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PRICE FIVE CENTS

YOUNG MEN'S RETREAT

this week at St. Patrick's Church, by the two eminent Dominican Fathers, the Rev. Fathers McKenna and Dinahan, was no less successful, from the point of view of spiritual results, than that given by the same zealous missloners to young women in the same Church hast week. It began on Sunday evening, and the exercises continued throughout the week, starting at five o'clock each morning. The attendance was large on Sunday evening and on subsequent evenings it increased, being doubtless due to the stirring and effective appeal of the preacher, the Rev. Father Mckenna, to those present, to induce as many friends and companions as they possibly could to

Very appropriate was the sweet and solemn prelude played on the organ by Prof. J. A. Fowler, as the Rev. Father Dinahan proceeded from the sacristy to the pulpit to redite the Rosary -- a prelude, the air of which was "Erin, the Tear and the Smile in Thine Eye" -for in the brief sketch of the devotion of the Holy Resary with which he prefaced the recital he made a complimentary allusion to the sterling faith and piety of the Irish race.

The Dominican Fathers are charged, he said, in a special manner with the devotion of the Holy Rosary, for it was St. Dominick himself who began it. A dangerous and fascinating heresy had taken possession of a portion of the Catholics of Western Europe, in the twelfth century, particularly - in France; and St. Dominick was commissioned by his bishop to preach against it. After liaboring for some time without much apparent result, St. Dominick prayed one night to the Blessed Virgin, to come to his assistance in extinpating the heresy. While he knelt the Blessed Virgin appeared before him, with a chaplet in her hand; and she said to him: "Bominick, preach the Rosary." Next slew he instructed his companions to do so, and he went forth himself, preaching the devotion of the Rosarr, and exhorting the people who had espoused the heresy to give it up. And St. Dominick thus conquered the heresy. Ever since then the Rosary has been a powerful enemy against heresy. History proves that through this devotion, many nations have kept up the unity of the faith. In Ireland, when at was a capital crime to celebrate Mass, or to assist in Mass, when the priests were hunted like wolves, the Irish peasant told their beads morning and evening; and it was by this means that Ireland retained her virtue and her feith, and it is thus to the Rosary that Irishmen owe their foremest por-,tion in the world to-day as loval and faithful children of the Church Every year for the last six years the Popehas drawn special attention to the effcacy of the devotion of the Rosary; and he has also commanded that the intercession of the Mother of God shall be especially invoked for the reunion of the people of England with the true Church. Some men, the preacher added, make light of the Rosary, saying that it is a devotion for women. They are wrong. Men of the highest position and the brightest intellect have practised and still practice this important devotion.

The Rev. Father McKenna, at the conclusion of the Rosary, next ascended the pulpit, and after making a fervent appeal to his auditors, to bring their friends and companions to the Retreat, and thus co-operate with those who were conducting, he delivered a lengthy and impressive sermon on the Omnipotence of God and the helnousness of sin.

"What is God?" was the reminded his bearers, the question which Gredan history told us; Didnystos in Tyrant propounded storthe philoso

The Retrest for young men, given and another, and another, until at last he said that the more he reflected upon it the vaster the question became, until he found it impossible to enswer it. What is God? asked the youthful St. Thomas Aquinas when he went to school, and the priests there; generations, centuries followed upon could not tell bim, "What is God" asked the great St. Augustine of himself, as he wandered along the seaf shore, trying with his mighty mind to obtain a conception of the Almighty. The saint saw a little boy--it was an angel--- pouring sea-water with a little shell into a bole he had dug in the sand. "What are you doing, my boy?" he asked. "I am going to put all the water of the ocean into this little hole," replied the boy, "But that is impossible," rejoined the saint. "No more impossible than what you are trying to do," replied the sngel, for these are finite things, whilst you are trying to grasp the infinite.

> Reflecting on the infinitude of God helps us to realize the black ingratitude, the enormity, of sin. If every man on the earth fasted until he became a skeleton, if every angel in heaven, even the Immaculate Mother of God, were to be crucified, that would not avail to wash away one single sin. It is only the precious Blood of Christ, the Son of God, that can wash away sin.

He exhorted them to attend at least one Mass in the morning during the week. Why? Because Mass is the greatest, the most sublime, the most efficacious prayer, for it is infinite. One Mass is worth all the intercession of all the angels and saints, even that of the Virgin Mother.

It was the Rev. Father Dinahan, O. P., who prreached on Tuesday evening. At the outset he expressed his pleassure at the fact that there was an increased attendance of young men, and Chat a large number had assisted at the five o'clock Mass that morning. They showed how sincere they were in their desire to take part in the recreat, and be hoped that they would continue to attend all the exercises till the close.

Death was the theme of his elognent discourse. In glancing over the world, he said, two distinct classes of Christians met his gaze. Those who belonged to the one were absorbed in the purestit of wealth amd the enjoyment of worldly pleasure. They thought only of the present. They never thought of eternity or the Etennel God, who would one day summon them to render any account to Him of their conduct and their opportunities. They were the very slaves of their low, worldly ambitions and passions. The other class simply ignored the teachngs of their religion. They were in different as to their sculs. They seemed to think that they had a long lease of life. Like the other class they simply ignore the teachings of their religion. They were indifferent as to their souls. They seemed to think that they had a long lease of life. Like the other class, they never thought of death. The occurrence of death eround them, the horrio's transitions from life to death of which they were witnesses or of which they read daily, made little impression upon them. In reflecting upon these two classes, he was forced to the cons'usion that the vast majority of Christians do mot believe in the great truth of death. If they believed that death must come to one and all, that none knew the day nor the hour when it would come, surely they would not be Mying the lives, some of pleasuring and debauching, and others of careleganess and indifference, which they did. And nothing is more c ranin than that we shall all die.

If was many who had brought death into the world God made him importall mot only in soul but in body. At-

and soul. He was a free agent. Bis obedience was tested. He was told that if he tasted of the fruit of a certain tree he would die. The choice of death and immortality lay before him. He disobeyed; and thus death came into the world from man's free choice, and from the necessity of God's jus-

All history, with its pictured pages, and its narratives of the greatness of kings, and the prowess of warriors. and of heroic achievements, was but a voluminous record of death. Kings followed kings, generations succeeded centuries; but they were all swallowed in death, inevitable death. Death was everywhere. Nothing is clearer to cur knowledge than that death will overtake us all. Medical science might make progress, and had, in fact, made progress; and new remedies were being discovered everywhere. But no human hand could stay the flight of

Now is the time to realize this great truth of death. It has been well said that if we only fully realized that we must die, we would cease to commit sin, and be in a continual state of preparation for that inevitable hour when we shall lie shelpless in the agony of death--- and man is never so helpless as at that moment --- and when the soul is on the point of giving forth to its Creator, to be sent for ever to heaven or forever to hell. When we realize the tremendous fact of death and judgment, surely reason, to say nothing of faith, suggested that we should be ever prepared for that dread moment. And how are we to prepare ourselves for it? By giving up sin, by practising our religion, by leading practical lives, and by always bearing in mind this great truth, that the supreme end and aim which we should have in this life is the salvation of our

