge, and it is to be hoped in the interests of our city, and as an illustration of the enterprise of our citizens, that we will soon be meeting in the tunnel. We are of the opinion that the young men of our different parishes are not sufficiently acquainted with each other; they have not the opportunity of meeting each other often enough to become thoroughly acquainted. Of course, it may be said that we meet on St. Patrick's Day. Well, this is true, but everything appears to be so formal on these occasions we are all done up in our finest. In the old days of our fathers in this city the St. Patrick's Day procession and the St. Patrick's concert in the evening served the double purpose of keeping our people acquainted with each other and also of keeping us united. Anything of importance affecting our race, our people or our interests in this city was spoken of in those days at the St. Patrick's concert, and our people were counselled there how to act. They took their cue from the instructions received from the president of the society, and there was therefore united action; and unity you know is strength. Although we are more numerous to-day in this city than we were then, and we are wealthier to-day, yet we are, strange to say, actually losing ground, actually going behind in the race, actually being brushed aside by our more practical and energetic rivals. In those early days in this city our people made a better showing as a people and as a race than we are doing to-day. For instance they had a very fine public hall, the St. Patrick's Hall; it was a magnificent building, vast in its proportions, beautiful in its architecture, really a building that could well be called a monument to our race. Another evidence of their energy and undaunted

courage was their possession of a daily newspaper. They also had a larger representation in the City Council than we have to-day. With ten wards in the city and three representatives from each ward, making in all thirty representatives, they had four Irish Catholic aldermen, or one-seventh and a half of the whole. At present there are thirteen wards in the city with twenty-six in all, and out of those twenty-six Aldermen we have only two Irish Catholics or one thirteenth of the whole, a very big falling off indeed which is not at all creditable to us.

In view of these incontrovertible facts our fathers are entitled to all honor for their achievements in their day. I sometimes ask myself the question: What is the cause of all this? How is it that we are slowly but surely losing prestige in this city? And how are we to remedy it? How are we to regain our former prestige? I will answer the first question in this way. We have today many societies, all doing good work in their way. The Young Irishmen's L. & B. A. has a nice hall of their own and is doing a very creditable work. The St. Ann's Young Men's Society has a hall also, and is doing good work, and all the other societies in the city are in their way doing excellent work. Yet, strange to say, their work appears not to be so effective, and the results not so good on the whole as in former days. Now, our societies have their concerts on St. Patrick's night; we fill every available hall and theatre in this city. In every hall there is an entertainment by some of our Irish societies and every hall filled to the door. The respective presidents of these various societies make their opening addresses from the standpoint and in the interest of their respective societies. Eminent speakers are brought on and they deliver eloquent addresses, brim full of sentiment, which we have already too much of. We all leave these halls pleased with the night's entertainment and perhaps carried away with the ideas of the speaker, but when we awake in the morning it is all over. It has only been the vision of a dream. There are no practical results to follow. All our societies are working away according to their own particular ideas; they are following their own bent. Imagine the multitude of people that attend these concerts on St. Patrick's night, if they were only working together for any purpose, how soon they would accomplish that purpose. In olden times, as I have said before, the people worked together. To-day we do not work together. In olden times we were more powerful with one society than we are with a dozen to-day. With the one society every one pulled together; with our dozen of societies there is no organization amongst us and we do not pull together.

We are working away in an aimless, disconnected way as far as our temporal affairs are concerned. Take our societies as separate societies, we are doing well, but collectively as a race in this city we have nothing to show. Mr. Butler then outlined a scheme by which young men could unite with practical results, and that was to enrol themselves 'neath the banner of the S.A.A.A. The objects of our organization, said he, are of a character to induce the Irish-Canadian youth to enter its ranks, because every phase of athletic exercises are carried out. The national game has its charm for the school boy, the youth who had completed his education, and for the young man who had crossed the threshold of manhood. Continuing, he said: Our organization would serve as the probationary arena wherein these young men could cultivate that spirit which would prepare them for the work of other societies at a late period of life. From even a commercial or financial point of view, said the speaker, we offer inducements such as athletic games and championship lacrosse games, which figured out represents a sum of nearly twelve dollars for a season, while our annual fee is only four dollars. Mr. Butler closed by making a strong appeal to those present to make an enthusiastic effort to increase the membership of the association to at least 500 members, and that by doing so they would lay the foundations of a city club house which would not only be a credit and an honor to them as sons of Irishmen and as Irish Canadians, but which would be a home where their fellow countrymen from other lands would always meet friends and receive a welcome.

### A NATIVE CLERGY FOR WEST AFRICA.

Illustrated Catholic Missions for April 1896. "The new Vicar Apostolic of Benin, Mgr. Pellet, who resides in the British colony of Lagos, has conceived the idea of making a distinct effort at the formation of a native clergy for West Africa. His plan is to erect a seminary at Topo in that colony. Several young natives have long been applying to study for the priesthood, and the Bishop believes that some have real vocations. He thinks that the climate, so fatal to Europeans, is one of the main reasons that make a native clergy so desirable, and even necessary, if the country is ever to be evangelized on a large scale. For the natives the climate is absolutely harmless. Moreover, there is the immense advantage of their knowledge of the language and customs of their countrymen, and the greater confidence they

naturally enjoy with the latter. The rapid growth of Mohammedanism is the most threatening of all dangers on the West coast. Fifty years ago there was not a single Moslem at Lagos; now there are from 7,000 to 9,000, whilst there are 6,000 Catholics. Their progress in Yoruba is still more remarkable; whole towns, like Ilorin, are exclusively Mohammedan. Hence the urgency of apostolic work. Fetichists may be, and are constantly converted to Christianity; Mohammedans never. The projected seminary would be designed to serve all the West Coast Missions—those at the Niger Coast, the Gold Coast, the Ivory Coast, etc. Mgr. Pellet's project appears to us to be the most important step ever yet taken for the conversion of West Africa. He appeals very earnestly to Catholic charity in support of this admirable undertaking. We wish him all success in his appeal."

The Very Rev. Joseph Pied, pro-vicar apostolic of the Coast of Benin, Western Africa, is at present in America, engaged in collecting from the charitably disposed what they are willing to give in aid of the projected seminary. Donations are hereby respectfully solicited. For every \$5 offering a Mass will be said for the intention of the donor. Contributions may be addressed to the Rt. Rev. Mgr. Bessonnes, Cur. Meridian and 5th Sts., Indianapolis, Ind.

### PARNELL'S DEATH.

Interview With One of the Doctors Who Attended the Dying Patriot.

A representative of the Sunday Times, of London, who was detailed to inquire into the curious rumor that Mr. Parnell was not dead, has succeeded in obtaining an interesting interview. He went to Brighton, and recounts his experiences as follows: "I ascertained that Dr. Powers, the medical attendant of Mr. Parnell who signed the certificate of death, was dead. His son, however, was in practice, and I saw him at his house in Norfolk Square. Mr. Powers, the son, is one of the rising surgeons of Brighton, with already a great reputation for surgical skill. 'Parnell is dead beyond all doubt,' he said, with every possible emphasis. Asked to say what he knew of the matter, he replied, 'My father was the medical attendant of Mr. Parnell, and was called in to see him, and did see him before his death. My father not being well at the time, I saw Mr. Parnell at two o'clock of the afternoon when he died. He was suffering from rheumatic fever. At ten o'clock at night I was sent for in haste. I went, and found that his temperature had risen to 110. He could not live long, and I was with him when he died. There was no mystery at all about it.' I pointed out that on a matter of such public interest there was naturally a wish for particulars. Mr. Powers did not deny the fact that the particulars were not given. He excused himself on the ground that he was a busy man and the reporters were too numerous. With regard to what friends saw or did not see the body, that didn't come within his province as a medical man. As to the alleged haste with which the body was sealed in the coffin, he said that was necessary and usual after a post mortem. 'There was then, a post mortem examination?' I asked. 'Yes; not because there was any doubt or suspicion, but because deaths occurring under those circumstances are rare, though not unknown. If the post mortem had been given all the same, because there was no question as to the cause of death. It was simply because it was an interesting case.' 'Who was present at the examination?' 'My father, myself and a third medical man. I can't give you his name without asking his consent, though I do not suppose he would have any objections to its being known.' Mr. Powers again emphasized the point that there was no mystery at all in the matter, and thereupon I left."

### SCHOOL CHILDREN.

SOME PUNISHMENTS WHICH WERE FORMERLY INFLICTED ON THEM.

The United States Bureau of Education has recently had made a number of drawings representing some of the punishments formerly inflicted on school children. Besides the ordinary spanking and flogging there were kneeling on dried peas, standing on one foot for a long time, sitting on sharp corners, shaking, holding out a book until the arm ached, knocking heads together, lifting by the ears, binding under a table and the dunce-cap. The change began early in this century, when popular opinion began to demand lighter punishment.

### RELIGION.

WHAT THE AMERICAN NATIONAL COUNCIL OF WOMEN THINK OF IT.

This is how the United States National Council of Women regard religion. It is from the pen of Mrs. Adams, secretary of the department of religion: "Religious organizations exist for the development of humanity. History repeats itself. As in the beginning religion covered all human progress, so now we are finding that religion is the heart-beat behind education, or arts and governments. Then what is religion? It is the effort of the finite to attain the infinite. Religion is the conscious act, the effort of man to perfect himself. Matthew Arnold said: 'Religion is morality, touched with emotion.'"

## LONG CENTURIES OF SUFFERING.

### PROTESTANT PERSECUTION OF IRISH CATHOLICS.

REMARKABLE LECTURE BY AN AMERICAN PROTESTANT CLERGYMAN—ORANGE INTOLERANCE IN THE NORTH—HORRORS OF THE PENAL LAWS—PIOT'S HENRY VIII. AND CONSCIENTIOUS CROMWELL.

Rev. Dr. W. A. Croffert delivered a lecture on "Religion in England and Ireland" before the Secular League, in Washington, a few days ago, in the course of which he said that religious differences were the chief cause of the suffering of the Irish people from the persecutions of the English. He described the celebration of Orangemen's day, as he saw on the 12th of last July, in passing through Londonderry and the North of Ireland. The processions of the Protestants celebrating the battle of the Boyne, fought 206 years ago, were, in the hostile spirit they manifested, like regiments going to battle. They were harangued by ministers of Protestant denominations, who did all they could to fan the prevailing animosities, and told their hearers that their religious liberties could be maintained only by a vigilant and fervent celebration of the day on which William won from King James that far-off battle.

### UNSAFE FOR CATHOLICS.

More than 30,000 men marched through the streets with trumpets and drums, with flags and clubs, their faces fierce with the frenzy of war, and it was unsafe for Catholics to be found in the streets. This state of things prevailed throughout Northern Ireland, where the Orangemen are dominant, and the celebration of St. Patrick's Day was virtually prohibited. "The speaker declared the destruction of Irish liberty and the persecution of the Irish people by England to be the greatest crime of modern times. 'The wonder is not that there is unrest in Ireland,' said he, 'but that an Irishman who is strong enough to handle a gun and able to obtain one, should be willing to live at peace anywhere in the world while his mother land is thus under the heel of the most insolent of oppressors.'

### HENRY VIII. AS A 'PIOT'S' REFORMER.

"The conquest of Ireland by England was begun under Henry II., in the twelfth century, and was continued with an almost unbroken series of atrocities for 600 years. It was the great mind of the pious King Henry VIII. who first conceived the idea that the Catholics in Ireland would either be extirpated or converted if they were robbed of their land and reduced to serfs. He began the holy crusade, sent an army across the channel, drove the earls into the mountains, and confiscated and presented to his courtiers and favorites no less than 2,000,000 acres, about one-sixth of the entire arable land of the island.

Elizabeth followed his example, and confiscated other counties, and the work of spoliation was prosecuted by Cromwell and William until more land had been confiscated than the island contained, and some of the beneficiaries loudly declared that they had been 'defrauded of their rights.' The landowners of Ireland have now become almost entirely Protestant, and there were 4,000 of them in all.

### HORRORS OF THE PENAL LAWS.

"Still the conscience of Protestant England was greatly disturbed by the fact that the Catholics, although plundered, continued to live, and it was then that the penal laws were enacted and enforced—a series of infamous measures calculated to make every American ashamed of his ancestors and of the religion which animated them. This inhuman code provided that if any Catholic purchased an estate any Protestant could legally take it from him without paying a cent; if any Catholic had a house any Protestant could take it by tendering \$25 for it; if any Catholic kept a school or taught any person any science he was subjected to banishment; no Catholic could be a lawyer, a sheriff, a judge or juror, a mayor, or even a gamekeeper; to teach the Catholic religion was made a felony, and to convert a Protestant an act of treason. It was not a capital offense to kill the Catholic Irish, but if a Protestant Irishman was killed the King collected \$30 for the loss of his services; the native tongue was prohibited; it was decreed that any Irishman found on the left bank of the Shannon could be shot by the first person who met him; no Catholic could reside in any city or market town, or go more than a mile from his own dwelling without a passport; a Catholic could not become the guardian of his own child, but must find a Protestant; a fine was inflicted on every Catholic in Ireland who absented himself from the Protestant Church on Sunday. In 1652 a proclamation was issued ordering all Catholic priests to quit Ireland within twenty days on penalty of being tried for high treason. To harbor

## DISTRESS IN IRELAND.

### REDUCED PRICES FOR AGRICULTURAL PRODUCTS AND RUIN OF HARVEST THE CAUSE.

SOME FACTS PRESENTED BY A REPRESENTATIVE OF THE DUBLIN FREEMAN.

A Special Commissioner of the Dublin Freeman, now engaged in visiting the districts in Ireland, has presented the following statement, which appeared in a recent issue of that journal.

My investigation through the county leads me to the conclusion that distress is universal, though in its acute form it is not so. Broadly speaking there are three classes of tenants. The first are the large holders whose farms comprise hundreds of acres. These, commonly termed Cromwellian settlers, occupy the best, and indeed, the only tolerable bits of land in the county. They have made from one-half to two-thirds of the rent and an abatement of 30 to 40 per cent would probably remove their embarrassments. Their farming has been carried on on soil which, if not of very high quality, is the best in the county, and compared with that held by their less fortunate brethren, may be termed good and rich land. They have besides the command of money to enlist in their service the best appliances and the most skilled labor. Their lands occupy the slopes of these rounded eminences, which are bright green patches in the brown and sterile country round. These farmers are very few, no more than one or two in a parish. They are the only tenants who speak of their acres. The two other classes describe the extent of their holdings not in acreage but by the number of cows they feed. They have a piece of cultivable land in the valleys, with a tract of mountain on which the cattle are reared. The second class have a stint of from a dozen to twenty cows. If he is particularly well off the cultivable ground may enable a tenant, year in and year out, to grow two acres of potatoes and a half acre or so of oats, and possibly 20 to 30 tons of hay. This class numbers less than a third of the tenantry. The third, and by far the most numerous class, are the small farmers. Their holdings are generally hemmed in by the glens, and are half the size of those of the second class. So marked is the distinction between the first of these three classes and the other two that one hears constant allusion to it in speaking of agricultural operations. There are, for instance, what is known as "the rich man's harvest" and "the poor man's harvest." The harvest of the large holders is got in some of it as early as June, and all of it in July and August. The "poor man's harvest" does not begin until October, and runs into December. This distinction between the harvests is important to bear in mind, as upon it depends to a great extent the distribution of the distress resulting from the failure of the crops. "The rich man's harvest" was got in, or nearly so, by the time the rain began in the middle of August. "The poor man's harvest" was then still unripe in the ground. The heavy rains beat out his grain, lodged and rotted his hay, and disease, which, as will be seen, had early set in on even the rich lands, completed the destruction of the potato crop. When the landlord tells how ill the rich man fared, it must be remembered that his lot is a paradise itself compared with the misfortunes that overwhelmed the poor man.

### MANITOBA SCHOOL QUESTION.

[Liverpool Catholic Times.]

The main features of the scheme for settling the Manitoba school question have been made public, and we cannot say that it is such as can be viewed with satisfaction by the friends of religious education. Practically it is the extension of the Irish "National" school system to Manitoba, and as those who are familiar with that system are aware, the religious teaching under it is of a very slight and imperfect kind. Its chief provisions are that all the schools are to do the same work in secular subjects and to have the same text books, and that religion is to be excluded, except during the last half hour in the day when the representatives of the various denominations may instruct the children. It would be interesting to see the historical text book which without striking the most important events in the world's records could satisfy both Catholic and Protestant. It certainly has not been produced in Ireland, where history is not taught at all in the National Schools. There is just one clause in the Bill which merits approval—that is the clause providing that in district schools having an average attendance of twenty-five Catholics the children shall be entitled to have teachers of their own denomination. But on the whole the scheme is decidedly unacceptable, and we are not at all surprised that Archbishop Langevin, of St. Boniface, has declared that the Catholics will oppose it.

### DEATH OF A REDEMPTORIST.

REV. GEORGE BERANEK, FOUNDER OF ST. PETER'S OF BALTIMORE.

Rev. George Beranek, one of the oldest priests of the Redemptorist Order, died last week, at St. James' rectory, Eager and Somerset streets, Baltimore. He was born in the Province of Muehren, Austria, April 23, 1806, and was ordained at Olmutz July 22, 1834. He remained as assistant priest at the seminary until the spring of 1840, when he went to Wien and entered the Redemptorist Order. Ten months later he took the final vows of the order and was placed in charge of the Bohemian church at Wien. In the spring of 1843 he was transferred to the United States and arrived in Baltimore in June of that year.

Later he founded St. Peter's Church, Philadelphia, and was afterwards in charge of Bohemian missions in various sections of this country. In 1880 he returned to Baltimore, and July 22, 1884 celebrated his golden jubilee as a priest at St. James' Church.

### ALBANI.

The great diva, Madame Albani, has expressed to Mrs. A. Lavigne & Co., of Fabrique street, Quebec, her complete satisfaction for the fine upright piano which they supplied her with at her private parlor in the Frontenac, stating that "she finds it excellent in every respect." After the departure of the great artist, the piano was taken back to the firm's warehouses, Fabrique street, where the public can examine and admire the lovely instrument. It was a "Karn," the same as was used by Madame Albani during her stay at the Quebec carnival a year ago. The Montreal branch of the celebrated firm of D. W. Karn & Co. is 284 St. Catherine street, which is directly opposite the dry goods firm of John Murphy & Co. It will pay intending purchasers to call and examine the "Karn" before purchasing.

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The big farmers' holdings occupying these rounded eminences in the valleys have been described. They are sheltered by the surrounded mountains, and their elevation gives an outlet which makes in itself a natural drainage. These lands are easily cultivated. No contract could be sharper than that between these holdings and the rest of the country. Fraser, the eminent agricultural authority, gave the general features very accurately. He described it as "bleak, boggy, hilly, and drab," and the low-lying grounds generally swampy. On this kind of land "the poor man's harvest" is raised. The first of the two classes of poorer farmers, those with a stock of twenty cows, have their holdings generally in the wide valleys. The cultivatable lands are low-lying, but they are capable of some drainage though the outlet is defective. Generally speaking, they have lost about half to three quarters of the potato crop, their loss being double in proportion to that of the rich farmer. Their oats are nearly wholly lost, and their hay will scarcely serve for any other purpose but manure. The difficulties of this class are very great. With a remission of half the rents they would require in the spring to obtain the seeds and stock on credit for next year's work and it is doubtful if they would still have sufficient to bring them through the winter.

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### SUCCESSFUL CANADIANS.

Mr. John McGauvran, eldest son of Mr. Joseph McGauvran, of Alfred, Ont., has been re-elected sheriff of Cavalier County, North Dakota, by a large majority. Mr. James Connors, formerly of Little Rideau, near Hawkesbury, Prescott County, Ont., has been elected as representative of Mackinac County, Michigan. A few years ago he was elected mayor of St. Ignace, Michigan.