The Social Evil was the subject of Tuesday evening. The social evil, he | G. A. Carpenter the leader. said, attacked the boy at the dawn of reason, and followed old age to the brink of the grave. When once a youth became addicted to this frightful vice, God only knew if he would ever lead a pure life again. St. Bernard said that more men and women are dammed through this accursed vice than are dammed through all other sins put together. For it hardens the heart, blinds the intellect, and fills the victous one with a loathing for religion. It is the parent of crime, of stubbornness, and disobedience. It leads to murder in many cases. It ruins bright intellects, noble minds, and loving hearts. It fills the grave with untimely victims, shattering the health that God gave. What is the social evil? Needless to explain it. You

all know it. No other crime is punished so severely and so directly by God as social eril-vice and impurities of all kinds. St. Paul says that the adulterer and the fornicator, and the unclean one shall have not part in the kingdom of Christ. Nothing defiled can enter the Kingdom of Heaven. No impure man or woman can ever associate with God's angels and saints and martyrs. It was this sin that caused the deluge, which caused the destruction of Sodom and Gomorrah, which caused the destruction of 23,000 of the chosen children of Israel. St. Augustine says, that all the great cities of antiquity save one.- Rome-- were destroyed through vice. The Roman empire was destroyed through vice, but Rome lived because it was sanctified by the blood of martyrs.

Why is it that God punishes so directly and so severely this sin more than others? Because God being infinitely and essentially pure, vice is directly opposed to him, as light is to darkness. Because it leads to so many other horrible sins. The four great Fathers of the early Church. St. Jerome, St. Ambrose, St. Augustine and St. Gregory, agreed that after a man has filled up the measure of sin and remains unrépentant, God abandons him to iniquity. No sin fills up the measure of iniquity so rapidly as the social evil. A man, for instance selpher. The philosopher took a day to ter a little while he would have been dom gets drunk more than once in the Some of the Catholic bishops of prepare his answer them snother day transported line heaven with the body day, but the sin of impurity evil England make allusions in their Ad-

thoughts, evil actions --- re often committed by a man several times a day.

Why is it that so many young men in St. Patrick's parish remained away from the retreat? Because, said Father McKenna, of the sin of impurity. Why is it that so many young men fall away from the faith in the United States and other countries. Because of the sin of umpurity, in 99 cases out of 100. In addition to the condemnation of impurity to which he had alluded, and to the words of St. Paul, Fa ther McKenna gave other scriptural quotations: "Woe to him through whom scandal cometh." "Blessed are the clean of heart, for they shall see God." "Thou shalt love thy God with thy whole strength." "Love thy neighbor as thyself." After dwelling upon the end of these who are the slaves of their brutal passions, he exhorted his hearers to give up vice, to be truly repentant, to approach the sacraments, so that the words, "Know ye this and understand, that no adulterer, no fornicator, and no unclean one shall have any part in the Kingdom of Christ," may not apply to them.

The foregoing extracts from the sermons of the two zealous and eloquent Dominican Fathers who have been conducting the retreat, will suffice to show the readers of the "True Witness" the powerful arguments by which they made the young parishion ers realize the heinousness of sin and the reason of the necessity, as well as the blessedness, of keeping continually in a state of grace, so that when the dread final summons comes, there may be no spiritud unpreparedness. The confessions began on Tuesday afternoon, and the number who approached the Sacrament of Penance was larger than han been expected.

A word of praise is due to the their for the excellent manner in which they performed the musical portion of the services. Professor Fowler, as is well the Rev. Father McKenna's sermen on boown, the musical director, and Mr.

CATHOLIC EVENTS IN GREAT BRITAIN.

London Dec. 9.

A wave of Protestant biggtry is

sweeping over Scotland. Its first ripple was seen in the municipal elections in Glasgow, a few days ago, when two Cathalic members, Mr. Murphy and Mr. Cronin, were defeated for re-election on the ground that they were Catholics. It was next seen in the Govan parish council elections, where Mr. Patrick Clarke was swept away by it--a large bill decorating the headings of the ward he wished to represent asking the electors not to vote for Patrick Clarke as he was the nominee of the Catholic union. The bill told, as Mr. Clarke was not returned. In the First Ward similar tactics were adopted against Mr. Doran. He was asked to join the Conservative and the Laber lects. He was quite willing to join the Labor leet if they would adopt Mr. Wiseman, the Liberal candidate, also, This they declined, and Mr. Doran determined to run sione. Then the Labor party suddenly adopted Mr. Wisemen. However, the result showed that the Liberals had been too cute for them, and justified Mr. Doran's policy of running by himself. Mr. Doran was returned at the head of the poll by 1175 votes, Mr. Wiseman, the Liberalcum-Labor candidate, coming mext with 875 votes, whilst the Laborists were at the bottom, where their blgotry had left them. In Dunfermline, where the Sisters of Charity have opened a house, they have been mobbed in the streets every time they make their appearance, and their pure ears assailed with the foul and filthy language which is heard nowhere but in Scotland, In Selkirk where the poor servants of the Mother of God have opened a Convent, the same scenes are taking place, though, in this instance, Dr. Mudr. a Protestant of local influence, has come forward as their cham. pion.

vent pastorals to what has already been called "The Anglicam Crisis,"

The Rev. Dr. Hedley, O.S.B., Bishop of Newport, explains the doctrine of Transubstantiation, and referring to the Consubstantiation, which is championed by the Protestant Archbishop Temple, says: What does it mean? Simply that, although the Eucharist Christ may be present, yet the Bread is there too. But the very words of institution prove that the Bread and Wine no longer remain, "This is My Body, this is My Illa d." This is -- the thing or substance which is willes on the altar is -- not Christ present in Bread, but .-- Christ: without any allusi a to Bread at all. The theory of Consubstantiation has no support even in Our Lord's own words or in the words of the Fathers or in the Church's teachings; and on the other hand it is exposed to all the difficulties raised by Protestants against Transubstantiation --- and indeed to many

Bishop Brownlow, of Clifton, shows at considerable length how untenable is the position taken up by Archbishop Temple of Canterbury, and in the course of his postor I says:---

"An Anglican may believe smything he likes provided he denies what the Catholic Church believes. Me nwhile. the Protestant Bish p of Worcester compliments on his zeal and combor a beneficed clergymen of this diocese who has published a book in which he denies 'seriatim' that 'Jesus Christ was conceived by the Hely Gh st, born of the Virgin Mary r se again from the dead agd ascended listo heaven' He ridicules the At memont and the Precious Blood that was shed for our redempti n. It remains to be seen whether the Anglican Bish as will rerecognize this miserable blasphemer to be a true Protestant minister. It is to be hoped, in the interests of the Christianity of the country, that some means will be found to deprive this man the power of corrupting the poor people who listen to his filse teaching, The strenge fact rem ins that this demid of the fundament 1 truths Christianity does not excite nearly much indignation as the teaching of something that Loke like Transulstantiation."

Sir William Harcourt, who has already grieved the Ritualists by naint ing out that the Protestantism of the Church of England is simply "Parliamentary Protestantism," has another letter in the Times on the same ques-

"Speaking of High Church claims to independence from the State, Sir Wil liam says openly "this is founded on the decision that the Church of England is the creature of ecclesiastics. He ridicules the notion of symodal action on the part of the clergy. "If there is any doubt or ambiguity about the law of the Church it will be resulved and determined, not by one bishop mor by fifty, but by the established tribunal of the National Church-wiz., the final Court of Appeal of the Queen in Council---who is 'in all causes, ecclesiastical as well as civil, in these her Dominions supreme.' No doubt the clergy would be glad enough to get rid of this supremucy which was the keystone of the fabric of the Reformation. Their aim is to make the ecclesiastics the sole authority in the Church. But that is what they will not be permitted by the laity to do." Evidently Sir William is quite at home with the History of the Establishment. The State Church is the State's servant. and has not rights and has no powers but such as are conferred upon it by its master. But Anglicans do not like to hear such truths spoken with such bluntness. The result of the whole controversy is that hundreds of Anglicans are daily joining the Catholie Church."

Protestants, as a rule, think that the Dogma of the Immaculate Conception is quite a modern idea. Catholics; of course, know differently. The following epitaph, nowever, ought to open their eyes:

That the epitaph of Christopher Urswyk, in St. George's Royal Chapel, of Windsor, 1510, should be in so promiment a place, gives additional interest to the words in which it is econobed Pray for the souls of King Henry

VII. and of Christopher Urswyk, formerly his chief Almoner and Dean of this college. *Hail, Mary, etc. And Blessed be thy most Holy Mother Anne from whom proceeded without stains (sine macula) thy most pure Virginal Flesh. Amen. *O, God, who by Thy Only Sen, incornate from the womb of a Virgin, and the p.in of death, has redeemed the human race, deliver from eternal death the souls of Henry VII. and of Christopher, as also all those whom the said Christopher, when alive, has offended, and lead them to live eternal through Christ our Lord. Amen." The original is in Latin.

ECHOES FROM THE OLD LAND.

It will, I am sure, be news to the people of Montreal, to hear that a retreat of the members of the police force of this Metropolitan city, is at present going on' Here is an example that might profitably be followed in Canada's metropolis. It could not fail to increase the efficiency of the force, for religion always brings with it a conscientions performance of duty. No wonder the Pope should call us the meet Catholic people in the World.

Mr. John Dillon, M.P., chairman of the Irish Parji ementary Party, was unable to be present at the laying of the foundation stone, in Moston Cemetery, Manchester, of a splendid Celtic memorial cross to the memory of Allen, Larkin and O'Brien. In explaining his inablity to be present he wrote:

"It is not possible for me to accept your insitation to be present at Manchester on the 27th, as I am under promise to attend on important meeting in the County of Wexford on that day. I regret excredingly that I cannot be with you. It would have been a great pleasure to me to have juined in a demonstration to do honor to thomen who died so bravely for Ireland in-Monthester, and I regret my indility to accept your invitation, all the more because I sympathise deeply with the spirit of your letter, showing as it does a simcere desice to see the national forces of Ireland once more united in a great effort to win thefreedom of our nation."

A memorial to Charles J. Kickham, has been unveiled in Tipperary, by Mr. John O'Leary, the veteran Irish patriot. The memorial takes the form of a branze statue of Kickham, once and a half life-size, resting on a broad and lofty pedestal of limestone. The stutue, which is the work of a young Irish sculptor, Mr. John Hughes, of Dublin, represents Kickham seated im a chair. It is a most beautiful work of art. The pedestal is the work of Mr. Carrell, of Birr, and its character and dimensions are admirably suited: to the design and character of the statue. The pedestal has a tablet of polished limestone, bearing the inscription---'Charles Kickham, Poet, Novelist, and above all Patriot." The memorial is erected in the middle of Abbey street at its junction with the Main street, and Kickham is represented looking in the direction of Mullimahone, where he was born and where his mortal remains lie interred.

On the historic bill of Oulant, where the first great victory was won over English troops by the insurgents in 1798, thousands of Wexford men were present a few days ago, at the unvediing of a monument to the memory of their ancestors. The monument will, of course, be dedicated in an especial manner to the memory of the brave priest, Father John Murphy, who, as Mr. Dillon said in his memorable speech, "when he was driven into war by the intelerable wrongs of his perple was a jion in the paths of his enemies, with the courage of a hero and a gift of generalship rarely equalled in the ant of war." More than a hundred vears have passed since Wexford's Father John Murphy was murdered with all the circumstances of horrible brutality and odlous cruelty characteristhe of England's rule in Ireland at the time. The names, of those who slew and burned him are either merdifully, forgotten or reinembered only to be execrated, but, the memory of the priest soldier and martyr is as gneen in the hearts of Inlehmen as if not a

CONTINUED ON BIGHTH P. GE

A monster meeting was held in Bunmimadden, the centre of a cleared distriot in the County of Sligo, under the auspices of the local branch of the United Irish League. Thousands of men came from all the surrounding districts, and the Dublin Freeman, from which we take the report of the proceedings, says that much credit is due to Rev. Father O'Grady, the pastor of the district for the success of the gathering.

Rev. Father Scully, P.P., Kesh, in the course of a spirited address said: The very Rev. Father Soully, P.P., who was loudly cheered, said that magnificent demonstration brought back to his mind chi recollections. They were assembled there that day for a noble object. There might have no one could object to a league that bad for its programme "the land for the people." He might say he was not a Dillonite nor an O'Brienite nor any other sort of an "ite," except am Irishite. He had come there, for he had a sad story to tell. He did not believe there was a priest un Ireland had as sad a story to tell as the parish priest of Kesh. What was the story he had " vel!, and Father James O'Hara and Father John M'Domnell before him? See the condition to which a large portion of his parish was reduced, depopulated to make room for the bullocks and for nothing else. In '44 they had. in one village thirty-two families. Now they had one herd. In another townland in '44 they had thirty-seven families. Now they had one herd. In a third townland in '44 they had fortyseven families. Now they had one These statistics could be produced. Father John M'Donnell baptized in the parish of Kesh in the year '44 172 children. Now there were only forty-six to be baptized in the year. These were sad statistics. What back the people to their homes again, to get the land for the people. How was that to be done? It was only to be done by united and determined action on the part of the people themselves. The priests would be with the people in that movement, but they would only be with them if everything was done over and above board. The people should act openly, unitedly, determinedly, if they would see the broad grass farms back again in the hands of the children of the people who owned them. Surely this was work for, which the people cught to make some little sacrifice. Were they prepared to do it? They had a noblesouled man at the bottom of this new agitation, William O'Brien, and if he was prepared to make the sacrifices auld nat rifices. But if they were to succeed everything should be done within the

Mr. William O'Brien was then introduced and he received a most enthusdastic reception. He said:---

laws and the constitution.