AN ENGLISH NOBLEMAN BEATIFIED.

BLESSED THOMAS PERCY, EARL OF NORTHUMBERLAND.

HIS FEAST JUST CELEBRATED FOR THE FIRST TIME—SKETCH OF HIS LIFE—THE "RISING OF THE NORTH."

On Saturday, the 14th ult., the Feast of Blessed Thomas Percy, seventh Earl of Northumberland, who was beatified last year, was celebrated for the first time in England. On the next day, Sunday, the Very Rev. Prior Tickell, O.P., alluded to the event in the course of a sermon which he delivered in St. Mary's Cathedral, Newcastle-on-Tyne. On November 14, 1569, he said, a cry that resounded over hill and dale was "God, Our Lady, and the Catholic Faith." It was the "rising of the North"—the rising of an oppressed but brave people gathered together to defend their liberty of conscience and to fight for the old religion. Fines, confiscations, prisons and death had been used to enforce submission and to compel the people to adopt the dreary services of the new religion. But the men of the North were made of stern, unbending stuff which would not easily bend to the will of Elizabeth and her evil advisers. Sir Ralph Sadler had to inform the Queen that "in all this country there were not ten gentlemen that favor and allow of her Majesty's proceedings in the cause of religion." Thus began the religious upheaval known as "the rising of the North," under the leadership of one who had ever been revered as a hero; whose name was now added to the catalogue of saints; whose feast they celebrated, but on Saturday for the first time, with special prayer and Holy Mass; whose intercession would henceforth be invoked by the whole Catholic world, but more especially so in this his native county—Blessed Thomas Percy, seventh Earl of Northumberland, martyr of their holy faith.

"Listen, lively lordlings all. I like and listen unto me, And I will sing of a noble earl— The noblest earl of the North Countree."

Yes, noble in lineage and blood, noble in the task attempted, noble in his saintly life; but noblest of all in his glorious death. "Finis coronat opus." The Percys came of a Danish chieftain, Mainfred, who settled in France in the ninth century, taking his name, Percy, from his estate. Two of Mainfred's sons, William and Serlo, followed William the Conqueror to this country. William, the Conqueror's favourite, received from him many estates in England, amounting to a barony of thirty knights' fees." This William Percy, the father of the Percy line, was also the founder of Whithy Abbey, which he dedicated to "God, St. Peter, and St. Hilda," and who lay buried in the chapter house of this same Benedictine Abbey. In the reign of Richard I, the sixth Lord Percy was created the first Earl of Northumberland. Then through a line of great, noble and warlike men they came to the sixth Earl of Northumberland, who, dying without issue, should have been succeeded by his brother Thomas. But Thomas had been attainted of treason because of the part he had taken in the second "Pilgrimage of Grace," under Henry VIII. for which he was cruelly put to death in London, the crime being that he had risen with others to defend the Catholic religion and to stop the oppression of the poor. He died for the supremacy of the Pope, and denying the supremacy of the King. Blessed Thomas Percy, the eldest son of Sir Thomas Percy, the martyr, and nephew of the sixth Earl Percy, was restored to the earldom by Queen Mary, "on account of his noble descent, constancy in virtues, valor in deeds of arms, and of other qualifications." In the year 1569 Blessed Thomas Percy, together with Charles Neville, sixth Earl of Westmoreland, the Tempests, Rutliffes, Markenfolds, Dacres Swinburnes, and others of noble and ancient blood, and Richard Norton, the Governor of Norham Castle, resolved to strike a blow for the cause of God and the ancient faith. In their deliberations some were for viliing their real motive in rising, but Blessed Thomas exclaimed: "As for me, I am aware of and avow no other; for we are not seeking man's glory, I take it, but God's." On November 13, 1569, the time-honoured banners of the Earls of Northumberland and Westmoreland were unfurled. The motives urging the followers of the banners were deep attachment to the old religion; loyalty to the supremacy of the Pope; to put an end to the destruction and desecration of monasteries and convents; the protection of the poor, simple Catholics who were being robbed of their faith and reduced to poverty; to stop the wholesale butchery of Catholics, and destruction of the children of the Church; the protection and rescue of Mary Queen of Scots, then a prisoner; and the saving of the life of the Duke of Norfolk, who was languishing in prison in the tower for having dared to aspire to the hand of Mary Queen of Scots. It was not disloyalty to Elizabeth. The earl's proclamation clearly showed it. "Do the people to understand that they intend no hurt unto the Queen's Majesty, nor her good subjects; but for as much as the order of things in the Church and matters of religion are presently set forth and used contrary to the ancient and Catholic Faith; wherefore their purposes and meanings are to reduce all the said causes in religion to the ancient customs and usages before used, wherein they desire all good people to take their parts." Thus, amidst the joyous ringing of church bells and the acclamations and prayers of the people, the earls and their followers marched on to Durham. Durham was entered on the afternoon of November 14th, 1569. The band entered the Cathedral, and at once set about preparing for the restoration of the Catholic service on the morrow. The "treasels of borders" used for the Lord's Supper were ignominiously kicked out of the Cathedral. The English Bible and Zwinglian service books were torn to pieces, for they would have none of this new service—this corrupted word of God. A portable altar was set up at the east end of the grand choir, flanked by velvet hangings, a processional cross and acolytes with candles headed a procession into the sanctuary as of old; vestments were brought from the chests in the scrotry; candles were lit upon the altar; a chalice and ciborium of precious metal and a York missal were sought out anew and used. Once again, for a brief space, God had returned to His desecrated sanctuary. The next morning High Mass was sung, thousands of glad voices taking up the not-forgotten "Gloria in excelsis Deo," "Credo"—"in deum sanctum, Catholicam et Apostolicam Ecclesiam,"—"Sanctus," "Benedictus," and "Agnus Dei." The vast cathedral was crowded in every part with a united, jubilant, excited throng of happy Catholics—from northern to southern transepts; from altar steps to Galilee Chapel rose a mighty sound of praise, like unto the roaring of a mighty cataract—like to the voice of many waters. It was a bright moment in their hitherto sad and darkened lives—the realization of hopes long cherished in silence, and almost dead within them; the return of Holy Mass which they had loved so well in days gone by; the restoration of the ancient faith, the Holy Sacrament—their "daily bread." God, in His infinite and unsearchable wisdom, had, however, decreed that the effort should not succeed, or rather should succeed not as men thought, but that its very failure should be its success. When the news of the rising reached the ears of the Court the alarm was great, and Queen Elizabeth, to quote Dr. Lee, "swore like an excited fishwife." Why should Dr. Lee defame the fishwife? Why not rather say she swore like Queen Elizabeth? The same night the earls marched to Dringthorpe, and the next day to Darlington, where the same scenes were enacted as at Durham. From Darlington they pushed on to Richmond, and thence to Ripon, where again Mass was said in the Cathedral. Broughbridge was next reached, and the following day Wetherby. On the next day they mustered on Clifford Moor, numbering 1,000 horse and 4,000 foot, intending to march on to York. Finding, however, that the Catholic gentry of Yorkshire, instead of rallying to their support were flocking to the Queen's standard at York, they lost heart, and, judging themselves too weak to face the disciplined forces of the Crown, retraced their steps and besieged Barnard Castle, which they took from Sir G. Bowes. The earls then fled towards Scotland, and the army melted away. Sir George Bowes, retreating, was met by the Lord President, who made him marshal of the army, and he now had it in his power to take revenge for his loss of Barnard Castle, and right well did he take it. Bowes told the historian, Stowe, with his own lips, "that he did see them executed in every market town and other places betwixt Newcastle and Wetherby, a stretch of country 60 miles in length and 40 miles in breadth." In Durham 66 were strung up, amongst them Father Plumtree and Alderman Struthers. They had it in the Earl of Sussex's own writing the numbers put to death. In Richmondshire, 231; in Darlington, 300. The Bishop of Durham, writing to Cecil, said: "The number of offenders is so great that few innocent are left to trie the gillie." Martial law was everywhere proclaimed; fines, confiscations and deaths were the order of the day. In the county of Durham 300 persons were executed, and yet Sussex, writing to Cecil, could say: "The number of those hung is at present uncertain, but I guess that it will not be under 600 or 700 of the common sort, besides the prisoners taken in the field." Priests who had said Mass were, of course, singled out, and anyone who confessed to having worn a surplice, or carried a cross, or borne a banner, were "strung up" without mercy or trial. Villages, homesteads, cottages, were destroyed, and everywhere dead bodies were left dangling to gibbets. When the saintly Pontiff, Pius V., heard what had been done, he could no longer tolerate Elizabeth's wickedness, and in the spring of 1570, issued a bull of excommunication against her, in which he styled her the pretended Queen of England, and absolved her subjects from their oath of allegiance. The numbers that suffered would never be computed. It must have been thousands, but the holy cause for which they had suffered death had purchased them the glorious crown of martyrdom. Earl Thomas took refuge in the house of Hector Armstrong, at Herelaw, and this man basely sold him to the Regent Murray. On August 22, 1572, the Blessed Thomas was beheaded on the pavement, at York. Addressing the people from the scaffold he said: "It grieveth me much on my account so many of the simple people have been put to a hard death for the zeal they had of God's religion, and for the love they bore unto me. I would that by my death I could have kept them in life, though I fear not but that their souls have by this gained the bliss of Heaven. If I had a thousand lives I would willingly give them or the Catholic faith, in which I die." He made the sign of the Cross upon the block and kissed it, crossed his arms upon his heart, and stretched out his head. Then, as the words, "Lord, receive my soul," escaped his lips, the axe flashed in the air, fell upon his neck, and severed his head from his body, amid the groans of the multitude, who, in his own last words, prayed for mercy upon him. His body was buried in Holy Cross Church, and his head was set on a high pole on Micklegate Bar, where it continued for two years, but from whence it was afterwards stolen. Thus died the Blessed Thomas Percy, seventh Earl of Northumberland, martyr for the Catholic faith and the supremacy of St. Peter—"the noblest earl of the North Countree."

A Plucky Woman.

An incident occurred on an afternoon train on the Consolidated road that ought to have found its way into print before this. It has numerous lessons. Among the passengers were three sweet and quiet Sisters of Charity in their

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characteristic dress. A drunken man, very drunk and annoying, entered the car and sat down beside one of them. He talked persistently, drank from a big bottle that he carried, and finally stuck his disagreeable face repeatedly into the long bonnet of a sister in a most insulting way. She was evidently much frightened. The conductor had already been told of the man's conduct, but did nothing. The other passengers, in true passenger fashion, sat and looked on. No man stirred. Finally a woman, white as a sheet and full of suppressed indignation, got up from her seat and went to the rescue. She grabbed the fellow's bottle, wrested it from his hands and flung it out of the window and then took hold of him, and after a lively and unassisted struggle got him out of the seat. "I'm no Roman Catholic," she said, excitedly to the spectators, "but I will not sit still and see a Sister of Charity insulted."—Chicago Times.

A CATHOLIC JOURNAL.

Its Importance and Value Practically Illustrated.

During the recent election for Mayor in San Francisco, an Irish-American Democratic candidate was opposed by a Republican, who was the choice of the A.P.A. The Monitor, the Catholic organ of the city, took a vigorous part in the struggle, and the Irish-American was elected. Commenting upon the event the Monitor says:—

The fight which has just closed has taught us many lessons, but no lessons so well as the value of a Catholic paper. Unfortunately there has been a temper among Catholics which prompted them to look upon the religious journal as an ornamental luxury, like the fifth wheel of a coach of the Family Bible. It was the fashion to sneer at the unfortunate publication and demand in scorn why it was not as interesting as the Daily Scandal or the Caterwaul.

When the struggle for equal rights came, and the defense of the Catholic name, we received no help from the "interesting" dailies patronized by Catholics. These high-minded journals ignored us while they dared, despised us always and helped us never. It was only when we learned to treat the news-monger that the great moral engines came to their senses. They found they were the servants not the masters of the public and they paid a good round sum for their information.

The brunt of the battle for the defense of Catholics was borne by the Monitor. We make no merit of this fact because it was merely our duty. But we do wish to insist on the truth that when Catholics needed defense they had to fall back on themselves and on the Catholic paper. The strange gods after whom they had run in the days of peace were conveniently deaf in the day of affliction. The papers which they had supported with princely generosity refused to say a word of expostulation when everything Catholic was slandered, ridiculed and abused. It was the despised Catholic paper which fought the fight they should have taken up and in spite of their open or concealed hostility fought it successfully.

We speak of these things to impress on all the necessity there is for a Catholic paper and the advantage that comes from strengthening its hands. We speak of them to bring before the minds of Catholics the obligation there is of giving to the Catholic journal at least a tithe of the patronage and support that is given to secular papers. We speak of them so that in the light of events just past our readers may see how they have been defended by their own weapons and how they should be prepared to defend themselves in the same way if the occasion should ever again rise.

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THE ABYSSINIANS

COMING INTO COMMUNION WITH THE CATHOLIC CHURCH.

It is probable that it will not take much to bring the dissident Coptic Church into the communion with Rome. The Holy Father entertains this belief, and the treatment received by the Papal envoy in Abyssinia tends to confirm this opinion. The Catholics of the Coptic

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... IT IS THE BEST.

Church of Abyssinia have not a regular constituted Hierarchy. The faithful there are under the jurisdiction of a Latin Vicar Apostolic, Mgr. Taurin, who resides in the Harar. But they have the utmost liberty and are treated with the greatest consideration even by the dissident clergy. The Uniat Copt Church of Alexandria, which comprises some 18,000 souls, is administered by Mgr. Macarius, whose residence is at Alexandria. Under him are two Bishops, the one with his See at Minich, and the other with his See at Thebes. A few days ago the Holy Father despatched a special mission to Alexandria, and it is believed that this question of reunion is not unconnected therewith. The envoy is Mgr. Francesco Sogaro, formerly Vicar Apostolic in the Soudan, a man of zeal and of great resources. It was he who, a year or so ago, in conjunction with Wingate Bey, effected the liberation of Father Kossignol, the Austrian priest, who for ten years had languished in captivity in the Mahdi's camp.

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The ancient Hebrews were famous for their beautiful black hair. To this day the Jews delight in cultivating that most ornamental of all ornaments. It may have been that Luby's Parisian Hair Renewer was then in vogue, but it is almost certain something of that nature existed. It can now be had at all chemists for 50 cts. the bottle.

Henry Clay and Religious Life.

A granddaughter of Henry Clay, the famous Whig leader, entered a convent in 1849. Mr. Clay wrote the following letter to her, which proves how broad and liberal a man he was:

ASHTABURG, October 27, 1848. My Dear Granddaughter: I received and read attentively your letter of the 10th inst. My perusal of it touched and affected me greatly, as it did your grandama. It was full of feeling and sentiments, so just, conceived in such a Christian spirit and marked by such affectionate attachment to us and to all your relations, that we read it with the deepest interest. While we could not disapprove, we were seriously and sorrowfully concerned by your resolution to adopt the veil and dedicate the rest of your life to the service of God in a convent. We would not disapprove, because you say that your determination has been deliberately formed, and because you are solemnly convinced that it will be conducive to your present and future happiness. But it is a grave and serious step, resembling in the separation from your friends and relations which it involves, so much the awful separation which death itself brings about that we could not but feel intense distress. Your happiness, my dear grandchild, has ever been an object of intense anxiety and solicitude with us. If it is to be promoted by the execution of the purpose you have in view, I would not, if I could, dissuade you from it. I have no prejudice against the Catholic religion. On the contrary, I sincerely believe that Catholics who are truly religious are as sure of eternal happiness in another world as the most pious Protestants. All that I hope is that you will not act on any sudden impulse or ill considered and immature resolution, but that you will deliberately, and again and again, examine your own heart and consult your best judgment before you consummate your intention. Write me at Washington, and in the event of your taking the veil, let me know what provision exists for your support and comfort, and whether and what pecuniary aid may be proper expedient from your friends. Adieu, my dear grandchild; may God enlighten, guide and direct you; and if we never meet again in this world may we meet in the regions of eternity, and there join my beloved daughter, your lamented mother. Such, also, are the prayers of your grandama. Your affectionate grandfather, HENRY CLAY.

Catholic Aid.

The Catholic Review very wisely remarks: If every Catholic family in the United States bought only one Catholic book this whole year, 2,400,000 volumes would have been sold by Catholic publishers. Even at that rate, Catholic literature would be in great demand, Catholic authors could make a living by writing, and Catholic publishers would grow opulent. Just think of it—with one Catholic book a year purchased by every Catholic family!

IDEAL AMERICANISM.

REV. FATHER CONATY TREATS THE SUBJECT AT A PUBLIC RECEPTION.

THE CHURCH HAS NO FIBRE OF HOSTILITY TO LIBERTY.

Rev. Thomas J. Conaty, D.D., the newly appointed rector of the Catholic University at Washington, District of Columbia, was the principal speaker at the reception of the Boston Boot and Shoe Club at the Brunswick on Wednesday evening, November 18th. The subject under discussion was "Ideal Americanism." President Shillaber in introducing the orator of the evening said that although born in a foreign land, Doctor Conaty was an ideal American and one to whom all could look up with reverence and admiration. Dr. Conaty spoke in part as follows:

"I recognize that this represents a prominent business element, while I represent a religi organization. I am sensible that I represent a religion and a race which at times has been deemed hostile to ideal Americanism. I am glad of your invitation to come as a priest, which proves the strongest refutation to such a charge. It is a difficult matter to define what it is that makes us the Americans we wish to be. We might select one character from history, or make a composite, but I prefer to study out the distinctive character that arises on the pages of our American history. Edward Everett said that independence of itself meant little, but when found in the individual it represented distinctive character full of purpose, and bore with strong responsibility. Let me take that thought for my subject this evening.

"Every people has its national idea. The Greeks had art; the Romans had government; the Americans have liberty. To America was reserved the idea of man possessing liberty as an inherent right because he was a man. The state was built upon the individual, the individual did not derive his power from the state.

"It has come to us at a tremendous cost, as everything does which has value. But only he who has been a slave can estimate liberty at its true value. Our national idea is the idea of individual freedom. We have just passed through a great conflict; many have looked upon it with misgivings, but as Samuel Adams said, the people can be trusted, and they have asserted and proved their right to be trusted in this crisis.

"The individual unit is the spring of American Government, and whatever injures that corrupts the whole stream of life. Monopoly, and especially the monopoly of rum, is the greatest danger that threatens our people. "One more thought. There used to be a saying, 'as dead as Know-Nothingism.' If there is one place more than another in which Know-Nothingism should not appear, it is in America. The first who came here, as the last who have come, did so for the sake of their conscience and religion, and no one has a right to say that a man who follows his conscience is an enemy to American institutions. Bigotry in politics as bigotry in religion is dangerous. The pilgrim in Massachusetts and the pilgrim in Maryland sought an asylum here and built up a free country.

"Let not our prejudices cloud our intelligence. We who have come from the other side live, work and live here and have become the children of America, and we would protect this country from the dangers which threaten it. The Church which I serve has not a fibre of hostility to liberty, because it preaches Christ, who first proclaimed the individual liberty of man."

THE CHURCH HAS NO FIBRE OF HOSTILITY TO LIBERTY.

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PATENTS ON WASHING MACHINES.

Messrs. Marion & Labege, Engineers and Experts in Patents, 185 St. James street, Montreal, furnish us the following information:—

Every class of machine that is used in this art was well developed prior to the last quarter of a century. Of improvements in washing machines, Burton & Benjamin, No. 408, 690, August 13, 1889, show a power machine in which the rotating cylinder containing the clothes is provided with an arrangement of pipes by which either steam, water or bluing can be introduced into the cylinder through its hollow journals as desired, so that the clothes can be washed, rinsed and blued without removal from the machine. Garrison, No. 452, 129, May 12, 1891, shows a machine in which the cylinder is provided with reciprocating perforated pistons, between which clothes are alternately squeezed and released, a

IN REPLY TO OBT-REPEATED QUESTIONS.