The county of Sligo has always gone solid in every national movement. It could not well be otherwise with priests such as you have here to-day. and with men leading you like my friend the Mayor of Sligo. Why is this movement of the League taking auch a grip of the country? Simply and solely because the people they wanted it, whether leaders liked or mo. God knows if apathy and quarrelling among brother Irishmen could do any good, we have had enough of it in the dast cight years, and what is the result? The result is that Ireland is the only country in Europe where the population is every year flying and diminishing in numbers, while the number of paupers is increasing among those who remain. The result of the disorganization of the country is that instead of advancing towards the abolition of landlordism, which slone can. ever give permanent peace to the counstry, we have actually been going backwards. The Land Commission Courts have degenerated into mere asylume of broken down land agents who have seen better days. There is still a sprinkling of well meaning, practical farmers, but with one splendid exception they are frightened out of their wits by the Fry Commission Report. which served a sort of eviction made easy notice upon the unfortunate quite rightly, because it is not too Land Commissioners themselves. The much to say that the future of the Land Commissioners themselves. The judges of the Appeal Courts are actuthe same question of Adam v. Dunseatth, which they were discussing eighteen years ago, as to how far a tenant ought to be rented on his own improvements. The lawyers could go on arguing this question till judgment day, if a higher court of appeal, that of the people, do not take the question out of their hands, and decide for the sake of landlord and tenant alike that the only way out of this Serbonian mile of this country with deeds that bog of blundering legislation is to make the tenant the owner, not only of his own improvements, but of every grood and sod of his holding, with no lord to come between him and the fruits of his industry except the Loud who rules above the cedars and the toleration from the coercionists who img transferred to Tullylish where he stars. I don't know whether the con-broke the people's heads in Ballianobe was curate for a time, subsequently dittons in this part of Silgo are the and Castlebar the other day for as being appointed rector. From Tulky

same as prevail in Galway and Mayo. I do know that there is no part of Ireland in which there is more misery them in certain pieces along the coset of Tireragh ("True"). But this is not a question of doing nothing for the people until they are actually in the pangs of starvation. It's a question of providing the people with what the Bishop of Raphoe called liveable a Mr. Sanders, the son of the most holdings.

Continuing, Mr. O'Brien said:---

Now, Father Scully has given some remarkable statletics. Well, I will give you even more frightful figures. What are the broad facts---that out of 111,000 holdings in this Province of Connaught, 86,000 --- or more than fourfifths --- are under £10 valuation. And in this county of Sligo, out of 14,000 holdings 9,6000 are under £10 valuation That is to say, that in this county of been different Leagues in the past; but Sligo, which you hear spoken of as comparatively well off, 10,000 families, more than half the population, have holdings utterly inadequate to Meld them a decent living. That is a really frightful fact; and what has all the elaborate chain of Land Acts done to remedy it? We all know what happens upon these poor Western estates. If a tenant fees a lawyer the costs of the litigation swallow up the amount the reduction for years and the tenant brings down on his head the vengeance of the rent office, and is turned toto a future tenant the first year he falls in arrears. The consequence is that these poor tenants accept whatever little trumpery abatement is dictated to them in the cent office, and the result of all these bossted Land Acts for the tenant of four or five pound valuation is a reduction of 158 or 18s a year, which would scarcely keep him in tobacco. But the case is worse than that; because to earn that rent twenty thousand of the small farmers of Mayo and Rescommon and Sligo have to exile themselves from their own firesides for half their lives, were they assembled there for? To get | and go slaving away as outcast laborers, living like dags in the kennels of thefarmers of England. That is the bed rock fact, which makes this agitation absolutely irresistible, that the rents on the small holdings of Connaught are not rents at all, but highway robbery. No English economist would dare deny it. Rent is the profit made out of land after deducting the support of the man who cultivates it. There is no such profit on threefourths of the small holdings of Connaught. What is called rent is simply money earned in England or sent home to America, to which the 1 adlord has no more right in the sight of God than he would have to seize your children, and sell them in the slave market. This elaborate process of fixing judicial rents on such places is simply the legalised robbery of the poorest of the poor, and the concentration of a system which gives perpetuity of tenure not to the people, but to famine and misery and oppression, Now, we mean to go on by slow and cautions degrees in this movement. But unless the Government grapple with this question on a broad and statesmanlike scale before the next year of famine comes round, I say, we will have the sympathies of the civilized world if these 80,000 small holders of Connaught decline to pay another stiver of rent, and let the landlords bring down the loyal minority from Ulster to see what kind of a living they will make among the bogs and rocks of Connaught.

> Dwelling upon other features of the objects of the League, Mr. O'Brien

8aid:---But the programme of the United Irish League is not confined to this question of the land for the people. It has often been remarked that the strength of the British Constitution is that it has not been made, but grows. We have taken the hint in the constitution of the United Irish League. Our consitution is not made but grows. It is whelly a matter for the people themselves in every division to decide in what way this combination can be made most useful for the protection of the people and for the advancement of the National cause. I notice from your resolutions that the question of the new County Councils is a burning question in Sligo, and Irish cause will in a very large measally discussing at the present moment ure depend upon whether the Irish people mean to make these County Conneils strongholds of Irish nationality or strongholds of Balfour and Chamberlain for the destruction of our cause. We hear a great deal about toleration, a great deal of humbug about how nice and how forgiving it would be if we were to hand the country back to these sweet spoken landfords, who have darkened every square cry for vengeance to heaven against Irish landlordism. Toleration! Why do we hear nothing of toleration for the ures in Belfast political life. He evicted tenants, whom these men have sworn to make examples of and to destroy? Why don't we hear anything of ald about the year '66, afterwards be

against the interest of all other clisses in the country. And what we presches that those gentlemen must be taught to conduct themselves like good citizens, like good Irishmen. before they can ever sgain hope to get

lords themselves, who have selfish interests of the s

back the power which they used for pauperisation and for the exterminaation of our race. I read the other day in the "Cork Examiner," a candid avowal by one of these gentlemen whom we are asked to tolerate by placing on the County Councils as elected representatives of the people in the place of sound Nationalists. He is rigorous of land agents; but the is himself, I understand, one of those honeymouthed recess-committee kind of gentlemen who wear the sheep's clothing of the more modern landlord wolves. Mr. Sanders says frankly that if he is elected to the County Council his programme will be no politics, and that the time of the County Council must not be expended in discussing what he calls resolutions affecting party politics. By party politics, of course, he means that Irish Nationality must not be mentioned by the elected representatives of the people, but that Mr. Balfour and Mr. Chamberlain are to be at full liberty to go about England bragging that it is by the votes of the Irish people, men like Mr. Sanders are elected to make it impossible for any County Council in Ireland to raise its spice for the protection of the people, even if coercion and extermination were again acourging the country. I have no individual quarrel with those men; it would be only too easy, and perhaps it would be as agreeable to me as to others to live at peace with them, and exchange courtesies with