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supply of fresh water being constantly introduced through one of the hollow journals of the cylinder, while the water that has been used is constantly discharged through the other journal. Baker, No. 550 672, December 3, 1895, has a casing in which is journaled a perforated cylinder, in which the clothes are placed, one end of the cylinder being provided with propeller blades which force a continuous current of water from the casing through the clothes, these blades being assisted by spiral blades upon the periphery of the cylinder.

scrofula

Any doctor will tell you that Professor Hare, of Jefferson Medical College, Philadelphia, is one of the highest authorities in the world on the action of drugs. In his last work, speaking of the treatment of scrofula, he says: "It is hardly necessary to state that cod-liver oil is the best remedy of all. The oil should be given in emulsion, so prepared as to be palatable."

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OUR RAMBLER

ON THE POSITION OF IRISH CATHOLICS IN MONTREAL.

HIS OPINION OF POLITICIANS AND WIRE-PULLERS—MONTREAL FREE LIBRARY—S. A.A.A. CLUBHOUSE SOCIALS AND OTHER MATTERS.

Perhaps, when this appears in print the vacancy occasioned in the Road Department, by the lamented death of the late Patrick O'Reilly, shall have been filled, and probably by a French-Canadian. I may be, and hope I am, wrong in my surmise as to the probability of the secretaryship of the Road Department being given to a person other than an Irish-Catholic; but I think it is a conclusion to be reasonably arrived at, and certainly justified by the fact that of recent years persons of Irish extraction coupled with Catholic belief have been studiously overlooked or ignored in the filling of government or municipal positions of any importance.

The "old stock" die off, and the younger generation of Irish-Catholics, in the eyes of the statesman and the politician, appear to be of no consequence. The politician of to-day has developed an abnormal faculty of looking out for "number one." His sole ambition is to retain the prefix "Honorable" or "Alderman," or the affix, M.P., in connection with his name, and to enjoy the various shades of advantages which accompany these titles. To attain his end he acquires the knack of manipulating the popular vote, and gives to each section of the community the consideration which it deserves, as a powerful or impotent factor in an election. He has a very poor opinion of the Irish-Catholic vote in a collective sense. He is careful not to offend the French-Canadian people—they are a race which is not to be trampled upon; he would think twice before doing anything which would hurt the feelings of the English or Scotch Protestants—they have good memories and know how to avenge an injury and right an injustice; he handles the Orangemen delicately and with gloves; they are a power not to be despised, and insist upon getting all they are entitled to and a good deal more. But the Irish—the Irish-Catholics—he just leaves them as a class to nullify their own existence. They have no union, no singleness of purpose in public matters. As a body they cannot be pleased or offended. True, they have thousands upon thousands of votes and generally poll them—always acting individually and impelled by separate conviction, each man exercising his own grand independence in counteracting the good or bad effect of his brother's vote.

The politician knows by experience that the Irish-Catholics lack the very semblance of unity. As a class they will never demand justice and insist upon receiving it in even a partial measure. With a patient humility, which under other circumstances would command the deepest admiration, they are dumb when openly slighted, and silent when most deliberately ignored. This is the politician's opinion of the "Irish vote" in Montreal. Is he justified in holding such an opinion? Look around and see, and, seeing, think. Who holds the Government and municipal affairs of pretension once occupied by Irish-Catholics. Not Irish Catholics? No. Does our proportion of the population only entitle us to two aldermen? Figure it up and see if five would not be nearer the mark. Is one member of Parliament and one representative at Quebec giving our people a fair voice in the deliberations of the country? Hardly.

Well, with the lack of unity which exists amongst the Irish-Catholics, and the fact that union of their people for their advancement as such and for the protection of their rights seems to be generally looked upon as an utter impossibility, I cannot even feign surprise when the bejeweled wire-puller or politician, between puffs of his cigar, sentimentally remarks: "The Irish-Catholic vote? Oh, it is all right!"

The Montreal Free Library in connection with the Gesù Church is fairly well patronized, but not in such large numbers as it should be. There can be found books of all descriptions, interesting to the tastes of every class of people.

The conversion of the Provincial debt is a conspicuous theme amongst local politicians these times. Is it a bad debt which our good statesmen are trying to convert? Bad debts as a rule are very uninteresting subjects.

Notice that the worthy President of the Shamrock A.A.A. is booming the Association Club house as a resort for snowshoe clubs and social parties during the winter on whose threshold we now stand. Mr. Butler's efforts, which are ever rightly directed, should be crowned with success. The smoking concert last Friday evening was an enjoyable occasion to be remembered with pleasure by those present, and I have no doubt but the Shamrock Club House shall have established a deserved popularity for itself ere the spring.

Every Irish Catholic in the city honestly believes that we should have a daily paper of our own, and, it he thinks

on the subject at all, wonders why one is not started—by somebody else. A daily voice through the powerful medium of the press would certainly be a great boon to our people, but papers are not run on clarified atmospheres—something more substantial and visible is required. The time may arrive when a daily paper in the interests of Irish-Catholics may become an imperative necessity in this city. In anticipation of this event, I would suggest that we take a course of preparatory education in the art of effectively supporting a newspaper by giving substantial assistance in every way to the present weekly exponent of our principles, THE TRUE WITNESS. We are now only called upon to make on-seventh the effort which will be required when the "imperative necessity" above referred to arrives.

It is stated that the mud turtle is rapidly superseding the pug dog as a fashionable pet.

I will now crawl into my shell. WALTER R.

A CATHOLIC CANADA.

What a Californian Journalist Thinks of Our Future.

The San Francisco Monitor has the following editorial article on the future of Canada:—

The Loyal Orangemen of Canada who rushed across the border in such numbers for the past few years to save Uncle Samuel from the toils of Rome are now in a sorry plight. Their services have not been appreciated in this country and their movement has met with sudden failure. Their disappointment will be all the more bitter after a careful study of the latest Canadian statistics. These statistics show that the population of the richest provinces of the Dominion is gradually becoming Catholic and in the course of time Papists will fall heir to the land of the Orangeman.

Notwithstanding the vast sums of money that have been expended in promoting immigration to Canada, the project has proven a failure. Of the 1,000,000 immigrants from Europe during the past decade only four per cent settled in Canada. The vast majority crossed over to the United States. It is, therefore, certain that Canada can never hope to swell its population from the ranks of foreign-born citizens.

The Dominion must depend on the native born element for its future population. But the latest statistics show that in the Protestant provinces the birth rate is rapidly decreasing. The young Canadians are emigrating in great numbers to the United States while the old remain at home. Take for example the vital statistics of 1894. The Province of Quebec has a population of 1,500,000, almost wholly Catholic. The total gain in population of this province from natural increase for the year 1894 was about 14 per thousand.

The other provinces, whose population is 3,500,000, only show a gain of 5 per thousand during the same period. Toronto the centre of Orangism, shows only a total gain of seven in a thousand and the results indicate that there will be no gain from natural increase during the decade ending 1901. Canadian statistics therefore point to the passing away of Orange domination and to the overwhelming preponderance of Catholics in the future population.

Canada is naturally a wealthy country. Her fisheries are most productive; her forests are valuable; her mineral wealth is boundless and her land is fertile. She has great opportunities ahead when she passes from under British domination. As it is there is no possible chance that her resources can be developed. While she remains the vassal of England she can never progress to wealth or power. Sooner or later however she shall become an independent republic or else be merged into the United States. When that day comes Canada will begin to be one of the powers of the world.

And the prospects are that her population will be Catholic. Verily the Orangemen should have remained at home to protect their own land from the Pope. If they chance to study these alarming statistics there will be a terrible exodus from the United States while there is yet a chance of retaining power. At present they are in a fearful dilemma. Uncle Sam has repudiated the pretensions of Canadian Traynor and his followers and the patient industrious French Canadians are gradually obtaining possession of the wealth and land of Canada.

JOHN E. REDMOND, M.P.,

MAY PROBABLY VISIT MONTREAL.

It is probable that Mr. John E. Redmond, M.P., who is delivering a course of "strictly non-political and non-controversial" lectures in the United States, will entertain a Montreal audience with one of them early in the new year. His lectures are three in number—"Fifteen Years in the British Parliament," with sketches of Disraeli, Gladstone, Bright, Parnell, Lord Randolph, Balfour and others, with descriptions of the incidents and events which made those years historically interesting; "Irish Ballad Poetry," with readings from the best writers; and "Irish Wit and Humor." As Mr. Redmond is one of the orators of the Irish Parliamentary Party and a man of great literary ability, his tour is certain to be a success. It is impossible to forgo the expression of regret that the cause of Irish national unity does not enjoy the benefit of his brilliant advocacy.

A ROUND TABLE

OF THE REPRESENTATIVE AMERICAN CATHOLIC NOVELISTS.

Even at this holiday season, when books of all kinds, but good story books in particular, are published in greater abundance, perhaps, than any real de-

A Wholesome Tonic Horsford's Alum Phosphate Strengthens the brain and nerves.

mand for them justifies, this "Round Table of the Representative Catholic Novelists" is a very welcome volume. In it we have portraits and biographical sketches of Eleanor C. Donnelly, Anna Hanon Dorsey, Ella Loraine Dorsey, Maurice Francis Egan, Francis J. Finn, S.J., Walter Lecky, Christian Itard (Mrs. Francis C. Tierman), Anna T. Sedgwick, Mary A. Sadler, John Talbot Smith and Charles Warren Stoddard; and following there is a sample-story from the pen of each author. The fiction is it is needless to say, of a high class and an excellent quality, characterized by a charming variety of style, together with an elevated and elevating tone. The book is well bound and printed and would make an admirable Christmas present. It is published by Benziger Brothers, New York, at \$1.50.

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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 SATURDAY, the 2nd 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, H. Y. BARBEAU, Manager. Montreal, November 30 1896.

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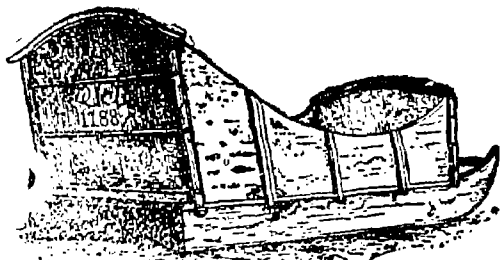
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Notice is hereby given that a Dividend of Three per cent. (3 per cent.) for the current half-year, equal to 6 per cent. per annum, on the paid-up Capital Stock of this Institution has been declared, and that the same will be payable at its Banking House in this city, on and after

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The Transfer Books will be closed from the 15th to the 30th of Nov. next, both days inclusive. By order of the Board, TANCREDE BIENVENU, Cashier.

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WEDNESDAY, DECEMBER 9, 1896

AN IRISH CATHOLIC DAILY.

Many of the Irish Catholics of this city have been for some time discussing the feasibility of having a daily newspaper devoted to their special interests. As to the need that exists for such an organ of public opinion there can be no doubt. All that is necessary to the accomplishment of so laudable a project is the adoption of the proper means.

There are two ways in which this can be done.

One is for those who are favorable to the enterprise to subscribe the sum of \$100,000, with the distinct understanding that \$50,000 of this is to be expended in the first year in simply establishing the paper on a solid and permanent basis.

The other is to make the True Witness, by swelling its subscription list to the requisite proportions, and by according to it a legitimate share of advertising patronage, such a success as an Irish Catholic weekly journal as to warrant its transformation into a daily journal.

This is the position in a nutshell.

ROAD COMMITTEE SECRETARY.

A good deal of discussion has been caused by the avowed intention of some of the French-Canadian aldermen to fill the position of Secretary to the Road Department, rendered vacant by the death of the late P. O'Reilly, by the appointment of a French-Canadian. The observations of our clever young contributor, "Our Rambler," which will be found in another column, are timely in this connection.

The attempt to take from the Irish Catholic body the secretaryship of the Road Department, which belongs to it by a custom observed in the City Hall up to the present, shows that the time has come when a determined effort should be put forth to make our influence felt by demanding the recognition of our rights. We seek no favor. All we ask is fair play. And we shall insist upon receiving it.

BROKEN PLEDGES.

Some Ontario writers have pretended that, as the majority in this Province to which the authors of the so called settlement owe their accession to power has shown no sign of dissatisfaction, there is nothing more to be said or done and that the question has found its solution. We dispute the premises.

On what ground is the conclusion that the majority is satisfied considered to be based? The vote of June last was due in some measure at least to a conviction that Mr. Laurier, in promising to secure for the dispossessed Manitoba minority even more than the Remedial Bill, was sincere, and that Mr. Tarte, in becoming a Liberal, had remained a Catholic and would see that justice was done to Catholics. The Catholic majority in this Province has awakened to the fact that its confidence was abused and that its reasonable hopes of a fair settlement of the school question have been disappointed.

If it be asserted that, so far, there has been no sign of that wide-spread agitation which is wont to mark resentment on the part of a deceived people, that the majority is on the contrary fairly tranquil and has indulged in no alarming protests against the conduct of its betrayers, our reply is that the fact is cause for congratulation to the whole of us. By a merciful provision of our nature, great masses of men are slow of comprehension and slow of movement. They have read history in vain who have not realized from its pages that it

is not always nor often at the moment of worst provocation, but sometimes long after—sometimes even after a tardy attempt to undo or redress the wrong has begun to be made—that an angry people rises in its might and asks no longer for justice but revenge. Those selfish politicians who, bent on the gratification of their own desires and aims, do not hesitate to irritate and offend the religious sentiment of more than a million of people, may be wide-awake and long-sighted enough so far as their own immediate personal interests are concerned, but they are cursed with a strange blindness, a terribly fatal myopia, when their course is viewed from the stand-point of patriotism and loyalty to their own professions.

They have surrendered to men who deliberately and for the sake of petty revenge and the satisfaction of mean spite, went out of their way to inflame the minds of Manitoba Protestants against their Catholic fellow-citizens.

Hitherto the province had been undisturbed by such firebrands and had enjoyed a peace that is now looked back upon with regret. One man, out of spite and envy, sowed distrust and discontent. The seed found a congenial soil in the breast of another man more ignorant, if more honest, a surly fanatic who, once enlisted for this evil warfare, fought for his bad cause with the stolid obstinacy of his narrow and uncultivated nature. And well he might use his single chance of gaining notoriety, when ministers and other prominent Protestants egged him on to his iniquitous goal. But that Catholics should condone an encroachment—started in this way for vindictive ends—on Catholic rights is simply incomprehensible.

All honor to the Protestants of Canada, in whatever political names they may rejoice, who protested and labored and fought on the side of justice and equity. But the most lamentable feature in a controversy of this kind is that, too often, when the sense of wrong has come home to the interested multitude, and the cry for retribution resounds, it is not the guilty alone but the innocent as well that have to pay the penalty.

As for the insinuation that the Catholics of Quebec are indifferent to the success or failure of their Manitoba brethren in obtaining their rights, it is a slander which, sooner or later, they will refute in a manner not to be misunderstood. Then was to the authors of that slander and those who have shared their seeds and their hopes!

IRISH CATHOLICS LOSING GROUND IN MONTREAL.

Constituting as they do between forty and fifty thousand of the population of Montreal, and occupying as many of them do positions of prominence in every local sphere of professional and mercantile activity, our Irish Catholic fellow-citizens do not exercise in civic and national affairs the influence to which their number, their wealth, their talents and their character entitle them. While they are continually increasing in number and progressing in every career they are retrograding as a factor, in the public life of the city.

Attention to this grave fact was very opportunely directed by Mr. Tobias Butler, President of the Shamrock Amateur Athletic Association, in a speech which he delivered at a social entertainment held under the auspices of that organization last week. Take, for instance, the membership of the City Council. Only a few years ago there were five Irish Catholic members of it—William Cunningham, representing one of the divisions of St. Lawrence Ward; Patrick Kennedy and James McShane, representing St. Ann's Ward; Denis Tansey, St. Gabriel Ward; and William Farrell, Centre Ward. Now there are only two Irish Catholic members of the Council—Bernard Connaughton and Thomas Kinella, who represent St. Ann's Ward. Thus, while Irish Catholics comprise nearly one-fourth of the whole population of the city, their representation in the City Council is but one-thirteenth of the whole membership.

There was a time also, when Irish Catholics held such important positions as the Chairmanship of the Water and Market Committees, even up to the date of the last election the latter was settled over by one of our race and creed, but now our representatives in the Council have to content themselves with playing second fiddle in every section of the administration, while the French Canadians and English Protestants hold the important offices.

Amongst the causes which have contributed to bring about these results, Mr. Butler pointed to one which has undoubtedly had a powerful effect. It is the tendency to divide the Irish Catholic element on parochial lines in secular affairs rather than to unite them in a central organization, with parochial branches, if so desired, but at all events in one comprehensive society. These parochial societies do a lot of good work in their way; but their influence would be far more effective and powerful if their efforts were united.

Another close observer of current events and tendencies has recently re-

marked that the Young Men's Christian Association, by attracting some of our young Irish Catholics to its ranks, and by interesting them in its movements affecting civic, provincial and national affairs, absorbs a good deal of their attention. Now, these movements are good, regarded in their general character; but it should not be forgotten that their principal aim is the promotion of Protestant interests, and that this is not a work to the furtherance of which the energies of our Catholic young men should be directed.

The time has come when the Irish Catholics of this city, especially those of them who are young men, should awake to the importance of uniting themselves in one strong association for the purpose of advancing their common interests. Already, as we have shown, considerable ground has been lost. If an effort is not soon made to recover it, the struggle to regain their rightful position may entail sacrifices which they now hardly realize.

MR. TARTE'S ABUSIVENESS.

Mr. Tarte, the stormy petrel of French-Canadian politics, is almost daily attacking Archbishop Langevin with abusive and vituperative personalities. A politician himself, first, last and all the time, he treats His Grace as if he were merely another politician and not a zealous and devoted Catholic prelate. Archbishop Langevin is not a politician, and his attitude on the Manitoba school question is not influenced in the least degree by political considerations. He has taken his stand on the school question as the consecrated pastor of the Catholic flock in Manitoba, whose solemn and sacred duty it is to do everything that lies in his power to safeguard their spiritual interests. If the question has not remained a religious and a constitutional one, but has become a political one, it is owing to the persistent efforts of Mr. Tarte to make it so. His scurrilous attacks upon the Archbishop are repugnant to every loyal Catholic in Canada, and cannot fail to bring discredit upon the administration of which he is one of the leading members.

OUR QUEBEC SCHOOL SYSTEM.

In our last issue we published the admirable and timely speech or address delivered by the Hon. Gédéon Ouimet in the Legislative Council at Quebec. Those of our readers who have carefully followed the facts and arguments therein so ably marshaled, will henceforth be at no loss for an answer if ever it should be their lot to hear our dual system of education attacked by thoughtless or prejudiced opponents.

For those who take an interest in public affairs, as every one who wishes to know and to exercise his rights as a citizen and to discharge a citizen's duties is bound to do, it is, at the present crisis, above all things, essential that he should clearly understand the full significance of this school question. For the course of study necessary to attain a right appreciation of its meaning and merits we can think of no safer starting-point than the concise, yet comprehensive statement, for which we have to thank Mr. Ouimet.

There we see, as in a condensed panorama, the successive stages of the movement that led up to the grand settlement of fifty years ago. Before the conquest the institutions of the country were wholly Catholic. As early as the time of Mgr. Laval a system of education had been established in harmony with the needs of the young colony. The first comers, lay as well as clergy, were not only in a great measure persons of education, but also for the most part of superior intelligence and culture. As may be imagined, and as we know from ample records, the difficulties and drawbacks in the way of a general diffusion of the privileges of education when the population was sparsely scattered over a vast area, were almost insurmountable. Yet, as Mr. Ouimet informs us, in spite of those difficulties they never for one moment paused in their task, and the progress made was continuous till the old regime came to an end.

Then those who by choice or force majeure remained in Canada found themselves face to face with strangers who set at naught their most cherished convictions. To many of the new arrivals the overthrow of French rule meant also the overthrow of the Catholic Church, treaty provisions to the contrary notwithstanding. Many of the able and accomplished laymen to whom the inhabitants of the alienated colony had formerly looked for direction had abandoned their native for their ancestral homes.

In the noble devotion of the clergy the people thus deserted by their leaders found a tower of defence that never failed them. From the first they rejected every compromise which implied the surrender of the principle that the education of Catholics must be Catholic. Through their unwearied vigilance, all attempts to shake the faith of the people that God had intrusted to their care ignominiously failed.

The Hon. Mr. Ouimet deals with the long period of controversy which inter-

vened between the establishment of British authority and the final solution of the problem under the Union in an exemplary spirit of moderation and forbearance. He records acts but leaves the motives that prompted them to be judged by Him who searches the hearts of men. What he makes plain, however, is that, of all the educational experiments made from the crude proselytizing attempts of last century to the half measures that preceded the Rebellion, so long as the element of justice and good sense was wanting, dissatisfaction was sure to result. He does not deny that some good was effected and some progress achieved during the era of struggle and discontent. He even admits that when the troubles of 1837 broke out, the legislators of that time were engaged in endeavoring to improve the school system.

We need hardly say that, using the light that history and reflection have shed upon that stormy and sorrowful time, Mr. Ouimet is entirely on the side of the humane and patriotic prelates who raised their voices in warning against the evil counsel of rash leaders. The Rebellion was, he declares, "an unfortunate policy badly directed; and I can speak of it the more familiarly because a member of my family took part in that ill-considered movement." And, in his judgment, not the least injurious of its consequences was its having hindered and delayed the educational reforms that were then in progress.

But notwithstanding the ill-timed interruption, the good seed had been sown and had already begun to germinate, from which the beneficent harvest of educational freedom was in due season to be reaped and garnered.

As the Hon. Mr. Ouimet points out, the principle of the existing school law of this Province was acknowledged in the first year of the Union. It had taken a third of a century before and half a century after the establishment of Parliamentary institutions in their Province to effect a lodgment of that principle in the minds of the more enlightened Protestant public men.

The principle of separate schools as a right of dissentient minorities having been acknowledged, the question of taxation for school purposes had a correspondent solution, and all that remained to be settled were matters of detail. From that starting point a development proceeded from year to year until the amended law of 1875 was passed. The Council of Public Instruction, with its twofold division and dual control, has been pronounced a masterpiece of compromise by European educational experts. It has won admiration from some of the best minds in the United States. Its operation, as Mr. Ouimet so explicitly proves, has had a success which can be fully appreciated only by those who, like himself, have followed it step by step from its inauguration to its present state of prosperity. If there are any who doubt that prosperity, let them read what the Hon. Mr. Ouimet rightly calls the "consoling statistics" included in his address—an increase in less than 30 years of 2056 in the number of schools; of 90,782 in the number of pupils; of 5444 in that of teachers; of \$1,094,484 in the contributions of tax payers. These figures, which do not comprise the agricultural, technical and normal schools, not to speak of the universities, colleges, and other institutions, are eloquent testimony to the success of the system.

THE GUNPOWDER PLOT.

Modern research is fast giving the quietest to lies which have long passed current as historical facts. The Gunpowder Plot is one of these lies. Few schoolboys are unacquainted with the traditional parts assigned to Catesby, Percy, Tresham, and the "arch-fiend" himself, Guy Fawkes. Before the re-assembling of the British Parliament the Vaults of the House are still searched by the "beefeaters," so as to safeguard the lives of the legislators from similar "Popish" plots. In this matter, says a writer in Chambers' Encyclopedia, "the memory of this plot, invested by much fiction, has survived in England. It was in itself mysterious, and for purposes of State policy and Protestant zeal a further mystery was thrown over it."

A learned English Jesuit, Father Gerard, has been at considerable pains to shed some welcome light on this mystery. In a very interesting volume which has just been published, entitled, "What Was the Gunpowder Plot?" Father Gerard skillfully unravels the tissue of falsehoods which constitute the official account of the affair, together with the so-called "confessions of the prisoners." As is well-known, Fawkes and his fellow-prisoners were tortured into admissions. Father Gerard shows conclusively that even the statements so obtained were garbled by official hands. His valuable book convicts Cecil as the author of the plot. The Catholics of that day believed that this was the truth of the case; and French historians of repute have always maintained the same view. It remained

for Father Gerard to bring forward a body of evidence so convincing as to preclude the entertainment of any doubt on the subject. Percy and Catesby were, it is now clear, but the tools of Cecil. During the inception of the plot Percy was seen, it is proved, leaving Cecil's house at night. It would obviously be to Cecil's interest to silence Catesby and Percy when they had played their part; and accordingly both were shot, sword in hand, at Holbeck's, early in November. The death of the two leaders, who could easily have been taken alive, was not unnaturally regarded as suspicious at the time. Their evidence, taken on the rack or elsewhere, would have been, one would have thought, very damaging to the Catholic cause. Again, Father Gerard deals distinctively with the Montague letter incident. As the histories have hitherto had it, Lord Montague was at supper at Hoxton, his country house, shortly before the consummation of the plot, when a letter was handed to him asking him "to devise some means to shift off your attitude at this Parliament, for God and man hath concurred to punish the wickedness of this time." It is now clear that Lord Montague was expecting this letter "from a stranger"; and that it was Tresham, his brother-in-law, who sent it. Tresham died opportunely in the Tower.

Space does not admit of further reference to other points in the mass of his torical evidence which the learned writer brings forward to support his contentions. The book itself must be read through. It is a remarkable work; and it will perform a remarkable service in ridding the minds of a very large number of English-speaking people of a monstrous myth.

WHAT GOD HAS NOT JOINED TOGETHER.

There are two questions in relation to the school controversy that have been strangely confounded by certain writers who have more prejudice and *partis pres* than knowledge and good sense. They have made the discovery that some of the country schools are in a backward condition, and at the same time they have learned or been informed that in these backward schools religious instruction is not neglected. The pupils may know comparatively little of grammar or geography or arithmetic, but they are not ignorant of their catechism. Therefore, they conclude that it is because those pupils have been brought to a fair average standard in their religious education that they are so far behind in the other branches.

It is only the Catholic schools of which this complaint is made. But those who make it overlook the fact that there are many excellent schools in which the pupils have learned their catechism with equal diligence and have at the same time made satisfactory progress in all the secular branches of education. They will also find, if they take the trouble to inquire, that there are backward schools that are not Catholic and in which no catechism is taught. They cannot, in such cases, which are just as real as the others, put the blame of the backwardness on the religious instruction. The fact is that this talk about the catechism is prompted by pure bigotry.

If there are Catholic schools that fall short of what they ought to be, we may be sure that the fault does not lie in *catechizandis rudibus*. It is the Church's commission to teach all nations and every member of every nation, without regard to rank or means or occupation, and it is the glorious privilege of the Catholic poor to be taught the same creed, the same prayers, the same duties and observances as the Catholic rich. This harping on the catechism is absurdly beside the question.

There is doubtless room for improvement in all our schools, and we are all equally concerned in having them improved. But how is it, as the Hon. Gédéon Ouimet asks, that "only the Catholic schools have been attacked? Is bigotry at the bottom of it? I do not know; but, while paying homage to the condition of the schools controlled by the Protestant Committee, I must say that our Catholic schools are equally prosperous and that the same drawbacks that exist in the latter exist also in the former." The rebuke is gentle but no less effectual because it is marked by fairness and good taste, for the simple reason that Mr. Ouimet knows what he is speaking about. If he chose, he could no doubt call attention to Protestant schools that would astonish some of the optimists of A.P.A.-ism. But he is too just, too charitable, to expose the shortcomings of communities that rather deserve our sympathy and help.

Who knows better than he, so long Superintendent of Education, that, as he kindly says, "in our province there are poor districts where the parents find it difficult to procure for themselves the bare necessities of life?"

Catholics are not going to cease having their children taught the catechism, we may be sure, whatever else they leave them without. When they reach a state of mind in which they are ready,

for any advantage to do so, they have already forfeited their claims to be Catholics. But when Catholics demand separate schools, it is not merely that their children should have the right of learning what they believe to be God's truth, from competent instructors, at certain fixed hours and for certain periods regularly from day to day. They might have that privilege, as has just been discovered, even in the common or mixed schools, though it would certainly, for reasons to us obvious, be more in keeping with their ideas of the becoming, to attend such religious class under the roof of a Catholic school. But that is not enough for the Catholic's conscience. He wants a school where the atmosphere is Catholic, where his faith is secured from insult, from slight, from injurious comparison; where his child's feelings will not be hurt by insinuations which he only half understands, but knows to be unkind, or by silences no less significant, due to obstructive forbearance; by the withholding of comment or its utterance, or, in fine, by countless conscious or unconscious occasions for offence.

What sort of history can by any possibility be made to serve for a mixed class of Protestant and Catholic boys or girls? How is the 16th century to be dealt with? What of the Tudor period or the close of the Valois and the early reigns of the Bourbon dynasty? It may be said, perhaps, that all Protestants do not agree and that there are periods which it would be difficult to teach without hurting the feelings of Presbyterians, or Episcopalians or Independents or Quakers or Methodists. Some Protestants may for that reason advocate denominational schools on an enlarged basis. But, as every Protestant knows, and as the Catholic knows still better, the difference between one Protestant communion and another is of trivial moment compared with the essential distinction between the Protestants and the Catholics.

On every ground—religious, patriotic, social, political—the separate school system is a necessity for Catholics. A Catholic has a right to Catholic education: not otherwise can he have it than in Separate schools. And to rob him of these schools in Manitoba and the North-West, whatever lukewarm or interested Catholics may bring themselves to say, is a crying crime, an outrage on justice.

ONTARIO'S SEPARATE SCHOOLS NEXT.

Having destroyed the Catholic schools in Manitoba and the Northwest Territories, the enemies of Catholic schools are now pleading that public attention should be directed towards the business interests of the country, their secret object being, as the following extract from a recent editorial in the Toronto Globe plainly shows, to gain time to concert their evil designs upon the Catholic separate schools of Ontario:—"The question which Ontario people must ask themselves is not whether their settlement of the question of religious instruction is ideally perfect, or in what respect it differs from that of Manitoba, but whether it is substantially satisfactory to themselves. \* \* \* Not to go beyond this very question of education, how much better it would be to bend our energies towards the improvement of the condition of the half-million children, Protestant and Catholic together, than to devote our whole attention to the 39,782 that are attending the Separate Schools? Let us go in for better instruction all round, better school houses, better salaries for teachers, better methods."

HENRY AUSTIN ADAMS, M.A., who first made his reputation as a brilliant pulpit orator in Old Trinity, Buffalo Cathedral and the Church of the Redeemer, where he successively ministered, is coming to lecture in Montreal. Since, at immense sacrifice to himself, he gave up the Rectorship of the Church of the Redeemer in New York city, to embrace the Catholic Faith, he has had lecturing his profession. His success has been phenomenal. Those outside the Church listen to him with the same interest as when of old he was one of their number. His name is always a drawing card, he has so many and such rare gifts—humor, pathos, sincerity, strength, wide acquaintance with a host of subjects and people. He has always something new to say and his natural wit sparkles over every discourse. His personality is most attractive. There is a complete freedom from affectation or artificiality. He is heart and soul a Catholic, enthusiastic in the cause of Mother Church, yet he still commands an audience from without and wins both interest and esteem. It is a great privilege to Montreal to hear him, and the Free Library is conferring another favor upon our city in inaugurating a series of lectures, of which Mr. Adams' is the first. All are to be by the most eminent speakers, brought from a distance and at much expense, not from hope of gain, but to supply a needed want, to give Montreal Catholics an opportunity of hearing the best men upon questions of the day. The lecture will be on Thursday, December 10th, in St. Mary's hall, 146 Bleury street.

Mrs. Wantano—When Mr. Raysee said he had a good story to tell you, why did he make such curious motions with his fingers?

Mr. Wantano—He was telling it to me in deaf and dumb language.

Mrs. Wantano—Why couldn't he tell it out loud?

Mr. Wantano—Oh, it was too funny for words.—New York Press.



THE POPE AS A PEACEMAKER.

The question of forming some kind of international tribunal for the just solution of the constantly recurring problems that arise between nation and nation, has during the last year received an unprecedented amount of attention.

Early in the year—or rather before the close of its predecessor—the dispute between Great Britain and the United States on the Venezuela question, which for a time caused very real alarm; the trouble in South Africa and the German Emperor's interference; the Armenian question; the Italo-Abyssinian question; the rivalries between the triple alliance and the Franco-Russian combination; and the Spanish Colonial revolts and the proposals thereby prompted—all these events and discussions, synchronous or successive, have emphasized the uncertainty of international relations and the dreadful and far-reaching contingencies that may possibly ensue on their interruption.

Some months ago we gave a very inadequate outline of the admirable address on international arbitration of Lord Russell of Killowen—one of the most elaborate, moderate and erudite papers on the subject that has yet been submitted to civilization.

One of the latest plans for inducing the Powers of the world to come together for the impartial consideration of what is right and also what is practicable in this respect is of special interest because it emanates from a Neapolitan professor, and because the lead of His Holiness is a sine qua non of its success.

It is almost incredible that such a horrible state of things can exist in a civilized city. But that it actually does exist in Belfast, the banner city of Orangism, of Protestant ascendancy, of secular education, and of high percentage of literacy—a high percentage of literacy which would make the Montreaux Herald's "education" writer thrill with pleasure—is a fact which cannot be gained.

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and enjoy themselves to the top of their bent, and let the foreign missionary fund take care of itself. They evidently think that the dancing of a strathpey is more acceptable to St. Andrew than the baptism of a convert.

A DISGRACE TO CIVILIZATION.

Despite the fun often justifiably poked at it the Coroner's Court often serves a very useful purpose. There was an instance of this at an inquest held in Belfast, Ireland, the other day, when an incidental reference to the accommodation for prisoners at the police station gave the coroner an opportunity of calling attention to an official report on the subject which has long been before the City Council there.

There are only twelve cells, arranged in three tiers, and the upper tier is used only as store-rooms. More than a hundred prisoners are often shut up in these cells. The air is indescribably foul. The cells are dirty, and we saw vermin crawling up the walls. An open grating is the only means by which air and light can enter. The heating apparatus is useless, and neither pillow nor rug is provided for the prisoners.

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ST. PATRICK'S PARISH.

The Rev. Dr. Conaty, so well and favorably known in Montreal, and especially by the people of St. Patrick's, has received through Cardinal Gibbons, official notification of his appointment by the Holy Father to the Rectorship of the Catholic University at Washington, in place of Bishop Keane, who is called to Rome by the Pope to take his place in the Propaganda. Dr. Conaty intends visiting Montreal in all probability this week, and if so he will preach in St. Patrick's on Sunday, either at Grand Mass, or in the evening at 7.30.

We wish the distinguished churchman God-speed in the new and important field that awaits him.

Already two of the four new altars to be placed in the nave of St. Patrick's have been donated by generous members of the parish. The St. Bridget's altar, which was planned by Mr. W. E. Doran, architect of the church, is a beautiful specimen of Gothic art, and will add much to the already magnificent decorations of that grand edifice.

The wainscot panels around the church, which are to contain the "Litany of the Saints," are being taken very fast. Within ten days, thirty-five of these beautiful panels, each to contain an oil painting of a Saint by Mr. Locke, have been taken, and are going fast every day. At this rate the "Litany" will be filled in before three weeks have passed.

Preparations are already being made to celebrate the golden jubilee of old St. Patrick's, which occurs on March 17th of the coming year, 1897. The first Mass was said in this, the Mother Church of the Irish Catholics of Montreal, on St. Patrick's Day, 1847. That the occasion may be one of true Christian joy and happiness for every member of the parish, a grand four weeks mission is to be held in St. Patrick's this winter. It will be arranged so as to close before March 17th.

The two splendid oil paintings in the sanctuary, by Mr. W. S. Locke, of Brooklyn, who decorated St. Patrick's, are worth a visit by any lover of art. One is a superb copy of Titian's masterpiece, "Assumption of the Blessed Virgin." The other is a picture of the "Sacred Heart," and is Mr. Locke's own composition. Each of these pictures stands over thirty feet high by some twelve feet in width, and their execution give evidence of high artistic merit in the painter.

The Barron buildings, on St. James street, were totally destroyed by fire last night. The total loss will foot up about \$150,000.

THE INDIAN FAMINE.

GRAPHIC AND TOUCHING LETTER FROM A CATHOLIC SISTER.

STARVING AND PLAGUE STARRING THE PEOPLE IN THE FACE—HEROIC DEVOTION OF THE PRIESTS—PROSELYTIZING THE CHILDREN.

In a letter which has just been received from a nun who is stationed at St. Mary's Convent Allahabad, a true picture is given of the sufferings caused in India by the famine. The writer says:

"May, God bless you for your great kindness in offering to help us, for just now we are in a dreadful state. Thousands of poor creatures are dying of hunger, as famine has spread all over the land, and for want of money we are losing the souls of hundreds of God's little ones. It is really dreadful to see our compound in the mornings, filled with hundreds of poor, starving creatures crying for bread. We can give them but little, for everything is now so very expensive, and our funds, as you know, are so low that we can hardly pay for what we get to eat.

THE FIELDS ARE ALL PARCHED

for want of rain, and there is no grain to be had. So here we are, with famine and plague staring us in the face—for a terrible plague has got into the country from China, and is now lessening the population of Bombay, Calcutta, and other places rapidly. What will become of us if things do not change it is really very hard to tell. We have had public prayers and processions, that God may spare and have mercy on us. I wish that some of the good people at home would get up a collection for us, for we are really in a dreadful state. The priests here have a dreadful time of it. Only a fortnight ago one of them had to bring 15 or 16 starving children from Satna to Allahabad, a distance of many miles, and the poor man had to deprive himself of all his food to try and satisfy them even a little. Two of the poor children died shortly after arriving here, and one was in such a dreadful state that her entrails were quite visible. We were so happy when they died, knowing they had entered into a place of intense happiness and bliss for all eternity. In some places we have heard of mothers devouring their children in their dreadful hunger, and in others again they are eating the blades of grass in the fields. It is, I believe, dreadful to see those that are stricken by the plague. The whole body swells and becomes perfectly black, and after a few hours of intense suffering the patients die. A few weeks ago an English gentleman rescued a poor little child who had been

THROWN INTO THE RIVER

by her mother, and gave her the name 'Moses,' after 'Moses.' She is now in our native orphanage at Bankipore. Our poor parish priest, Rev. Father Carroll, is quite heartbroken about his people, for there are many Europeans—mostly Irish—dying of starvation. The Protestants are taking all the children from us, as, of course, they have the money at their command. Most of our poor people have enough to do to keep hunger from their own doors, and consequently the priest is almost as poor as those who go to him for help. However, he is a holy, kind-hearted man, and would deprive himself rather than send them away fasting. What grieves us most is to see the number of children we are losing daily for the want of a little money wherewith to buy them from their poor, starving parents, and also to see how powerless the poor priests are for want of the same. The other day the Bishop of Punjab, or Lahore, got about 100 children for the sum of 20s. We have asked some Catholic gentlemen to baptize any little children they may find in a dying state on the roads, as many are found thus. I sincerely hope and pray that God in His mercy may soon send us some little help; for if things go on as they are at present we fear a mutiny very much. As it is, riots have broken out in several parts of the country, and only a couple of days ago a terrible outrage was perpetrated on a beautiful statue of the Queen at Bombay. It was smeared all over with tar, and that certainly does not speak well for the natives' kindly feelings for the English."