The cardinal fact for Irish Nationalists, said Mr. O'Brien, in all these matters is that it is, and must be, a ch ice for Ireland or England. The relations between these two countries are the relations of civil wer, modified by the fact that this country is too weak and too disarmed to have the question fought out in the open field, but it is war all the same, and every fresh weapon put into our hands is a sacred trust, which it would be treason to the past and to the future of our race to hand over to our enemy. Goodness knows England has taken sufficiently good care of her garrison in this Act. She has given them an additional income of five bundred thousand a year as a bribe for accepting it, and she has given them on every county council and district council a representation of grand jurors and ex-officios, which will most amply represent any public usefulness or capacity in that body. The danger is rather that these county councils may be awamped by these non-elected members and by those numby-pamby Natimalists, who are always melting with tenderness for the feelings of the onemy, and who never think of striking a stout blow for their own cause and their own race. By all means let us elect the best men and the most capable and upright to be found in our ranks. I don't think we need be perticularly ashamed of any comparison between men of the stemp of the Mayor of Sligo and the average Sligo grand juror. We should have sunk very low indeed if every county council produce twenty men able to hold their own for honesty and capacity and good sense against the grand jury jobbers and ex-officios, who are, perhaps, the most incapable and the most corrupt crew that ever governed a country. Once a man is a true Irish Nationslist by all means let us not question him as to what is his class or creed or what particular section of Nationalists he may have belonged to. On the contrary, let us be ten times more tolerant and generous, and eager to support the Nationalist who may have differed from us in the past; but for heaven's sake, if there is a spark of sincerity in our Nationality, let cur toleration begin at home; let England and the English garrison take care of themselves, and let us over forget that these elections next March will give us the greatest opportunity that ever befel our race of constituting what will be practically a popular government, which can never be resisted or put down, and under whose influence gradually the landlords will cesse to be landlords, and our young men, freed from the nightmare of handlordism and famine, and grazing and grabbing, will find room enough here at home for lives of peaceful happiness and use-

A LATE GRAND MASTER OF BELFAST ORANGEMEN.

fullness and freedom.

Of Rev. Dr. Kane, the Grand Master of Belfast Orangemen, whose death occurred some weeks ago the Irish Weekly, of Belfast, gives the following

Dr. Kane was about sixty years of age, and for thirteen years or more he was one of the most prominent figcommenced his career in the Protestant ministry as a curate in Dundon? He had two soms and four daughters one of his sone being in the English Protestant Charch, and the other atudying in Belfast.

Dr. Kane first figured prominently,

in the stirring days of the Land

Lesque. A speech was attributed to

him in which, it is stated, he expressed his opinions that "for every landlord shot there should be a priest shot. "He denied beving made use of these words, but, if the speech was not his, at any rate it was this famatical utterance which gave him his political baptism; and from that day to the last on which his voice echoed from a platform he remained an extremist in all things. No controversial subject touching Irish or British political or religious life escaped his voice or pen, and when he once took up a position it was one of his proudest boasts that he never backed down from it. Although he opposed the Catholic University he posed as a great friend of education, and did succeed in raising a very fine set of buildings adjoining Christ Church, called Queen Victoria Schools. In private life the was a polished gentleman; but in his public affairs be never stood on ceremony. It was said that he had carved out in his mind a path towards a high place in the Church to which he belonged, that he was tunned sside from that path, and that the conviction forced upon him that his life's dream would be unfulfilled embittered him. Of such things it is not easy to speak in relation to one on whom the hand of death has just been laid and over whom the seal of the tomb has not yet clused; yet it is sometimes kinder to bear testimony to things which, though viewed separately, seem to show the persons responsible for them in the worst light, but when taken together place him in a clearer light. Dr. Kane, although he spoke so hard of Catholic teaching recently, and wrote so hard against Catholics when in 1885 he was taken to task by "S.J." (after the Wickliffe lecture). could always say a kind word in their regard, as he demonstrated a couple of years ago. A Protestant --- a member of his own congregation--- had died in a house occupied by Cathylic people. Before his death the poor min wished to have the comforting werds of a clergyman of his own creed, and the Catholic family sent for Dr. Kane. He came, and was with his co'religionist when death came upon the letter. Two days afterwards at the graveside the Protestant divine who, on Sunday night passed to his eternal house, spoke in tones of the warmest praise of this act of Christian charity in a short address, which showed the nobler side of his character. He was the last of the three great leaders of Protestant thought in Belfast during the latter haif of this century. He came into prominence just as the Rev. Hugh Hanna was going down towards the grave, just in the same way as the late Dr. Hanna followed in the footsteps of Dr. Cooke.

That we may be able to practice patience with advantage in all aur tribulations, we must be fully persuaded that every trial comes from the hand of God, either directly, or indirectly through men; we must therefore render God thanks whenever we are beset with sorrows, and accept with gladness of heart of every event, prosperous or adverse, that proceeds from Him; knowing that all happens by His disposition for our welfare .-- St. Alphonsus Radriguez.

> Mankind needs a herald, like the heralds of old, to pro-claim so that all may hear, the all may hear, the vital importance of health. The average man of to-day thinks it beneath his dignity to bother about his health until it is gone. Even then he only takes measures to restore it in an indifferent, contemptuous sort of way. Men cannot learn

too soon that health is the most important thing in life—in fact, is life. Without it the most brilliant man will be a failure, and the most robus man will rapidly be

come a physical wreck. The man who neglects the little headaches, the loss of appetite and sleep, nervousness, hot flushings, cold chills, heavy head, lax muscles, and the multitude of bad feelings that are the heralds of approaching sickness and disease, must pay a tremendous penalty. For men who suffer in this way there is no neclicine equal to Dr. Pierce's Golden Medical Discovery. It sharpens the appetite corrects all disorders of the digestion, invigorates the liver, makes the assimilation of the food perfect, purifies the blood and enriches it with the life giving elements that build new, healthy flesh. It is the great blood-maker and flesh-builder It cures of per cent, of all cases of con-sumption and is the best of all known remedies for nervous troubles. Thousands have told, over their own signatures, the stories of the wonders it has performed. Ionest dealers will not urge a substitute for the sake of a little extra profit.

Thomas Fletcher, of Clifton Station, Fatriax.
Co., Va., writes: "I suffered terrible tortures for ten years with 'gastraigia' (pain in the stomach). I then took six bottles of Dr. Pierce's Golden Medical Discovery, which completely.

When the bowels are regular the body when the bowes are regular he body will feel good and the mind will be active. Dr. Pierce's. Pleasant, Pellets, cure con-stipation. One little "Pellet" is a gentle larative and two a mild cathastic. They never gripe All good dealers sell them and have nothing else "just as good."

... Finlayson's Lineal hread

... IT IS THE BEST

THRISTMAS and New Year's Holidays.

mmm

There are Jewellers

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

Do not be Deceived

THE CHEAPEST **PLACE IS**

THEODORE A. GROTHE

MANUFACTURING JEWELLER.

95% ST. LAWRENCE MAIN STREET.

You will find the greatest selection of: Baby's rings, 50c, 75c, and \$1 00 each. Ladies' rings, 75c, \$1 00, \$2 00 and to \$150 00. Nickel Watches (guaranteed), \$150 and \$200. Solid silver watches, \$325, \$450, \$500,\$6.00 to \$2500. Gold Watches, (filled cases), \$6 00, \$10 00, \$13 00 to

Gold Watches (solid), \$10.00, \$15.00, \$20.00, \$30.00 to \$150.00.