ARCHBISHOP FABRE.

PRAYERS OFFERED UP FOR HIS RECOVERY IN ALL THE CHURCHES OF THE ARCHDIOCESE.

There is no change in the condition of His Grace Archbishop Fabre as we go to press. In all the churches, yesterday, prayers were offered up before the Blessed Sacrament for his recovery, in accordance with the request made by the Vicar-General of the archdiocese. His Grace is, however, weaker, despite the fact that he spent a comparatively easy night. Among the visitors at the Episcopal residence yesterday was His Lordship Bishop Emard, of Valleyfield.

NOTES AND NOTICES.

The metallic action used in the Chickering Upright Pianos renders them proof against atmospheric changes. C. W. Lindsay, 2268 St. Catherine street, has imported an assortment of Grand and Uprights for the Holidays.

Having a demand for second-hand up right pianos to rent, C. W. Lindsay, 2268 St. Catherine street, will offer inducements to immediate customers, giving such instruments in part payment for new upright and Grand Pianos by Chickering, Heintzman & Newwood & Co.

BUTTER AND CREAM AS MEDICINE

One of the favorite remedies of physicians is cod liver oil. Why a product of the decomposition of fish refuse should ever have been chanced upon when butter and cream are nature's supply and at once the most readily obtainable is unexplainable. While any one can take cream or butter the consuming of fish oil requires the fortitude of a saint and the heroism of a martyr, and, as we know, the oil

many and is hard of digestion in others. Now, it has been demonstrated that fresh, unsalted butter is rather more digestible than oil and is pleasant to take, on thin cut slices of bread, and as high as four ounces a day of this butter can be eaten with impunity by even delicate persons, and cream can be taken to the full degree of the patient. Where one is suffering from prostrating sickness and the body needs nourishment this fresh butter, it is now asserted, has no equal in building up the wasted tissues of the body, and as a stimulant very hot, fresh milk is without a rival, outside of the use of alcohol, which is better left alone, when possible. Growing children may be greatly benefited by indulging in generous amounts of butter, though it may seem expensive, but it may prove the cheapest in the end. Either of these remedies can be taken without a doctor's prescription and is outside of the "kill or cure" warrant.—Practical Farmer.

DISTRESS IN IRELAND.

The case of the smallest farmers is pitiable in the extreme. Their holdings are chiefly in narrow, winding glens and ravines, pent up among the mountains. Their cultivable tracts on the low level can hardly be drained, and are marshy and swampy. When the rainy season began in August the swollen mountain streams poured torrents of water over these little plots. The destruction of their entire crop was completed almost within a week. The rain spread the germs of the potato disease to the whole crop. The oats and hay rotted in the flooded ground. More than half this class saved nothing of their crop. The rest of them got in up to about a fourth.

The position of the most heavily struck class is easily ascertainable. They grow invariably an acre of potatoes and about a quarter of an acre of oats, and the hay varies from 10 to 20 tons. Their stock of cattle ranges from 4 to 7 head. The current local prices for cattle are from 55 to 60 a head. Taking the crop at the prices of an average year—so it would be obviously unfair to quote current prices—which have gone up considerably owing to the scarcity, the value of the crop would be as follows:

Table with 2 columns: Crop, Price. Potatoes: £20 to £25. Oats: 2 to 3. Hay: 15 to 20.

Total crop lost.....£37 to £48

Against this their stock of cattle varies from four to seven head, and at the current prices at the local fairs this would represent in money from £25 to £50.

Assuming that he paid no rent the poorest class of farmer has £25 worth of stock to maintain his family upon until he can get in the next year's harvest, and to pay out of it the price of seeds for next year's crop, manuring and tilling the ground, and re-stocking his grazing lands.

These figures show the farmer's actual loss in money so far, and the extent of his resources. They, by no means, represent his loss in comparison with previous years. Having no potatoes of his own he will have to buy them. He must also get in hay for his cattle. The price of both these commodities is almost doubled. Hay in the local markets early in the season was to be had for £1 the ton. It is now £2. Potatoes were last year going for 1s 8d the cwt. in Sligo. They are now 3s 2d to 3s 6d. Everything that the farmer has to buy is dear. What he is selling is cheap. Cattle are £1 to £2 apiece under last year's prices, and the farmers who bought cattle in spring have to part with them at prices which are nothing or only very little ahead of those he paid for them six or seven months ago.

In the course of my investigation I endeavoured, as far as possible, to combine personal observation with inquiry. I met and talked with the tenants in their homes and in the fields. Everywhere I saw hay rotted in manure heaps, the oats sodden with moisture, and girls and boys picking through it for good grains and drying them at the fire. Out in the tillage land I saw the men digging at potato stalks, and turning up tubers which were like masses of black pulp, giving out a sickening odour. In the close glens I did not see a sound potato. In the more open valleys an occasional patch free from the black disease was found, but the potato was soft and wet, and had a bitter, unpleasant taste when cooked.

I sought information from every source where knowledge was likely to be found. I obtained the views of traders in towns, of solicitors, doctors and clergymen—all, in fact, who might be supposed to be acquainted with the condition of the agricultural population. I interviewed farmers, landlords, and on the country roads entered into conversation with policemen. When I came to weigh this mass of testimony from so many different sources I found in it practically no divergence. It leads to the conclusion which I have endeavored to put before your readers that all classes of farmers in the county have been severely hit by the failure of the harvest, and that they are affected on these grand divisions:

- 1—The rich farmers, comparatively few in number, who cannot pay their rents in full without serious embarrassment, and who must draw upon their capital for whatever portion of the rent they do pay.
2—A smaller class of farmers who may be able to afford a portion of the rents, but must then obtain largely on credit the seeds, &c., of next year's farming.
3—The poor farmers, the most numerous class, half of whom can pay scarcely any rents, and the other half of whom are confronted with all the horrors of famine.

The landlords have done nothing in reply to the representations to them from various boards and public meetings, including a meeting of Unionist farmers of North Leitrim, held in Manorhamilton. The Leitrim landlords have never reduced the rents. The only "reductions" one hears of are an offer of 10 per cent. on old arrears paid up made some years ago by one landlord, and an abatement of a like percentage on another property to tenants who had "titled out of Court. In the adjoining

County of Cavan reductions have been given, and on the Colonel Stewart estate there, for which Mr. C. C. Templeman is the agent, 40 per cent., or 8s in the pound, has been announced off this date.

RESOLUTIONS OF CONDOLENCE.

At the regular meeting of Branch 2, C.M.B.A., held in St. Ann's hall, on Tuesday, 2nd inst., the following resolutions were adopted:

Resolved.—Whereas it has pleased Almighty God in His infinite wisdom to remove by the fatal of death from our midst a worthy Brother, who held the high position of Grand President of our Order in this Province; and was also a loving husband and kind father; be it also

Resolved.—That the members of this Branch tender to the wife and family of our deceased brother Patrick O'Reilly, our heartfelt sympathy for the great loss they have sustained, which makes this to them a time of sorrow. And we earnestly pray that God may give them the fortitude to bear the heavy cross in thus depriving them of a loving parent and a good and upright citizen; we further

Resolved.—That this resolution be entered in our minutes, and that our Charter be draped for a period of six months, and a copy of said resolution be sent to the family of our deceased brother, and also another copy to be inserted in the next issue of the TRUE WITNESS.

P. KEONIG, Rec. Sec.

At the monthly meeting of St. Patrick's Society, held on Monday evening, 7th inst., the following resolutions of condolence with the family of the late Mr. P. O'Reilly were carried unanimously:

Whereas, this society, since its last meeting, has learned with the deepest regret, of the death of one of its most useful members, Mr. Patrick O'Reilly, be it, therefore,

Resolved, That this society tender its most sincere condolence and sympathy to his bereaved widow and children, and pray God to sustain them in the trial which they are passing through.

Resolved, That copies of these resolutions be spread upon the minutes of St. Patrick's Society, and that copies be communicated to the late Mr. O'Reilly's family, and to THE TRUE WITNESS.

(Signed), JOHN O'LEARY, ) Committee JAMES MEEK, ) on THOS. J. O'NEILL, ) Resolutions.

At the regular monthly meeting of St. Gabriel's T. A. & B. Society, it was moved by Mr. James Burns, seconded by Mr. Michael McCarthy, and unanimously adopted:

Whereas, it has pleased Almighty God in His infinite wisdom to remove by death Miss Katie McCarthy, the beloved daughter of our worthy brother Mr. James McCarthy, be it

Resolved.—That the members of St. Gabriel's T. A. & B. Society tender their sympathy and condolence to Brother James McCarthy, and pray that God may grant him courage in his sad bereavement.

And be it further resolved.—That these resolutions be spread upon the minutes of this Society and that a copy be sent to Brother James McCarthy and family and to THE TRUE WITNESS.

WILLIAM FORD, Sec.

Richard—I understand that old Griffin has given his consent to your marriage with his daughter. Was he good-natured about it?

Robert—Yes, confound it, he was so good-natured that I couldn't help wishing that while I was about it I had asked for something valuable.—Boston Transcript.

The Kind You Need.

Paine's Celery Compound the Only Kind that Cures.

Other Celery Concoctions Merely Worthless Imitations.

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If you are numbered amongst the sick and diseased, the medicine you need is the kind that has cured your friends and neighbors.

Paine's Celery Compound is today, the only medicine that can meet your needs if you are suffering from rheumatism, neuralgia, liver and kidney troubles, dyspepsia, constipation, nervousness, or from any trouble that results from impoverished or impure blood. It cures the sick as surely as night follows day.

The vast reputation that Paine's Celery Compound has acquired as a life savor has led unscrupulous men to put up worthless imitations, and to name them celery preparations. Many people are deceived daily by these miserable frauds, spending their money for remedies that have no established record, and that can never cure.

A little care on the part of those who purchase will soon have the effect of banishing such deceptive liquid preparations from our midst. Ask for "Paine's"; insist upon getting "Paine's"; and be satisfied that the name "Paine's" is on every wrapper and bottle that you buy. When you secure "Paine's," you have the only medicine on earth that can drive off your load of misery and suffering, and give you a healthy, fresh and joyous life.

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C. & B. 1 lb. tin..... \$0.45
C. & B. 2 lb. tin..... 0.90
C. & B. 3 lb. tin..... 1.35
C. & B. 4 lb. tin..... 1.80
We have also Teyssonneau's French Made English Plum Puddings. This is an exceptionally choice article.
Teyssonneau's 1 lb. cans..... \$0.35
Teyssonneau's 2 lb. cans..... 0.60
Teyssonneau's 5 lb. cans..... 1.50
The Franco-American Royal Plum Pudding in 2 lb. cans, 30 cents each.
Richardson & Robbins' Plum Puddings Individual size, 20 cents each; 1 lb. cans, 40 cents; 2 lb. cans, 60 cents.
R. & R. Plum Pudding Sausage, No. 1 size, 20 cents each; No. 2 size, 30 cents each.
ONEIDA MINCE MEAT in quart glass jars. Oneida Mince Meat in half gallon glass jars.
The Oneida Community Mince Pie Meat is undoubtedly the finest made on the Continent of America.
We offer the Oneida Mince Meat in quart glass jars, 60 cents each.
Oneida Mince Meat in half gallon glass jars, \$1 each.
FRASER, VIGER & CO.

Old Reliable Italian Warehouse

- CHOICEST VORTIZZA CURRANTS—New Crop.
CHOICEST SULTANA RAISINS—New Crop.
CHOICEST VALENCIA RAISINS—In layers and off stalk.
CROSSE & BLACKWELL'S Famous Candied Peels. Citron, Lemon and Orange.

500 BAGS Choicest Washed Figs.

Fancy stock in 1 and 2 lb. bags, 1 lb. bags 25 cents each, 2 lb. bags 40 cents each. Choicest Royal Locom Pullid Figs, in 12 lb. knockdown boxes, 20 cents per pound. 1,000 boxes Choicest Ereblye Figs, in pound boxes, only 10 cents per box.

100 DOZEN TINS Town Talk Lunch Oysters.

Baltimore, new pack select oysters, 15c per can. \$1.50 per dozen.

FRASER, VIGER & CO., Family Grocers and Wine Merchants. Italian Warehouse, 207, 209 and 211 St. James St.



A Chair That You Should Buy!

And why? Because it is the most Comfortable and Sensible Chair made. With adjustable back, solid polished oak frame, reversible cushion of figured corduroy, and stuffed with hair. We sell them for \$10.00 net. RENAUD, KING & PATTERSON, 652 Craig Street.



A YOUNG LADY'S ESCAPE.

FRIENDS THOUGHT THAT THE SPAN OF HER LIFE WOULD BE SHORT.

AT LAST WITH BUT A GRAIN OF FAITH HER MOTHER ADMINISTERED DR. WILLIAMS' PINK PILLS AND SHE IS NOW CURED.

From the Montreal Herald.

This world is full of change. There are changes that affect the constitution of the individual, changes that will come, we cannot avert their coming, but we may parry the unsalutary character of their influence. Womanhood in its inception is susceptible of changes that demand the most judicious attention and prudence to ensure perfect development and happy maturity. These changes are so vital and so subtle in their character that unless the utmost vigilance and discrimination is exercised in the choice and application of reputed remedies the worst results may accrue. The constitution may be undermined and the germs of disease fostered. Vigorous life is at the basis of all enjoyment and success. To be weak is to be miserable. It is, therefore, fundamental to every interest of humanity that life's red stream be kept pure and healthy. Owing to neglect of these particulars many young women have a wearisome round of duties. Faint and weak very aptly describes their condition after venturing to perform some ordinary household duty. What can be done to accomplish the rejuvenation of these unfortunate ones? There is a remedy widely known and loudly applauded, whose virtues are proclaimed on the house tops and whispered on the streets. Ten thousand mothers have recommended it and twelve thousand daughters praise it. Read what one of them has to say. In the village of Lancaster there lives Mrs. A. J. Macpherson, widow of the late A. J. Macpherson. She is well and favorably known in the community. Some four or five years ago Mrs. Macpherson sent her eldest daughter to New York. While there she resided with her uncle and attended school, being then only about sixteen years of age. The social life of her temporary home made rather severe demands upon her time, and being ambitious she was anxious to make rapid progress in her studies. In each particular she enjoyed a covetable measure of success, but at no small cost. Many remarked her paleness and loss of color. She began to feel tired and weak after a little exercise, such as a short walk. Miss Macpherson's stay in New York lasted about two years. All this time she ate and slept fairly well. In the spring of 1893 she came home, and her mother could not but remark how changed her daughter was—pale and languid instead of being bright and ruddy. Thinking that nourishing food and perfect quiet, with judicious exercise, would restore the lost vigor and ruddy glow, it was participated in to the fullest extent. For a month this was tried, but Miss Macpherson was as pale as before, liable to turns of weakness and with an unsatisfactory desire for sleep. At this juncture the family doctor was consulted. Iron pills were prescribed and a trip to the Thousand Islands taken, the stay lasting about six weeks, during which time everything was done to help her recovery. The friends with whom she stayed came to regard her recovery as extremely doubtful, and when she returned home her mother saw no improvement. One day while making purchase from a dealer in vegetables he (the dealer) took the liberty of making some remarks about the health of Miss Macpherson, which was obviously not promising. He strongly urged the use of Dr. Williams' Pink Pills. Mrs. Macpherson was not over credulous of the qualities of the Pink Pills, but they were purchased and used to the best advantage. Soon after beginning the use of the pills, says Mrs. Macpherson, I thought I saw a reddish tinge upon her cheek and in the course of a week or so my daughter felt better. The tired feeling began to vanish and the abnormal sleepiness began to yield to the influence of Dr. Williams' Pink Pills. Continuing the use of the pills the progress of her restoration was continuous and complete, and her improved looks were the subject of favorable comment for some time. Today her health is all that could be desired, and both the young lady and her mother are firm believers in the medicinal virtues of Pink Pills and often recommend them.

Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured after all other medicines have failed, thus establishing the claim that they are a marvel among the triumphs of modern medical science. The genuine Pink Pills are sold only in boxes, bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People." Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the box.

Powerful Speeches.

Speeches in political season are very powerful. The gold and silver question are the topics of the day. Bryan, with his thousands of speeches, has not done as much good to the sufferers of coughs and colds as Menthol Cough Syrup has. It is the most valuable remedy in the season of coughs and colds there is. It is known to the public as not having its equal. Try it; only 25c a bottle. It is sold everywhere by all druggists and general dealers.

P. A. MILLOY,

MANUFACTURER OF GINGER ALE, GINGER POP, GINGER BEER, CREAM SODA, PLAIN SODA, CIDERINE. Sole Agent for Plantagenet Waters. 119, 121 ST. ANDRE S. TELEPHONE 6978.

HOW TO SET A TABLE.

According to the Rules Prevailing in Modern City Homes.

To begin with, a round board is preferable to any other shape. Its decorative possibilities exceed those of the square or oblong tables. On the round board goes first the cover of cotton flannel, then the tablecloth, whose requisites are immaculate whiteness and perfect laundering and as great a degree of fineness as one's purse may buy. The cloth should hang over the table 18 inches at the narrowest point, which, on the curves, of course, gives a deeper sweep. The napkins (this being a dinner board) should be a full yard square and should match the cloth in daintiness and quality. The simplest way to fold them is the best. On a model table, described in the New York Times, the napkins are folded in a simple diamond shaped pocket, whose opening points from the person seated at the place. In the opening goes the dinner roll and across the top is laid the name card.

In the center of the table is placed the low dish holding the floral decorations. At opposite sides, flanking the centerpiece, are the candelabra. These may be, in the case of the table being described, which is laid for eight persons, either two of two lights each or four single ones. Four small silver or china dishes on low standards make a square outside the circle of centerpiece and candelabra, and are filled with assorted bonbons, and two small, low, shell shaped dishes hold the relishes—olives, radishes or salted almonds.

At each corner is placed a service plate, at the right side are two knives of uniform size and at the left their companion forks. Resting against the plate at the right side, near the handles of the knives, is the oyster fork. At the head of the plate is the individual salt dish and a pepper stand. At the right of the knives is the soup spoon, which is the average sized tablespoon. At the right, too, are placed, in two rows, five goblets of varying sizes, but similar in shape and design. The largest is for the water served, be it mineral or plain, the second size for champagne, the smallest size for sherry and the two others for red and white wine respectively. According to the authority quoted, the color of dinner is not highly esteemed. There should be harmony, but not monotony. Violets or rose petals are still used in finger bowls.

The Fad For Cut Glass.

Cut glass comes next to gold and silver (indeed, at present it ranks above the latter metal) in value for wedding gifts. Among the presents recently received by the daughter of a ten times millionaire and the prospective bride of an equally rich man was a barrel of cut glass, and it was reckoned as worthy a place among the best of the



AN EXQUISITE VINAIGRETTE.

magnificent gifts, says The Standard Designer, which illustrates a beautiful little vinaigrette in this ware.

The cutting on the little vinaigrette is unusually rich and very artistic. The rosettes on the sides have centers that alone are worth examining, and the rest of the surface is cross hatched. The fineness of the cutting is remarkable. The stopper and neck are of gold, the former being exquisitely chased.

New Ham Patties.

The ingredients are: Half a pound of cold roast chicken, same quantity of cold boiled ham, a little good stock, half a teaspoonful of grated lemon peel, one ounce of butter, a teaspoonful of lemon juice, a large tomato, salt and pepper, puff paste. Mince the chicken and ham finely and put them in a stewpan with sufficient of the stock to well moisten, adding the lemon peel and juice, butter and seasoning to taste. Stir over a moderate fire until thoroughly heated, thickening with a teaspoonful of flour. Line some rather deep patty pans with the puff paste, fill with the mixture, slice the tomato thinly, lay a slice on each patty, cover neatly with the paste, brush over with egg and bake a nice brown. Serve cold.