Holled Gold Chains, 75c, \$1.00, \$1.50 to \$10.00. Ladies' and Gents' Gold Chains, from \$10 00 to \$50.00. Choice Pocket Books, 50c, 75c, \$1 00, \$1.50 to \$6.00. Match Boxes, Cigarette Cases. Bon Bon Boxes, Glove Boxes, Tooth Brushes, Silver Mounted Curling Tongs and Jewel Boxes of all descriptions.

Piano Lamps, Bronze Statues, a great selection of Gilt, Bronze and Porcelain Ornaments.
Gold and Silver-mounted Walking Sticks.

We are manufacturing to order all designs of Chains, Lockets and Seals. Our specialty in this line, the excellence of the setting of stones.

The experience of James Doyle, the not changed him a bit. He is indusmillionaire mayor of Victor, Colorado, may be cited to illustrate the element of chance which seems to be a potent | has the finest library in camp, valued factor in gold mining. It is a fact at \$10,000. He is general manager of that the richest mines have mainly the Portland property, works every been located by poor men without any day, and mingles freely with the men education in mineralogy outside of that which comes from experience, instead of by the scientist, who enters the field fully equipped.

Dovle was born in Portland, Maine in 1868, but in 1891 was at work for wages in Maniton. With hundreds of others he hurried to Cripple Creek during the great excitement. Battle Mountain, near Victor, was then covered with location stakes, rimost as close as the hole in a mosquito netting. There was a fraction, however, comprising about one-sixth of an acre that had no owner because considered worthless. Doyle took it on the belief that something was better than nothing. He had no money, but he got James Burns, another Portland boy, and John Harman, both poor men, to give their labor for an interest in the prospective mine, and the trio sank a shaft. Months of hard work followed with no profitable results; and most men would have been tempted to throw up the job. They stuck to it, however, and were rewarded by striking a vein that made all three of them millionaires. This was the famous Portland mine.

To-day Burns is estimated to be worth \$9,000,000, Harman \$4,000,000 and Doyle \$2,000,000. Frank Peck, a brother-in-law of Burns, and the secretary of the Portland, is said to be worth over \$1,000,000. Do le not long ago sold out his interest in the famous mine, he discovered but is interested in others.

While the names of Doyle and Burns | says he is. Patrick Dillon, the prinare well known as lucky million ire miners, but little has ever been printed about the third partner in the Portland, John Harnan. He is a very modest man and the public has beard little about him. Harnen, it appears, was a poor Irish lad brought up in Wilkesbarre, Penn., where in later years he worked in the coal mines as a common laborer. When a very young man, for he is only about thirty-five years of age now, he went to Colorado and worked as a miner. At the time of the Cripple Creek excitement he was driving a scraper in Colorado Springs, a job that Doyle had got for him. Without a bit of hesitation he dropped everything and joined Doyle on Battle Mountain. He had what was known as a "natural nose for ore." and he was the one who really found the mineral after getting to work in the shaft they aunk. By judicious investments in other mining properties,

LOOD'S Barsaparilla is the One
True Blood Eurifier Great Nerve
Tonle, Stomsch Regulator To thought with Dr. Adams To thacker Gum. 10
cents.

SOME FORTUNATE IRISH BOYS | the has amassed a fortune of fully \$4. 000,000. This is a handsome sum for an . unmarried man of 35, but it has triously seeking knowledge he did not have a chance to gether as a boy. He in rough miner's clothes.

> Back in 1876, Dennis Sullivan was a conductor on the New York Central railroad, but had to come to Colorado on account of weak lungs. He gradually drifted into mining at Leadville, and helped to locate the May Queen, a silver mine. He sold out, and with the proceeds of his interest he came to Cripple Creek and bought into the Dead Pine mine, which adjoins the Portland. The mine is highly profitable, although the owners form such a close corporation that very little con be found out about it. By judicious investments Sullivan has accumulated betwen \$4,000,000 and \$5,000,000.

> Michael Finity came to Calorado from Iowa with but a few dollars in his pocket to cover his daily necessities until he should find employment. He helped to locate the famous Little Chief silver mine at Leadville, which has produced over \$6,000,000. The property was sold for \$350,000. Finity's share being in the vicinity of \$87, 000. He then came to Cripple Ceeek, and with Richard and Patrick Dillon anvested in mines. Finity is reputed to be worth \$250,000 to-day, with a prospect of doubling it. Richard Dillon reached the \$150,000 point, and lost it all in mining speculations. Today he is working as a miner in Victor for \$8 a day for eight hours' work, and appears to be as happy and contented as when he was rich, and cipal owner of the Dillon mine, is worth \$150,000, and lives on a fine ranch in California.

YOU SHOULD KNOW

What Hood's Sarsaparilla has power to do for those who have impure and impoverished blood. It makes the blood rich and pure, and cures scrofula, salt. rheum, dyspepsia, catarrh, rheumatism, nervousness. If you are troubled by any ailment caused or promoted by impure blood, take Hood's Sarsaparilla at once.

Hood's Pills are prompt and efficient, easy to take easy to operate.

There is this secret in the affections, that they constantly add to our strength. Constant communion between allied matures leads to their mutual enrichment by all that is best in enther.

Then again it is a subject of remark

in viewing graves and movuments in

an ancient city like Quebec, to ponder

upon the difference in dates of the

tombs. We look in one spot and we see

new made graves, and in another place

worn out ones, which have wi hat ad

WM. ELLISON.

It is easier to model or to draw an

old mam, with the passion and experi-

ence of a long generation graven in

furrows across his face, than to por-

tray a strong and well-poised soul that

finds a subtler outward expression in

middle life. To make a simple tran-

script from nature, caught in a moment of violent action, is easier than

to create after nature, from a

profound and sympathetic comprehen-

sion of many such moments, a work

that shall embody their essence --- a

work full of their passionate life, yet

maintaing that comparative calm with-

When you are nervous and sleepless,

take Hood's Sarsaparilla. It makes the

perves strong and gives refreshing

PUBLIC NOTICE

sion of the Legislature of the Province of Quebec,

application will be made for the incorporation of

the 'CATHOLIC HIGH SCHOOL of MON-

Montreal, to be known as the " Catholic High

School of Mentreal," as well as branches thereof

in the City of Moutreal "and elsewhere, and to

give therein a course of instruction of Religion, of

English and French, Latin, Greek and other

languages, of Roading, Arithmetic, Mathematics

History, Literature and Arts, including Fine

Arts. Sculpture. Drawing, Modeling in clay or

otherwise. Architecture and Mechanical Arts and

Trades generally, and all other branches of the

Sciences and of education generally which may

be deemed advisible to be introduced from time to

time; with power of affiliation to any University.

College or School, should it be deemed advisable;

with power, under the name of the "Catholic

High School of Montreal," for the applicar ts to

purchase, acquire, receive, and possess and in-

herit for themselves and their successors for the purposes of the said corporation

without any other authorization, every

kind of moveable or immoveable property:

with power to sell, alienate and dispose of the

same, and to purchase, acquire and possess

any other property in their place for the purposes herein mentioned; with power to borrow

money and to issue notes, negotiable paper and

debentures, upon its own credit, and to contract

and obligate itself for the purchase of real or

moveable property for all matters concerning

the successful prosecution of the objects for

which this incorporation is sought; with power to

build schools and other houses; with power un-

der said name to sue and to be sued, in all courts

politic incorporated in said Province; and with

trary to the laws of this country for the govern-

ment of the said corporation and of its affairs

and property, as well as for the admission, dis-

nissal or qualification of all members of said

corporation as for all other purposes tending to

promote the welfare and interest of the said cor-

poration, and also with power to amend, change

or abrogate from time to time the said rules, regu

lations and ordonnances in such manner as the

corporation may deem necessary and expedient

and generally to transact all business incidents

to the objects of such corporation in its corporate

name with all the rights incidental thereto, and

without any personal responsibility devolving upon any member thereof for the dobts, engage

power and authority to establish all rules, regulations, and ordonnances which may not be con-

Dwight Goodell.

ground, which had been the former place of interment, and which had rethe storms of centuries. We see the ceived the bodies of the victims of the young and old, rich and poor lying terrible scourge of the famine years of side uy side, beauty and pride comming. '46-'47-'48. The mortal remains of ling with deformity in common dest, those unhappy exiles, and others who o: perchance wrathful faces sleeping slept with them, were removed to the peacefully together, or man tant new cemetecy when it was consecrated sought fame in their brief span, now by the Rev. pastor above named some resting in nameless and forgotten quarter of a century ago, on which solgraves, and in the presence of these emn occasion the good rector was acfacts we get a convincing lesson that, companied by nearly the whole adult in the cold grave all distinctions are congregation. lost, for the great Leveler has issued his dread decree that mortal man must As I wandered through the solemn foregather in the grave, and go into precinct the declining beams of the the "house of his eternity," despite bright sun glistemed through the giant his pomps, his ambitions and vain trees that stand there as perpetual strivings during the short span of his existence here below.

chosen for a reating ground for the

dead, by the late lamented M. S.

Burke, C.SS.R., and the Rev. Fathers

of St. Patrick's Church, because of the

insufficiency of the old Cholera burying

sentinels over the lonely graves. The scene was one of solicitude and reflection and serious thought, for the presence of such a quarter is the forcible reminder of the inevitable lot of man. When you carry the memory backward a few years and locate old friends and acquaintances with whom you had talked and associated familiarly in life, and now you can find no earthly trace of them except the bones at the bottom of the grave, the above dread truth forces itself uponyou in irresistible fashion.

The first two monuments I met with had inscribed upon them Denis Maguire and Cornelius Sullivan, respectively; as I proceeded I saw names as distinctively Irish all through the grave-yard, and I noted how carefully the exiled sons of Ireland had preserved their nationality and their race in this foreign land, and especially in a community so French-Canadian. And in the same reflection I saw a proof that no race or nation have more real reverential respect for their dead than have the true Irish-Catholic people.

This is a fixed trait in the Irish character, and is the natural outcome of their ardent warm hearts and their devout religious belief in the resurrection of the dead. In remote corners of the grounds could be seen solemn groups or single individuals offering prayers for some departed relative, and again, the marks of bended knees could be traced in the snow, over some lonely grave wherein reposed bones and dust still dear to the sorrowing friends.

This is the sure test of true Christian love, as it is the best living proof of the indissoluble roud that unites the true believers who are alone with the departed, else dust and rotten bones would not deserve a visit to the grave, and to be prayed for with fervor and devotion. It is curious to read the different epitaphs on the tombs, whereon the affectionate sentiments of the living have to be expressed in brief phrase, either upon the costly granite shaft or the lowly head-

But to one who is in a serious reflecting mood the reading of these inscriptions conveys another lesson, for upon one tombstone you may see old

Left Prostrate

Weak and Run Down, With Heart and Kidneys in Bad Condition-

Restored by Hood's Sarsaparilla. "I was very much run down, having been sick for several months. I had been trying different remedies which did meno good. I would have severe spells of of law or equity in the same manner as any body coughing that would leave me prostrate. I was told that my lungs were affected, and my heart and kidneys were in a bad condition. In fact, it seemed as though every organ was out of order. I felt that something must be done and my brother advised me to try Hood's Sarsaparilla. I procured a bottle and began taking it. Before it was half gone I felt that it was helping me. I continued its use and it has made me a new woman. I cannot Praise it too highly," MRS. SUMMER-VILLE, 217 Ossington Avenue, Toronte.

Get only Hood's, because Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Seld by all druggists \$1 size of \$2 to the Montreal of December 1898.

Montreal of December 1898.

MADORE GUERIN & PERRON, fingers may plant of the Country for Petitloners, types on earth.

MRS. CHARLES ST. JOHN.

A Well-Known Dressmaker in Providence, R. I., is Well and Strong Again, After Being So Weak that She Could Not Walk Without Help.

Four out of five women in America are not perfect women in the sense of being perfectly healthy. Nearly every one has some peculiar ailments of the menstrual organs. Just look around when you go along the street. You will see the pale, the weak, the run-down and the sallow-faced everywhere. Some of these girls and women are rich and don't have to work. Others are poor and must toil for a living. The poor are most to be pitied. They must work away with their heads backs and sides aching. They must toil regardless of their paleness, weakness and nervousness. Day after day the drains of leucorrhea sap away their strength and life becomes a round of misery. Women can be healthead. of misery. Women can be healthy if they wish. No doubt about it. They can be well, strong and rosy-cheeked. Read the following as proof:—
Mrs. Charles St. John, 255 Charles
St., Providence, R. I., testifies as fol-

lows: "For six years I suffered from female weakness, headache, pains in the back and in the legs. At times I was so weak that I could not walk without

help. For two months I was under Weak Wence are a positive specific for Honest druggists sell Dr. Coderre's special treatment in the hospital, but all female weakness and disease. They Red Pills. Or you can send the price came out as pale and as weak as I was may be depended upon to purify and in stamps, or by registered letter, when I went in there. Having seen strengthen the organs distinctly femmoney order or express order to us. so many women cured by Dr. Co- inine, to soothe all inflammation, and We mail them all over the world. No derre's Red Pills, I tried them, and was to stop pains and debilitating drains, duty for you to pay,

a medicine with such a remarkable number of cures to its credit.

While taking these pills it is well to follow certain health rules under reliable professional advice. All women ought to get such advice by mail from our celebrated French specialists. Simply write us a letter, and full advice will he sent you free of all charge. For personal consultation, call at our Dispensary, 274 St. Denis St., Montreal. Be very careful about getting the

genuine Dr. Coderre's Red Pills at the drug store. They are always sold at 50 cents a box- futy pills in a box-or six boxes for \$2.50. There are many harmful imitation red pills sold by the dozen, the hundred, or at 25 cents a box. Beware of them. It is not quantity that you want. It is good health you are looking for, and you will find it if you take Dr. Coderre's Red Pills. A 50-cent box lasts longer than a \$1 bottle of liquid medicine, and the pills cure. It is the druggist's business to Dr. Coderre's Red Pills for Pale and his profits. give you what you ask fer, not to sub-

at once greatly benefited. My doctor afterwards told me to keep on taking them. I am a dressmaker, and am well known to many women in Providence.

They cure where doctors fail, and cure the best woman's doctor book is afterwards told me to keep on taking the taken and the take the control of the taken and t who have frequently remarked how much better I am now looking."