Haphazard Jottings.

Delit ware has lost none of its popularity.

When you want to drive a nail into the wall or closet to hang things on, drive it through a spool up to the head.

Furniture is now stained all the colors of the rainbow.

English decorators are replacing ornamented friezes with immense photographs.

Trying bath hot, tired feet in tepid water in which has been thrown a tablespoonful of borax to the gallon of water.

Colored table linen is very little used nowadays.

A mustard plaster with the white of an egg will not leave a blister.

Anything with a meringue over it should be put in a cool oven and allowed to brown slowly if you wish to have it light. A strong heat toughens meringues.

ENGRAVED DIAMONDS.

How to Obtain Satisfactory Results—Some Notable Examples.

It was long believed that the diamond could not be engraved with safety or satisfactory results, but a contemporary says that a few stones roughly engraved were found in India and a diamond was exhibited at the Paris exposition of 1878 on which a portrait of the king of Holland was scratched. But the work was very imperfect. Some of the finest examples of engraving on diamonds are the work of a Paris jeweler. One is a certain scarfpin, representing a yataghan, of which the blade is a slender diamond and the handle is a ruby. Another is a large circular stone on which a pansy, with its foliage, is engraved, and in a third case the design is a knife made with two diamonds. An elaborate piece of work is a bicycle, of which the wheels are two circular diamonds. The spokes are represented by lines engraved on the diamonds. A small hole is pierced at each angle. Another diamond is carved like a fish. A handsome brooch is a scarabeus surrounded by sapphires and brilliants. The most remarkable is a ring made of one diamond, the interior surface being polished and the exterior elaborately engraved. It is said that there is nothing similar to this in existence. Other examples are brooches representing flies of which the wings are thin, engraved diamonds, two diamonds engraved with armorial bearings, the imperial arms of Russia, being used in one instance on shirt and cuff buttons. Formerly it was only possible to produce the polish on flat surfaces, but M. Bodmer has been able to do this on concave portions, as on the body and tail of the fish and the interior of the ring. His tools produce not only straight lines, as in the wheels, the racket and the flies' wings, but a free modeling, as in the pansy, the Russian arms and the scarabeus. He has invented these tools himself and intends that his son alone shall have the use of them. They are exceedingly delicate and difficult to handle. He has spent 25 years bringing them to perfection.

How to Make Chocolate Tartlets. Make some small pastry cases and fill with the following pastry cream: Mix the yolks of three eggs with a spoonful of sifted flour; then add gradually three-quarters of a pint of boiling milk and a little salt. Stir all together over the fire until it begins to thicken and sticks to the spoon. Heat and skim well 2 ounces of fresh butter, stirring till it ceases to hiss; then leave it to color a little. Stir it into the custard with 2 ounces of grated chocolate, an ounce sifted sugar and 2 ounces of crushed macaroons. This may be used either hot or cold.

How to Care For the Children's Hair.

If mothers would give more thought to the welfare of their children's hair than to its beauty for the moment, our daughters would have luxuriant hair at an age when the majority of the sex are mourning over the loss of it. It is best to keep girls with short hair like a boy's till the age of 10 or 12; then it should grow naturally. If it be straight, let it remain so, being only confined into one loose plait at night unspooled by curling. On the score of cleanliness, too, it is good to keep a child's hair short, thus enabling it to receive a thorough and constant washing. Besides the other reasons for keeping the hair short, much pain is saved, as there are no tangled tresses to be combed out constantly. There was a large family of sisters who were very strong and active, but who had very little hair, with one exception. Upon inquiring the cause, it was found that they had been very free of the usual childish ailments, etc., and they had, as children, all had good heads of hair except one, who had worn hers like a boy till the age of 13 years. It is needless to tell you that the present possessor of good hair is the one sister who had it kept short for so long.

How to Make a Savory Dish.

Make square boxes with note paper, or they may be bought at the confectioner's, put a small lump of butter and a little chopped parsley in each, place them on a hot tin plate, break an egg in each, sprinkle over the top grated cheese and bread crumbs, with pepper and salt to taste. Bake in a hot oven for three minutes or until the eggs are set. Grated cheese alone cooked and served in this manner is very popular and highly savory.

How to Alight From a Carriage.

Grasp the dress lightly at about the knee, standing steadily on the right foot. Point the left foot sharply and bend the left knee, letting the weight of the body steadily down thus toward the street level, the prettily pointed toe and trim ankle being daintily in evidence. Directly the left toe touches the ground let it take the weight of the body with a pretty springiness. All the beauty of the move depends on the steady lowering of the body on the right foot and the pretty pointing of the left foot. If you need steadying, you may grasp the inside of the carriage with the hand nearest. The usual way of alighting from the carriage is to extend a flat foot and come down on it, while the grip on the side of the carriage is so tight that the whole body is swung around awkwardly.

How to Make Apple Fritters.

Core and pare large, tart apples. Cut them in slices about one-third of an inch thick. Season the slices with nutmeg; then dip them in the batter. Lift them one by one from the batter and drop gently into hot fat. Cook for three minutes; then lift from the fat, drain and serve immediately. Powdered sugar may be sprinkled on the fritters when they are arranged on the dish. Peach fritters are made in the same way.

How to Make Indelible Ink.

Dissolve ten grains of chloride of platinum in two ounces of rainwater. Apply with a quill pen.

Best for Wash Day USE SURPRISE SOAP Its remarkable lasting and cleansing properties make SURPRISE most economical and Best for Every Day

LUBY'S PARISIAN HAIR RENEWER. RESTORES GRAY HAIR TO ITS NATURAL COLOR. STRENGTHENS AND BEAUTIFIES THE HAIR. CURES DANDRUFF AND ITCHING OF THE SCALP. KEEPS THE HAIR MOIST AND THE HEAD COOL. IS NOT A DYE, BUT RESTORES THE HAIR NATURALLY. FOR THE HAIR. IS A DELIGHTFUL DRESSING FOR LADIES' HAIR. RECOMMENDS ITSELF, ONE TRIAL IS CONVINCING. IS THE BEST HAIR PREPARATION IN THE MARKET. IMMEDIATELY ARRESTS THE FALLING OF HAIR. DOES NOT SOIL THE PILLOWSLIPS OR HEAD-DRESS. Sold by all Chemists and Perfumers, 50 cents a Bottle. R. J. Devins, GENERAL AGENT, MONTREAL.

WHOLE WHEAT BREAD.

How to Make This Most Wholesome and Palatable Food.

Whole wheat bread should be used at most to the entire exclusion of that made from fine white flour, which passes through so many processes that all the most essential properties are extracted. The albuminoids and phosphates in this whole wheat are retained, the hull being only excluded. After experimenting with the different recipes, it is concluded the following makes the better bread: Three pounds of flour, a cake compressed yeast, 2 tablespoonfuls lard, 2 of sugar, 1 of salt, mixing either with milk or water, will make three loaves about the size of our bakers' 5 cent loaf. First put your flour in basin, then mix through it thoroughly the lard, salt and sugar. Now use wooden spoon for stirring in lukewarm water or milk, being careful to pour in slowly, as it must be so thick a spoon can scarcely stir. Should you have it too thin, your bread would be sticky and soggy. Last put in the yeast, which has been dissolved in half a cup of lukewarm water. Now stir it for ten minutes, when it will be ready to stand in a warm place to get light, which will not require the length of time of other bread. When light, put into pans, letting stand to rise again, which will be but a short time. Then bake one hour in an oven not hot enough to burn. It will come out a lovely brown. All housekeepers are no doubt aware that bread made in small loaves is better than the large ones, for the reason that when a loaf is cut and the air reaches it it will soon dry. But as each loaf is cut it seems fresh. Keep wrapped in a coarse towel and in a tin bread box. It also makes lovely toast.

If children are given this bread rather than so much of the fine white, they will not want to be eating all the while, as this supplies the necessary food qualities the bones and nerves require.

How to Relieve the Bite of a Dog.

While waiting the arrival of a doctor place a tight ligature above the affected part, and, if possible, at once have the wound vigorously sucked; then apply hartshorn. Should a doctor not be available after this treatment a piece of potassa fusa can be placed in the wound and allowed to dissolve. This has a cauterizing influence upon all parts of the wound. Nitrate of silver as a cautery has been proved dangerous.

It is a very foolish thing to kill a dog that has bitten anybody, for he may be a healthy and harmless animal.

How to Give a Rose Whist Party.

To begin with, the invitations are sent out on pale pink paper and announce that rose whist is to be the order of the evening. The game played is that familiar one of progressive whist, with the exception that each player keeps account for herself of all the red cards which are taken, and nothing else is counted. When the time is up, the fortunate player who holds the most red cards takes the first prize, while the one who has the least gets the booty.

The prizes should all be something pertaining to the rose. Numerous articles can be thought of—such as rose bowls, rose candlesticks, rose sachets, bottles of rose perfume, boubonnieres, with candied rose leaves, etc. Upon each table are placed four full blown La France or Mermet roses, with long stems and green leaves, as well as a dainty dish filled with pink and white bonbons. Each player also has a tally card of pink paper and a pink pencil attached for keeping the score.

The ices served are pink and white, and the supper table should be gracefully draped with pink ribbons, with rose petals strewn about on the cover. In fact, roses in profusion should be everywhere, and the lights should be softly shaded in pink. It would be an added attraction if the hostess were dressed in a rose pink gown.

THE SOCIETY OF ARTS, OF CANADA, 1666 NOTRE DAME STREET, MONTREAL.

Distributions every Wednesday. Value of prizes ranging from \$2 to \$2000 Tickets 10 cents.

YOUR SUMMER SKIRTS.

How to Renew Petticoats Which Have Seen Service.

The wear and tear of warm weather leaves only too visible traces in the wardrobe, and petticoats in particular have a hard time of it.

On a damp, muddy or dusty excursion the dress is raised out of harm's way, but the petticoat takes its own share of hardship, with the addition of what belongs by right to the dress skirt. It is spotted by water, stained by mud and grass, permeated by dust, and, however carefully it may be brushed daily, unless it is of a kind that can be washed its beauty is soon a thing of the past. Silk petticoats suffer most in the campaign, although delicate shades of alpaca and moreen do not come forth scathless.

As for lace trimmed ones, they ought to be kept from the outset for house and piazza wear. The delicate, bell shaped, much beruffled petticoats of lawn or cambric that have figured so well under sheer organdie gowns will answer quite as well for evening wear during the winter if they are carefully laundered, provided that the lace has not been torn.

If it has, it should be replaced, torchon or valenciennes being the most desirable variety to use. The frayed and discolored ruffles of the silk petticoat may be ripped off and replaced by fresh ones, not necessarily of the same color, the garment itself well shaken and pressed with a warm flatiron before the new frills are added.

These may be of plain silk if the skirt is figured, or vice versa if harmony of color is preserved. Moreen and alpaca petticoats must be well shaken, brushed and aired and the edges rebound or freshly faced. If the material has been wet, it should be pressed.

How to Stain a Floor.

It will be found very difficult to stain the center of a floor to match the border. The quickest means will be to stain it with burnt umber mixed with waxylike brown ground up in water (not oil) and diluted with boiling water in which a piece of soda has been dissolved. This will take if the boards are clean, dries soon and can be repeated if not dark enough. It can be waxed and polished for dancing by being brushed with a stiff brush to imitate a frottoir. Spirit varnishes will not stand the wear and tear. Permanganate of potash is another stain that might answer the same purpose.

How to Improve Defects In the Hands.

Starched linen should be placed next to only those skins that have the firmness and perfect texture of youth. White, starched linen is fatal to almost any woman's charms. If elderly women would have their sleeves finished at the wrist with a narrow frill instead of that stylish cuff and allow a ruffle of yellow lace to fall over the hand, what a difference it would make! The fullness would conceal the awful wrist bone, the lace would veil and shadow the hands, and the yellow hue would make the skin seem white by comparison.

Cuffs, in the sense of linen folds, are generally to be tabooed. Any straight, sharp, abrupt sleeve ending should be avoided by women whose arms are not prettily rounded and tapering. Frills are the salvation of all who have defects to conceal. Women with long hands should wear the tab style of cuff, that falls well over the hand, concealing half its blemishes.

Not one woman in a hundred should wear sleeves which reveal the elbow, for it is generally ugly. Not one woman in a thousand should go about with really bare arms—at any rate not until she has cultivated a state of absolute smoothness and marblelike firmness by scrubbing and massage.

Until then she should indulge in chignon undersleeves, which make the arms beneath them seem beautiful. And no one whose wrist is not tapering and smooth should ever wear bracelets.

How to Prepare Cauliflower Au Gratin.

Boil the cauliflower, drain, lay in a dish and pour over it a cup of drawn butter well seasoned. Sprinkle with four tablespoonfuls of grated cheese and brown by holding a red-hot shovel so close to the cheese that it sings and takes fire. Blow out at once and send to table. If the juice of a lemon and a half teaspoonful of French mustard are added to a cupful of drawn butter and it is then poured over the boiled vegetable, it is called "cauliflower with sauce tartare."

How to Make Candied Lemon Peel.

As lemons are used, drop the yellow rind into a weak brine in a glass jar. When a dozen are thus pickled, they are freshened by putting them into cold water and letting them seald, changing the water once or twice to extract the salt. Boil them in the last water till they are thoroughly tender and drain; then make sirup enough to cover them out of slightly more than a pound of sugar and a pint of water, using always the same proportion of pint for pound. Cut the peel into pieces about half an inch square and drop them into the boiling sirup, which is allowed to cook slowly till the peel looks translucent; then keep them slowly steeping till the sirup has almost dried out of the peel, spread on plates, sprinkle with more sugar and put in a cool oven to complete the drying.

How to Cook Carrots.

Peel and scrape some carrots and divide each into four quarters. Boil in salted water till tender and drain very dry. Dissolve some butter in a saucepan and add the pieces of cooked carrot. Shake constantly and after five minutes serve very hot with good brown gravy or dry, as taste dictates.

How to Prevent the Burning of Vands In the Oven.

Keep a small pan of water in the oven, refilling as often as necessary. If the oven is very hot, fill with cold instead of hot water.

How to Care For Fuel.

When the fire is burning, a small shovelful at a time will keep the oven in prime condition and cook everything as well as if the heat was intense. If you let the coal in the latrobe all get on fire at once, it will drive you out of the room with heat, but it will all burn to white ashes in an hour, when by feeding down properly it would have heated the house, and the one feederful would have sufficed for a whole day.

How to Choose Poultry and Game.

Young poultry may be distinguished by the pellucid appearance and peculiar feel of the flesh and by the flexibility of the breastbones. The feet and bill of a young goose are yellow. They turn red as the bird grows old. If fresh, the feet are supple. If stale, they are dry and stiff. Young ducks feel tender under the wings; the web of the foot is transparent. Tame ducks have yellow legs; wild ducks reddish ones. In pheasants and quail yellow legs and dark bill are signs of a young bird. Pigeons should be fresh, fat and tender, and the feet pliant and smooth. The eyes of prairie chickens are full and round when young, and the breastbone is soft. Snipe and plover may be chosen by the same signs. Partridges taint first in the crop. If the bill is black and the legs yellow, the bird is young. If the bill is white and the legs have a bluish cast, the bird is too old for the table. The capon is known by a short and pale comb, a thick rump and breast and a fat vein on the side of the breast. When young, the spurs will be short and the legs smooth.

How to Tell the Quality of Drinking Water.

A simple test to ascertain the quality of drinking water can be made by filling a decanter half full, tightly corking it and then violently shaking it for a minute or more. On uncorking it, if the slightest disagreeable odor develops, there is some kind of pollution in it.

How to Keep the Water Cooler Pure.

To purify the water cooler, either porcelain or zinc lined, pour a little vinegar on a clean cloth and wipe it well once or twice a week.

THE ONLY True Blood Purifier prominently in the public eye today is Hood's Sarsaparilla. Therefore get Hood's and ONLY HOOD'S.



**FASHIONABLE FURS.**

**FUR GARMENTS, FUR LINED WRAPS AND FUR TRIMMINGS.**

**Varieties That Lead This Season—Decided Novelties in Capes and Jackets—Fur Boleros and Long, Close Fitting Cloaks. Big Muffs—Fur Trimmed Dresses.**

The most fashionable furs are seal-skin, sable, Persian lamb, chinchilla and a light gray fur known in New York as mouffin. There are cheaper varieties, all of which are more or less in evidence, and which represent the popular furs. Women, with fur garments on hand are rejoicing because this season the fashion in furs permits



LONG SEAL COAT.

a combination of two kinds of fur in one garment. This, of course, renders the remodeling of old capes and coats a comparatively easy and inexpensive matter.

The new fur coats or jackets are rather short and with less fullness in the bosom than last season, and many of them have loose fronts. The very newest capes are made with almost close fitting backs and fronts, with wide cape sleeves, showing a tendency to return to the dolman style. Most of the coats, capes, cloaks and pelisses are made with high collars. Among novelties may be classed the fur boleros. Another novelty is represented in a long cape of seal overlaid with a short cape of sable. A favorite combination appears to be seal and chinchilla.

A cape that is much in vogue is of sable, edged with sable tails, and a rolled collar. This may be made in mink, skunk, ermine or chinchilla, whichever fur is preferred. Capes appear to be cut rather differently this year, being smaller at the top and standing out in wider flutes round the waist. Many of them have square cut collars, but the majority are fitted with the high collar.

A long, close fitting coat reaching to the feet may be made either in seal-skin or in cloth and trimmed down the front and on the collar and cuffs with sable tails. There is a great variety of seal-skin coats in every shape and design. An attractive pattern is a short Eron coat, with full sleeves, and a broad band of sable round the neck, crossing in the front and fastening at the side with the head of the animal.

With decided novelties is a cape of Alaska seal and baby lamb lined with broche. The long ends in front are drawn in with satin bows. There is a ruche collar of the lamb. The toque is of lamb, with sable head and tail. A seal jacket with revers and cuffs of chinchilla has a high standing collar of seal lined with black suede. The vest of black suede is embroidered with silver cord and chenille. A quite new necklet in Russian sable has its large bow ends finished with sable tails.

The new muffs are quite large and are made in various kinds of fur. Velvet muffs are trimmed with fur and lace. Some of the muffs combine two furs.

It is predicted that ermine, though too remarkable for trimmings and general wear, will be much worn as waist-coats or plastrons under seal-skin and



DECIDED NOVELTIES.

seal plush coats. The addition of a rich lace cravat will give a becoming and softening effect. Fur is used a great deal for trimming cloth garments; also for lining winter wraps.

Narrow bands of fur outline the seams of skirts and jackets. Black caracul is applied in narrow bands on green cloth tailor dresses. It is also used for facings, collars, cuffs, etc., to jackets.

Many of the latest capes are lined throughout with fur and trimmed with tibet.

**ALICE VARNUM.**

**One Way to Make Fig Cake.**  
Good Housekeeping furnishes this recipe: Cream a cupful of sugar with one-half cupful of butter. Add a whole egg and the yolk of another, beaten together, reserving the white for frosting. Beat well, add a scant cupful of milk, 3 cupfuls of flour sifted with 2 teaspoonfuls of baking powder and one-half teaspoonful of vanilla. Bake in two round tins or in a biscuit tin for 25 or 30 minutes.

**PIANO PRACTICE.**

**A Great Mistake—Give the Fourth and Fifth Fingers Plenty of Work.**

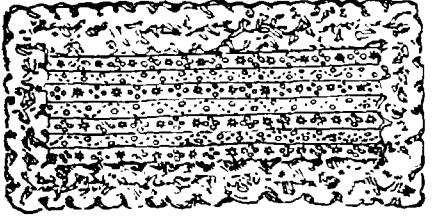
A writer in a Boston exchange comments on the lack of development of the most important part of the hands. He says: The power of any set of fingers for even and uniform execution is entirely dependent on the development of the weaker and universally neglected fourth and fifth fingers. First, second and third fingers are in 99 cases out of 100 hands developed far and away beyond the power of the fourth and fifth fingers to keep up with them. Hours and hours of the hardest work have been put in by conscientious students to even up the work of the fingers, and yet the very exercises used have often made the matter worse. Why? Simply because the stronger fingers of the hand are not only used very largely in general playing, but are actually given from two-thirds to three-quarters of all the work in technical exercises. There can be but one result—the strong fingers get stronger and stronger, and the gap between them and the neglected members becomes wider and wider.

The remedy, says the writer in question, is simple, although it makes necessary the widest change in the prevailing method of writing technical exercises and in the use of those that we now have. Whoever will give the fourth and fifth fingers plenty of work and will also practice steadily on a series of exercises, using the first, fourth and fifth fingers only in connection with a moderate amount of scale work and general playing, will be simply amazed at the evenness that comes into the entire work of the hand.

Not a single exercise should be used that does not at least, give the weaker fingers a quantity of work equal to that given the stronger, and four out of every five exercises used should give the weaker from three to ten times the amount given the stronger. A careful course of this kind of work will simply be a revelation to those who have struggled with the discouraging "break" at the point where the stronger fingers give over the work to those that are so poorly fitted to take it up.

**Table Centers.**

Everybody has recognized the aid to table decoration given by the fancy center cloth, which is now so generally used. A very charming design, and at the same time one which is quite simple to copy, is of puffed silk and lace. A piece of white crash makes a good foundation, and we will suppose we are making a table center 38 inches long and half a yard wide. Cut your crash to correspond and cover it on both sides with soft yellow pongee silk. Then



SILK AND LACE CENTERPIECE.

down the center place a strip, six inches wide, of fine insertion and lace sewed together, this strip to be 12 inches shorter than the table center, as it is bordered all round with a puffing of silk similar to that which is under the lace. Take four pieces of silk for the puffing, each piece being seven inches wide. Two pieces must be double the length of the table center, the remaining two pieces (in length) double the width. Run three gathering threads of pale gold sewing silk along each piece of silk, a gathering thread at each edge and one along the center. Draw these up and place the puffing as a border to the lace center, joining the corners neatly. The puffs can be arranged to conceal the joins completely. It is better to leave the covering of the crash at the back until quite the last, in order to hide the stitches. Three yards of pongee silk, if about 20 or 21 inches wide, ought to do the table center.

**The Secrets of Health.**

Don't worry. Don't hurry. "Too swift arrives as tardy as too slow." Don't overeat. Don't starve. Court the fresh air day and night. Sleep and rest abundantly.

Work like a man, but don't be worked to death.

Avoid passion and excitement. A moment's anger may be fatal.

Spend less nervous energy each day than you make. Be cheerful. "A light heart lives long." Think only healthful thoughts.

Associate with healthy people. Health is contagious as well as disease.

Don't carry the whole world on your shoulders, far less the universe.

Never despair. "Lost hope is a fatal disease."—Housewife.

**Etiquette For Young Women.**

It is the privilege of a lady when dancing to signify when she wishes to stop.

It is very dishonorable for a young girl to show and make a jest of letters that have been written to her.

When an engagement is broken, the ring is returned with the letters and all presents that have been received.

After having been to a place of amusement with a gentleman you should bid him goodby at the door. It is not necessary, late at night, to ask him to come into the house.

Handshaking is not general, but when it is done the lady offers her hand first.

In presenting a gentleman to a lady simply say, "Miss Robinson, may I have the pleasure of presenting Mr. Brown to you?"

A lady need not rise when a gentleman is presented to her.

The lady decides as to the wedding day, though there is usually a consultation about it, so that the bridegroom's as well as the bride's family may be pleased.—Ladies' Home Journal.

**A VISTA OF FASHION.**

**Salient Features of the Very Newest Gowns and Bonnets.**

At the present moment women are much given to the wearing of red. Red linings to dark skirts have usurped the place of all others. Red hats and bonnets and red silk bodices are the mode. Green is another popular color. There



RUSSIAN TOQUE. VELVET BONNET.

is little doubt that green will be a dominant color in winter dresses, and a cloth of a dark myrtle shade has been made with fancy brown velvet sleeves and a zouave jacket opening over a full front of lace. With the advent of small bouces, which appear on the upper portion of some of the sleeves, or entirely covering skirts, finding a place also on the vests for open coats, the necessity arises for some form of bordering which will show them off in a satisfactory way, and the most used is a narrow black velvet put just above the edge, or a slightly wider bordering of such fur as sable or mink, for there is no compunction in cutting up the best furs when necessity arises. The new basques are still shallow, but no longer wide. The bolero style of jacket asserts itself in all sorts of gowns. In the tailor made it is bordered either with fur or braid. For the evening it is richly embroidered with silks and paillettes and beads or some other diaphanous material. With the woven fabrics velvet boleros are to be worn, plain or covered, with handsome embroidery.

Great is the revolution in sleeves. For evening wear fashionable women are coming back to the small empire puff as far as size is concerned. Dress skirts are much narrower, but the ordinary one of everyday life will remain plain, save, perhaps, for graduated lines of braid or perpendicular bands carried down the seams, but broad bands at the hem of a distinct material are appearing on some of the best Paris models, and bows and torsades of ribbons, carried up the seams for about a quarter of a yard from the hem, and appliques of fur and other varieties of skirt trimmings.

Fashions in millinery are varied and original. English walking hats are out in beaver and felt and are stylishly trimmed with cock feathers or birds of paradise and tuffeta ribbon. Much thought has been devoted to the tail feathers of the bird of paradise, and they are now dyed to match any of the fashionable colors. The chenille embroidery, worked on horse hair net, on straw and willow, and on velvet, is greatly in vogue.

Very chic is the Russian toque made in ermine velvet in quaint form, with a bordering of fur at the edge of the brim. A stylish bonnet is trimmed with two shades of green velvet, the foundation being plaited chenille. The lace aigret starts from a cabochon formed of close set silver paillettes, while the ruche on the brim is made to resemble flowers, having diamond centers.

The all round linen collar and the turned down linen collar are both to be worn, with heavy winter dresses and cuffs to match, but also tasteful little muslin embroidered collars, edged with full frillings of narrow lace, are brought over the high collar bands, and occasionally these are made in colored muslins intermixed with white.

**Evening Toilets.**

The newest modes in evening dress give unlimited choice as regards material. Heavy English brocades and rich embroidered velvets are employed; so are tulle and chiffon and intermediate fabrics.

For evening gowns French designs are preferred. An imported dress seen



EVENING GOWNS OF FRENCH DESIGN.

at a New York opening had a skirt in yellow satin, with sash of the same, fastened with a jeweled buckle. The bodice was of guipure lace over mouseline de soie. Another gown, in pink satin, was cut en princesse, the skirt bordered with a pearl and silver embroidery and the bodice trimmed in a similar manner.

**Tonic in a Marrow Bone.**

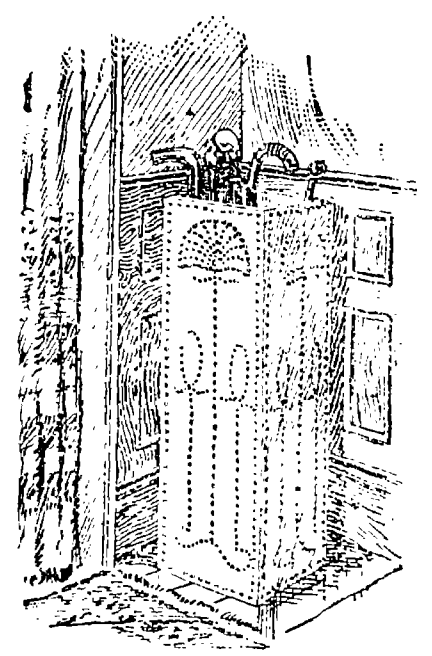
And now we are assured that the marrow bone affords a strengthening diet. The marrow bone is served upon a piece of hot, dry toast. When it is to be eaten, the marrow is taken out and spread upon the toast. It is also served upon small portions of fillet of beef, and in this manner is considered a desirable course for luncheon parties, according to a New York exchange.

**MADE BY AMATEURS.**

**WITH HAMMER, NAILS AND A BIT OF GLUE.**

**The Transforming Assistance of Paint, Gilt and Varnish—A Pleasing Design For an Umbrella Stand—How to Make an Antique Silver Chest.**

From barrels, boxes and odd bits of wood, the aid of hammer, nails and glue and the transforming assistance of paint, gilt and varnish, many home conveniences may be developed by amateurs. The design for an umbrella stand, illustrated and described in the Ladies' Home Journal, for instance, is made of ordinary wood and covered with burlap or bagging, finished at the edges with screws or slim steel wire nails. Over the entire outside of the box stretch burlap or bagging, such as furniture is wrapped and packed in. Fasten the material in place with flat headed carpet tacks or liquid glue. After the glue is dry the burlap may be treated to several coats of paint of some desirable color. After the first coat is applied the box should stand for a few days, so that the paint may thoroughly dry before the second coat is applied. Three or four



UNIQUE UMBRELLA STAND.

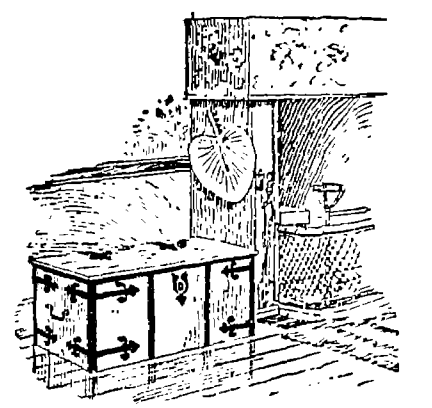
coats will be sufficient to prepare the surface, and before the last one is put on the entire surface should be sandpapered to remove all rough places.

When the last coat of paint has dried hard, the corners of the box may be decorated by driving ornamental nails or tacks at even distances apart around each of the four sides. Any design can be worked out in the following manner: On a large, smooth piece of paper draw an oblong, to represent one side of the box, 10 inches wide and 30 inches long. On this draw the design with a soft lead pencil, and make four tissue paper tracings of it. Fasten one tracing on each side of the box at a time and begin to drive the nails on the line fairly close together, but not so that the heads will touch each other. Drive the nails in half way, and when all the lines of the design have been followed, tear away the tissue paper and hammer the nails in flush. Large headed iron carpet tacks can be used for this purpose, but they should first be treated to a coat of thin, black paint.

When the outside of the box is finished, it will be necessary to give the inside a coat or two of some dark colored paint or asphaltum varnish to protect it from moisture. A zinc tray that will fit inside the stand, to catch the drippings from wet umbrellas, can be made by any tinsmith.

Following are directions for making a wood box of medium size, from the authority already quoted: The box should be 36 inches in length and 18 in width, the height from 16 to 18 inches. The interior may be divided into two compartments—one for wood, the other for coal—and treated to several successive coats of dark paint or asphaltum varnish.

An ordinary canned goods box can be fixed up and painted to appear like an iron bound chest. Cover the surface of the box with heavy builders' paper, gluing it on smoothly, avoiding creases or wrinkles, and paint a rich mahogany brown. Two or three coats, each thoroughly dried and afterward varnished and rubbed down, will make a good, durable surface. Strap iron corners and cross bands, embellished with big,



ARTISTIC WOODBOX.

rough headed, handmade nails, add to the apparent strength of this chest and give it the character of an antique strong box.

A box of this sort may be put to use as a silver chest, and, if so, it should be lined with cotton flannel or felt, which may be tacked or glued fast. Several trays may be provided in which to keep spoons, forks and other small articles of plate.

**About Frying Croquettes.**

One housewife advises as follows: When frying croquettes, after rolling them in beaten egg and crumbs, lay them in a wire basket and plunge the basket deep into boiling hot fat. Then a crust is formed at once over the outside, which prevents the grease from penetrating. When the croquettes are browned, transfer them to brown paper to absorb any grease that may adhere to them.

**PAINTING ON GLASS.**

**How to Imitate Pietra Dura and Mosalé in a Simple Manner.**

The materials required are ordinary oil colors, mirrorine medium, some artists' enamels, sable brushes and a good black for grounding. Japanese black lacquer covers better than most of them, and a tube of ecailleine brown black is needed for outlining.

The glass must be thoroughly cleaned with soap and hot water and free from smears. Place the glass face downward over the design to be copied and put in the outlines with ecailleine brown and mirrorine medium. A fine sable brush is used, and the lines must be solid and very equal in thickness. They will take some time to dry—perhaps two days. They must be dry and hard before the next painting is started; otherwise their sharpness and decision will be entirely marred and cannot be restored without great trouble.

The tone for coloring must be chosen from among those that are found in stone and marble, of which there is an infinite variety. Gray, red, yellow, green and blue abound and can be blended in every conceivable manner. In arranging the scheme of color to be carried out, it will be found that a combination of three or four tints well arranged and balanced will prove easier to manage and more satisfactory in result than a kaleidoscopic arrangement of a number of colors, which is apt to impart a bewildering effect to the design. Each different tint of the oil colors must be mixed up ready for use in sufficient quantity to cover all the parts required. It does not answer to mix with the brush as the work progresses. The color would be certain to vary and look like paint, not stone.

Mix mirrorine with the color and cover solidly, taking care to keep within the outlines. The enamel can be used instead of oil color, and thinned with mirrorine answers very well. If the tints are not exactly what is required, they can be modified with oil colors.

The whole of the design being filled in with the various tints selected, the ground has to be well covered with the black varnish. Fill up all thin places, as the varnish dries very quickly. It can be retouched again and again without much delay.

**How to Use Chicken Wings.**

A nice dish can be made from the wings of fowls by soiling slowly until extremely tender. Then make a puree of peas by boiling a quantity of peas, either fresh or canned, in water until tender, draining and mashing through a sieve and seasoning with salt and pepper and butter. Just before mashing through the sieve thicken with a tablespoonful of flour to every quart of peas. Wet the flour with cold water and cook for two minutes. Serve on a steak dish, with the wings piled on top.

**How to Economize in Dress.**

If a black silk or fine wool dress has a frayed place under the arm or a conspicuous tear in the skirt, moisten a piece of court plaster, put it on the underside and smooth down the edges, carefully drawing them together. Any colored goods may be repaired in this way if you get plaster to match the silk. Material manufactured for the purpose can be purchased at the notion counters of some dry goods stores.

A last year's straw hat can be sponged and cleaned with coffee, afterward pressing with a warm iron, laying the rim on a flat surface and using a pan for the crown. In addition wire the brim so that you can change the shape or add an edge of fancy straw and fresh trimmings.

If feathers have become damp, hold them to dry over a gentle heat, shaking and waving until dry.

Fill damp shoes with torn newspapers and let them dry in shape and use no polish, but a very little sweet oil, applying this only after they have been well dusted, and they will look nice for a long time.

Remove gloves by taking hold of the wrist and pulling them off wrong side out. Then turn and pull in shape. Trifles like this enable some women to appear well dressed on a minimum expense.

**How to Make a Headrest.**

Make a cushion of the desired size in heart shape. Cut a piece of white linen a little smaller than the cushion. Cut the edge of the linen in small scallops and buttonhole it with yellow Roman floss. On the linen work scattered butternuts and leaves with Asiatic floe. Cover both sides of the cushion with yellow china silk. Fasten the linen on the upper half. Finish the cushion with a double ruffle of the silk and hang with yellow satin ribbon.

**How to Preserve Old Manuscripts.**

The paper or document, after being cleaned or brushed, is washed on both sides with a transparent adhesive solution. Sheets of imported white silk of the most delicate fabric, large enough to give an ample margin or border to surround the document to be preserved, are then placed on each side of the record and pressed. The pressure causes the silk to adhere closely to the document, which is then treated to a coating of paraffin for the purpose of bringing out and making more legible the writing thereon. This process seals the document permanently from any danger of disintegration or fading of the ink, and also is a protection against insects or mice, which might prey upon the ancient records.

**How to Cook Pork Chops.**

Add a teaspoonful of finely chopped onion to a beaten egg and a good pinch of sage. Trim the chops free of any superfluous fat and place in the above mixture. Strew with bread crumbs and fry.

**How to Clean Silver.**

To clean the silver spoons and forks in everyday use rub them with a damp cloth dipped in baking soda, then polish them with a little piece of chamois.

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IMPORTANT DECLARATION.

Appeal of the Catholic Bishops of England in Regard to the Educational Question.

SECULAR INSTRUCTION ALONE IS NOT SUFFICIENT TO MAKE GOOD AND PATRIOTIC CITIZENS.

Catholic Public Elementary Schools Should Be Placed on An Equality With Board Establishments.

The Liverpool Times, in its last issue, publishes the following important declaration issued by the Catholic Bishops of England:

I.—PRINCIPLES GENERALLY ACCEPTED IN ENGLAND.

Once more we plead before our fellow-countrymen for the establishment of a just national system of education.

We desire by all means in our power to promote the welfare and prosperity of the nation. We recognize the importance of establishing a national system of education that shall meet the wants and wishes of the people, and shall be proportionate to the requirements of the day in which we live.

We declare that to make Catholic children patriotic and good citizens something more than secular instruction is needed. They must be trained and educated in the religious principles which command their entire assent and reverence as motives of life and conduct. Teach them to serve God according to their conscience and they will become law-abiding and industrious citizens.

The sense of the English people has accepted the general principles that underlie these statements.

The country has made education universal and compulsory, and has given to every working man a personal and legal right to secure for his child a sound education without charge. It desires to lift up the lowest stratum of the population by means of a system of good popular schools. It seeks to promote national prosperity by improving and elevating the lives that might otherwise lapse into the ranks of crime or become a menace to the civil order.

It also professes to respect the conscientious and religious convictions of parents and children, and to impose no law upon any class that would violate those convictions. Those are great fundamental principles that guarantee popular education and religious liberty, and are worthy of an enlightened people. The question is—Are they in practice to be carried out honestly and fairly all round? To this question there ought to be but one answer.

2.—EQUAL TREATMENT FOR MAINTENANCE.

Since the Board School System satisfies a large group of the population, Catholics are willing to contribute to the rates for its maintenance and improvement, provided their own schools be not thereby impoverished and ruined.

They are willing to lighten the public burdens still further, by defraying from their private resources the cost of the buildings and administration of their own public elementary schools.

But these onerous charges can be willingly borne on one condition only, viz.: that the fair market price for "maintenance" be paid from the public purse in Catholic Public Elementary Schools as in Board Schools.

It is unjust to stint and starve the teachers and equipment and to pauperize one set of State Schools, while the public money is poured out lavishly into Board Schools.

It ought not to be necessary to point out that honesty forbids the adoption of two scales of payment for one and the same article, or that, to take advantage of a man's religious convictions, in order to make him pay for the education which he has a moral and legal right to have without cost, is an unjust violation of the principles of civil equality and of religious liberty, which the nation professes to hold. It is the barest justice to demand that the entire cost of "maintenance" in Voluntary schools be met by public money, wherever the national education therein given is equal to that supplied in Board schools.

No national system of elementary education can flourish which is based on financial inequalities, or on penalties exacted and paid for conscience sake.

We appeal, then, to those who have received their satisfaction in the establishment of Board schools not to fasten upon Catholic public elementary schools a burden of private contributions, when any attempt to fasten a similar burden upon the friends of Board schools would be indignantly rejected.

3.—ELEMOSYNARY MAINTENANCE IMPOSSIBLE.

To the injustice of exacting private alms to pay for public education we must add the sheer impossibility of raising the necessary amount of eleemosynary contributions for "maintenance" in the majority of Catholic schools.

The great mass of the Catholics of this country are poor and live in poor localities. All their available private resources are bespoken and exhausted by the cost of school buildings and the payment of interest on capital charges.

We have before us a return of 66 Catholic schools, from all parts of England averaging 800 children in each school. The managers show that they cannot count with certainty upon more than an average of 1s. per head from voluntary subscriptions applicable to

"maintenance," after other charges upon the school account have been met. Nor can we think it wise to establish a national system, wherein a large proportion of the self-respecting population is either to be made dependent upon alms for good schools or to be put off with an inferior education.

The national results certain to follow the pauperizing of education in Voluntary schools are:

1. The condemnation of the poor to an inferior education that will tell fatally in the future upon the common weal.

2. The condemnation of teachers to pecuniary hardships and embarrassment by obliging them to work for salaries below the market rate established by the School Board.

3. The creation of a widespread sense of cruel injustice, which cannot fail to produce chronic discontent.

4. Finally the decay of the Denominational schools will eventually throw upon the nation an enormous and crushing expenditure. According to Sir John Gorst, the closing of the Voluntary schools would cost the country £25,000,000 to provide new schools, and an additional sum of over £2,280,000 per annum for their necessary "maintenance," without any allowance for repairs and improvements.

4.—DOES RATE-AID CARRY RATEPAYERS' MANAGEMENT?

It has been assumed as an axiom that rate aid for "maintenance" implies ratepayers' management; and a hope has been expressed that private subscriptions equal to the rate-aid may buy off their interference. But is not his one of those maxims that pass current, like base coin, only until shown to be spurious?

In respect to Board schools, the ratepayers are like the responsible partners in a factory. They erect the buildings and the plant, and advance all the money required for carrying on the business of education in the hope that at the end of the year they may earn the highest Government grant. All losses arising from administration, from failure at Government examination, and other causes, fall upon the ratepayers, who, as the responsible partners, liable for all losses, have a right to the exclusive management of their school.

In the case of Voluntary schools the owners, or managers, are the responsible partners. They pay from their private resources for the buildings and plant, advance the money necessary for "maintenance," taking upon themselves all risks and losses. If the Government examination at the end of the year be satisfactory, the Government pays in course of time, the amount earned, and the managers are recompensed to that extent for their expenditure on "maintenance." If the examination turn out a failure, the loss falls, not upon the Government, but upon the managers as the responsible partners. Those who are liable for all the losses have a just claim to the management of the school.

Were rate-aid to be added to the Government grant in payment for the education given, the ratepayers would rank with the Government as joint purchasers of the education provided. Unless they became responsible partners, liable for the buildings and plant, and for all losses and failure, they could not justly claim any more than the Government claim to be managers.

But the ratepayers have a responsibility that involves expenditure, and needs economy:—the responsibility of providing efficient education has been laid by the State upon the ratepayers of each locality, in which there is a deficiency. Common sense at once points out that it is far more economical for such ratepayers to become "purchasers" of education, at a small sum, from Voluntary schools, where such schools already exist, than to build new schools of their own and to carry them on at a huge cost for administration in addition to their cost for "maintenance." And this common sense view of the case has long since prevailed in practice.

As a matter of fact and of law, rates have been regularly paid to Industrial, Reformatory, and Poor Law Denominational schools for 30 years and more, without the ratepayers demanding to undertake the office and risk of managers. And under the more recent "Technical Instruction Act," County Councils, and other local authorities regularly contribute ratepayers' money to schools and institutions on the following sufficient condition, laid down in the Act itself, viz:—

5. "Where the managers of a school or institution receive aid from the local authority in pursuance of this Act, they shall render to the local authority such accounts relating to the application of the money granted in aid, and those accounts shall be verified and audited in such manner as the local authority may require, and the manager shall be personally liable to refund to the local authority any money granted under this Act, and not shown to be properly applied for the purpose for which it was granted."

Why not allow these Local Authorities to spend a small rate, under the same conditions, in Public Elementary Schools requiring assistance?

We believe that the ratepayers are perfectly satisfied with the precautions taken, and have no desire to increase the rates by becoming the managers of the schools to which they may contribute grants in aid. Last year their administration, as managers of about 5,000 Board schools, cost the country £430,000; it would, therefore, be the height of extravagance to hand over to management so expensive Voluntary schools which are now managed without any cost to the country.

But though rate-aid does not carry ratepayers' management, we are ready to admit their representatives on a Council of Control, to which the school managers will be accountable.

5.—THE PRACTICAL CONCLUSION.

Whether the money for "maintenance" is to come from the Treasury or the rates, or from a combination of both, is a secondary question compared to the primary one of placing all Public Elementary Schools upon a permanent basis of equality as to "maintenance."

It is not for us to dictate the details of a measure which concerns many besides Catholics and must necessarily be the result of a Cabinet agreement. But we may say, in general terms, that we approve the proposals to increase the grant, to limit rate-aid to School Board



Father Koenig's Nerve Tonic. Felt Like Flying. I couldn't sleep nights and was so nervous that I felt like flying day and night; when I closed my eyes it seemed as if my eyeballs were fairly dancing to get out of my head; my mind ran from one thing to another, so that I began to think I had no mind. When I had taken Father Koenig's Nerve Tonic only two weeks I felt like a new man, and now consider myself cured. I have recommended the Tonic to others, and I always had the desired effect.

A Minister's Experience. On account of my vocation and sickness in the family I suffered considerably from nervousness and sleeplessness, and often severe headache. Since I took one bottle of Pastor Koenig's Nerve Tonic I am entirely free from above troubles.

FREE A Valuable Book on Nervous Diseases, and a sample bottle to any address. Poor patients also get the medicine free. This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind. since 1854, and is now under his direct supervision.

KOENIG MED. CO., Chicago, Ill. 49 S. Franklin Street. Sold by Druggists at \$1 per Bottle. 6 for \$5. Large Size, \$1.75. A Bottle for \$3.

For sale in Montreal by LAVIOLETTE & NELSON, 1865 Notre Dame Street, and by B. E. MCGALE, 2125 Notre Dame Street.

areas, to federate schools under councils of general control representing the managers and the County Council or other rating or education authority, to leave the appointment of teachers to the school managers, to submit all accounts to public audit, to exempt school and premises from rating, to repeal the 17a.6d. limit, and to grant the same power to open new Voluntary schools within School Board areas as are enjoyed without those areas.

The Catholics of England will be prepared to give the whole weight of their support and influence to such measures as shall, in our opinion, secure financial equality in "maintenance" and the right of parents to educate their children in their own religion, without on that account being penalized and pauperized in the matter of secular instruction.

- HERBERT CARDINAL VAUGHAN Archbishop of Westminster.
+ WILLIAM, Bishop of Plymouth.
+ JOHN CUTHBERT, Bishop of Newport.
+ EDWARD, Bishop of Nottingham.
+ EDWARD, Bishop of Birmingham.
+ RICHARD, Bishop of Middlesborough.
+ ARTHUR, Bishop of Northampton.
+ JOHN, Bishop of Portsmouth.
+ JOHN, Bishop of Southwark.
+ THOMAS, Bishop of Hexam and Newcastle.
+ WILLIAM, Bishop of Leeds.
+ JOHN, Bishop of Salford.
+ JOHN, Bishop of Shrewsbury.
+ WILLIAM, Bishop of Clifton.
+ THOMAS, Bishop of Liverpool.
+ FRANCIS, Bishop of Ascalon, V.A. of Wales.

November 10th, 1896. Archbishop's House, Westminster.

The Live Stock Market.

LONDON, December 7.—The feature of the market was the strong feeling for sheep, and prices advanced 3d to 1c per lb., with a much firmer trade at 10c to 11c for choice. The market for cattle was steady, and choice American steers sold at 11c. There were no Canadians offered.

Messrs. John Olde & Son, live stock saler-men, of London, Eng., write W. H. Beaman, live stock agent, of the Board of Trade, as follows:—The supplies of cattle for sale to day at Deptford consisted of 910 States beasts and 1,020 from Canada, the latter mostly ranche cattle, for which the demand was slack. For States cattle the prices were firm at 5d to 5 1/2d, occasionally 5 3/4d, Canadian cattle realizing 4d to 4 1/2d. Two hundred and sixty-two cattle and 1,100 sheep from South America were not offered for sale. In the sheep market 1,395 from Canada were for sale, which met a slow trade at 5d to 5 1/2d.

MONTREAL, December 8.—There has been no important feature in export live stock circles since our last. A few of the leading shippers continue to be busy forwarding stock via our Canadian winter ports, and this week the steamship Iona sails from Portland to London with 500 head of American cattle and 239 Canadian sheep, the latter being shipped by D. Black, of Campbellford, Ont., the steamship Merrimac sails Portland to Bristol with 65 head of American cattle, shipped by A. McIntosh, and the steamship Concordia, sails from St. John, N.B., for Glasgow, with 298 head Canadian cattle, shipped by Messrs. Eakins & Snell. Locally the market presented no new phase, except that a few cattle were bought for export, to complete shipments, at 2 1/2c to 3c per lb. Cables to-day were rather more encouraging, especially for sheep, prices having advanced 3c to 1c per lb. since this day last week, while those for cattle were steady.

At the East End Abattoir market the offerings were 750 cattle, 100 sheep, 150 lambs and 25 calves. There was a fair attendance of local buyers, but the demand was principally for small bunches to fill actual wants. Really choice steers and heifers were scarce and values in consequence for this class of stock are fully maintained, but the tone of the market for lower and inferior grades is easier, and holders of such stock did not hesitate to accept any fair bids made. A few really extra choice steers and heifers sold at 3 1/2c, but the bulk of the sales of good to choice stock were made at 3c to 3 1/2c, from 1c to 2 1/2c per lb live weight. The receipts of sheep and lambs were very small, for which there was a good enquiry, but buyers in many cases could not fill their wants, consequently trade was quiet and prices were firmly held. Sheep sold at 2 1/2c to 2 3/4c, and lambs at 3 1/2c to 4c per lb. live weight. Calves were scarce and in demand at prices ranging from \$2 to \$12 each, as to size and quality.

"How is Dabbles getting along with his pictures?" asked a friend. "Splendidly," replied the cynic. "He's buying them, instead of trying to paint them himself."—Washington Star.

MONTREAL'S GREATEST STORE.

The S. CARSLY Co., LIMITED.

1765 to 1783 Notre Dame Street, MONTREAL.

DRESS LENGTHS FOR XMAS PRESENTS.

Thousands of Handsome Dress Lengths in latest style Winter Dress Goods, will be offered all this week at remarkably low prices. Dress Lengths from \$2.00 to \$20.00.

FANCY DRESS GOODS FOR XMAS PRESENTS.

Novelties in New Winter Dress Goods, imported especially for Xmas Trade, in Dark Chevots, Boucle Cloths, Fancy Illuminated Repps, Silk Bengaline, Bayedere, Satin Grounds, Applique, French Zebeline, Silk and Wool Suitings, Scotch Tweeds and English Canvas Cloth, at prices from 40c to \$1.50 yard.

FANCY SILKS FOR XMAS PRESENTS.

Hundreds of Patterns in Fancy Silks, to select a Blouse or Dress Length from, for Xmas Gifts, from 25c to 95c yard.

FUR CAPES FOR XMAS PRESENTS.

Several New Lots of Ladies' Fur Capes just received for Xmas Trade, in the latest styles. All Prime Quality Furs, from \$14.00 to \$28.00.

FUR GLOVES AND MITTS FOR XMAS PRESENTS.

A Choice Lot of Ladies' Fur Gauntlets and Mitts, in Persian Lamb, Greenland Seal and Real Seal. Beautiful New Goods from \$4.00 to \$12.75.

BLACK SILKS FOR XMAS PRESENTS.

Very Special Values in Black Gros Grain Silks, Surah, Taffeta, Bengaline, Moire and Broche Silks. Imported especially for Holiday Trade, will be offered all this week at exceedingly low prices, from 65c to \$3.50 yard.

SILK BLOUSES FOR XMAS PRESENTS.

Very Handsome Silk Blouses, Latest Style, Dark, Medium and Light Colors, splendid value. A Rich Xmas Gift, prices from \$5.75 to \$12.50.

REAL DOWN QUILTS FOR XMAS PRESENTS.

An elegant lot of Real Down Quilts, covered in Art Sateen, Printed Silks, or Rich Satin, makes a seasonable Xmas Gift; all Large Sizes. Sateen Covered Down Quilts from \$4.00. Silk Covered Down Quilts from \$7.00. Rich Satin Covered Down Quilts from \$12.00, worth double the money.

CHENILLE PORTIERES FOR XMAS PRESENTS.

Chenille Portieres for Home Decoration is a useful and ornamental Xmas Gift. New Lines in High Art Colors and Designs, with Deep Dadoes and Heavily Fringed. From \$2.80 to \$10.00 pair.

HEM-STITCHED LINENS FOR XMAS PRESENTS.

Pure Linen, Double Damask, Hem-Stitched Table Covers, in all sizes, from \$2.95 to \$10.75. Hem-Stitched Table Centre Pieces, 60c to \$1.25. Hem-Stitched Sideboard Strips, 70c to \$2.45. Hem-Stitched Doilies, from 20c to 45c.

SILK UNDERWEAR FOR XMAS PRESENTS.

Elegant Lines in Ladies' Silk Underwear, Plain and Fancy Styles, Flesh and other colors. Silk Vests from 82c to \$2.80. Silk Suits, from \$3.50.

HOUSEHOLD ARTICLES FOR XMAS PRESENTS.

Carving Knives, 98c to \$8.15 set. Dinner Sets, \$5.95 to 27.50. Tumblers, 25c to 19c each. Table Knives, \$1.40 to \$5.40 doz. Spoons, 24c to \$1.40 doz. Forks, 60c to \$6.50 doz. Chafing Dishes, \$3.55 to \$9.10 each. Brass 5 o'clock Tea Kettles, wrought iron stands, \$1.49 to \$9.25 each. Lamps, 13c to \$10.00 each. Lamp Shades, 10c to \$5.50 each. GROCERIES—Every want supplied for Christmas at lower prices than any other store. SILVERWARE—Very choice assortment at reasonable prices.

IT PAYS BY MAIL

to do your shopping with "The Quickest Mail Order Store in Canada."

The S. Carsley Co., Ltd 1765 to 1783 Notre Dame Street MONTREAL.

KARN is KING

READ THIS, IT MAY INTEREST YOU.

We have a number of New Pianos, in last year's style of cases, on which we will make large discounts. Also several slightly used Pianos at Bargain Prices. Come early and secure first choice. Call on or write us for one of our New Illustrated Catalogues, showing the New Designs of Cases. Samples of the New Style of Pianos daily arriving at our Warerooms for the Holiday Trade. Local Agents wanted in the districts where we are not already represented.

D. W. KARN & CO., 2344 St. Catherine Street, MONTREAL.

Great assortment of ...

NEW PIANOS

Received at ... C. W. LINDSAY'S, 2366 ST. CATHERINE STREET, For the Holidays.

Old Instruments accepted in part payment. Prices Low. Terms Easy.

The ONLY DEPARTMENTAL STORE in the CITY SELLING EXCLUSIVELY for Cash.

HAMILTON'S

Are Ready For Xmas. Games from 10c Upwards. VERY ENTERTAINING FOR WINTER EVENINGS.

- Happy Families, Fish Pond, Newbury, Old Maid Colors, Pat and his Pies, Prisoners' Base, Hare and Hounds, Crossing the Ocean, Cinderella, Waterloo, Cock Robin, Bo-peep, Peter Cattle, Mansion of Happiness, Yale and Harvard, Steeplechase, Night before Christmas, Out up Locomotive, Letters, Business.

XMAS GIFTS.

2000 Boxes of Pure Wholesome Candies, ready for the Xmas Trade. Finest French, 25c lb. Handsome box presented FREE with each pound. CHRISTMAS CARDS, CALENDARS, BOOKLETS, AND TOY BOOKS. An immense assortment of the choicest Productions of American and Foreign Makers.

Christmas Cards, from 1c to 25c. Calendars, from 20c to \$1.50. Booklets, from 10c to 50c. Toy Books, from 5c to 50c.

HAMILTON'S St. Catherine and Peel Sts. and Dominion Square.

MARKET REPORT.

THE PROVISION MARKET. The local provision market is without any important change. Trade in all lines principally of a jobbing character. Canadian pork, new, \$11 to \$12; Canadian short cut, clear, \$10 to \$10.25; Canadian short cut, mess, \$10.25 to \$10.50; hams, city cured, per lb., 9c to 10c; lard, Canadian, in pails, 7c to 7 1/2c; bacon, per lb., 8c to 9c; lard, com. refined, per lb., 5 1/2c to 5c.

There was a firmer feeling in the Chicago provision market, and pork improved 2 1/2c to 5c, closing at \$6.80 December, \$7 1/2 January, \$7.90 May. Lard advanced 2 1/2c, closing \$3.70 December, \$3.85 January, \$4.07 1/2 May. Short ribs closed \$3.75 December, \$3.85 January, \$4 May.

In the Liverpool provision market lard was weak and declined 6d. Pork closed 48s 9d; lard, 21s; bacon, 26s to 28s, and tallow, 18s 6d. New York, December 7.—Beef firm; family, \$9.50 to \$10.05; extra mess, \$7.50 to \$8. Cutmeats easy; pickled bellies, 5c; pickled shoulders, 3c; pickled hams, 8c to 8 1/2c. Lard lower; Western steams, \$4.05; refined dull; continent, \$4.45; compound, 4 1/2c to 4 3/4c. Pork weak; new mess, \$8.25 to \$8.75.

THE PRODUCE MARKETS.

Cheese continues quiet, though the desire shown by the Englishmen to pick up lots of undergrades between 9 1/2c to 10c is considered an encouraging sign. Business was put through to-day at the inside for some Ontario and Quebec November stock. Finest Septembers are purely nominal, and are apt to remain so until the stock of cheese now on the other side is worked off. Butter continues quiet but steady at 18 1/2c to 18 3/4c. Offers are made in the country at 18c and buyers are not by any means urgent. A fair amount of business was done in eggs and the market was moderately active and steady. New laid sold at 20c to 22c, choice candied and Montreal hatched at 14c to 14 1/2c, Western hatched at 13c to 14c, and Western held fresh at 12c to 12 1/2c per dozen.

The demand for beans was slow and prices were unchanged at 80c to 85c in car lots, and at 90c to 95c in a jobbing way. The feeling in potatoes is steady at the recent advance in prices, with sales of car lots at 40c per bag, and in a small way at 45c to 50c. There continues to be a good demand for partridge and all the offerings meet with a ready sale at 40c per brace for firsts and at 30c for seconds. The poultry market was very quiet, and dealers found it impossible to make a clearance even at the low prices. We

quote: Turkeys 7c; chickens, 6c to 6 1/2c; ducks, 7c to 7 1/2c; and geese 5c to 5 1/2c per lb.

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, No. 2375. SUPERIOR COURT, MONTREAL. Mary Elizabeth Brown, wife of Frederick William Patch, Joiner, of Montreal, Plaintiff; versus the said F. W. Patch, Defendant. An action in separation as to property has been instituted the 28th October last, returnable the 10th November instant. Montreal, 5th November, 1896. A. GERMAIN, Plaintiff's Attorney.

Advertisement for Pain-Killer (PERRY DAVIS') with illustrations of a person in pain and a bottle of the medicine.

Advertisement for Vin Mariani, 'THE IDEAL TONIC', describing its benefits for nervous and irritable conditions.

Advertisement for Lawrence A. Wilson & Co., Montreal, offering a free descriptive book with testimony and portraits of noted celebrities.