(Signed.) Mrs. Charles St. John, 255 Charles street, Providence, R. I. realms of science there has never been personnel. In all personnels and skilled specialist in the treatment of the diseases of women. In all personnels are the discovery of an experienced asking for it. Send now. All letters should be addressed to The Franco-American Chemical Co., Medical Department, Montreal, Canada.

NOTICE.

THE MONTREAL ICE EXCHANGE having dissolved, the und-reigned beg to notify the public that they contitue their business as before and will resume their former name of

THE CITY ICE COMPANY.

The affice continues at 26 Victoria Square,

Montreal, Dec. 1st, 1896.

R. A. BECKET & CO., Tel. Main 70. – 26 Victoria Square.

MONTREAL

City and District Savings Bank

NOTICE IS HEREBY GIVEN that a dividence of right below perchase to the Capital Stock of this Institution has been destared, and the same will be payatic at its Canking House, in this city, on and after TUESDAY, the Stiddy of January next.

The Transfer Poors will be closed from the Pth to the 31st December next, both days in-

By order of the Board. HY. BARBEAU.

Montreal, 36th November, 1888.

FAST EXPRESS TRAINS

TORONTO and WF8T. Lve. MONTREAL ... 90° n. m. *16.25 p.ma
Arr. OLONTO ... 5.30 p.m. 715 a. m
Arr. NIAGARA
Arr. NIAGARA
Arr. NIAGARA
Arr. NIAGARA Arr. N.I.A.Q. A.R. A. K.40 p.tm. 10.5% a. m. Arr. BUFFALO... 10.06 p.tm. 12.00 m arr. LONDON... 3 le a. in. II 30 a. m. Arr. DETROIT... 6 45 a. m. 2.00 p.tm. 40n Sundays leaves Montreal 8.00 p.tm.

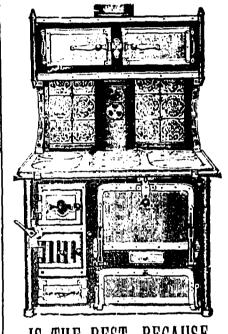
FAST EXPRESS TRAINS AT POPULAR HOURS

...BETWEEN... Montreal and Ottawa

lesve Montreal, 7.30 a.m., 9.30 a.m., except Sunday, and 4.35 p.m. daily. Leave Ottawa, 8.40 am daily, 3.30 p.m. and 6.45 p.m., except Sunday.

For tickets, reservation of space in Sleepers and all information, apply to Company's agents. City Ticket Offices, 137 Mt. James Street, and Bonaventure Station.

BUY THE BEST. THE BURNS PERFECT RANGE



IS THE BEST, BECAUSE

It is Practical in Design. It is Ensy to Manage and Keep Clean. It is Fitted with the Perfect (Patent) Elevating Grate.

It is Durable.

It is a Perfect Range. HOTEL AND FAMILY SIZES.

JOHN BURNS & CO., Manufacturers,

775 Craig St., and 2599St. Catherine St. AGENCIES:
QUEBEC. • - U. F. DROUIN,

St. Rochs and St. Joseph Streets.

PROVINCE OF QUEBFC. DISTRICT OF MONTREAL. NO. 1570.

DAME MARGARET JANE TAYLOR, of the City of Montreal, wife of DANIEL JAMES CLARKE, heretofere of the same place travelor, now of parts unknown,

Plaintiff;

The said DANIFL JAMES CLARKE, Defendant.

An action for separa ion from bed and board has been this day instituted in the above cause. Montreal, 4th November, 1898.

JOHN B ABBOTT, Attorney for Plaintiff.

The Defendant is ordered to appear within one

L. D. GAREAU, Deputy Prothonotary. Montreal, 5th November, 1898

SPECIALTIES of CRAY'S PHARMACY.

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

FOR THE TEFTE:

SAPONACEOUS DENTIFRICE. 25 cents

FOR THE SKIN:

WHITE ROSE LANGLIN CREAM .25 cts

HENRY R. GRAY,

Pharmaceutical Chemist,

122 St. Lawrence Main street,

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ently. The mere transcript tells its 2nd.-A COMPLETE SHOP EQUIPMENT, consisting of Counters, Shelving, Safe, tale more quickly, but the artist's creation more powerfully. --- Thomas Office Furniture; and also the required rolling stock

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All communications intended for publication or notice should be addressed to the Editor, and all : business and other communications to the Managing Director Tana WITHESS P. & P. Co , Lim ited, P.O. Box 1138.

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SATURDAY, DECEMBER 17, 1898

EPISCOPAL APPROBATION.

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

† PAUL, Archbishop of Montreal.

ENGLISH SPEAKING CATHOLICS AND THE CENSUS.

The Catholics of Camada number one-half the total population; yet they are given one statistical colump, in which French Canadian, Irish, Scotch and English Catholics are humped together. Protestants comprise a little more than one-half the total population; yet they are accorded a score of statistical columns in the census. Separate columns are devoted to Adventists, Baptists, Christians, whurch of England memebers, Congregationalists, Lutherans, Methodists, Presbyterians, Quakers, Salvadionalists, "Protestants," Unitarians, Universalists, and to subdivisions of some of these sects.

. What we English-speaking Catholica rank as a matter of justice, is either a single separate column distinguishing us from French Canadian Catholics, in whom we have been for generations statistically merged in the census returns, to our great disadvantage; or three separate columns showing our pationality, as Irish Catholics, Scotch Catholics and English Catholics.

There are two reasons why we des and demand a separ te classificati n from our French-Canadian brethren in the Faith. In the first place we want to know what our present numerical strength is, and to do in future what other denominations have been able to do in the past, namely, to take note of the numerical progress which we are making. In the second place, we wish to remove grievances and injustices from which we suffer, because the extent of our numbers and influence ls not officially known, grievances and Injustices in regard to educational, commercial, social, and public affairs.

We speak on behalf of the Englishspeaking Catholics of the Province of Quebec, whom we in special manner represent; but we believe that English speaking Catholics in other parts of the Dominion share our views on this

Already we have received a large coumber of letters from English-speak ing Catholics in various walks of life, expressing their hearty approval of the attitude which we have taken upon this question. Pressure on our space prevents us from publishing more than the following this week.

Since writing the above we have reseived an important letter on the subject from the able Dominion Statistican, Mr. George Johnson, which we publish further on. Mr. Johnson misunderstands the grounds on which English-speaking Catholics, in this Province at all events, ask for a separsite classification from French-speak. ing Catholics. It should be remembered that amongst the Catholics of this Province language and netionality form the basis of a sharp line of divlsion of a parochial character which affects the administration of religious, charitable; and educational institutions. Moreover, the distribution of public patronage in this province, as smongst i Catholics, is, as a general figures and examine so many different rule, determined by considerations con classifications that I have been com-

The True Witness! Printing & Pub. lishing Co. Ltd. Montrest, P.Q.

Dear Sirs .- In soswer to your letter of the 12th met., requesting me to give my views on the propriety of dividing the Roman Catholic population into English and French-speaking, in the next census, I have to say:

1. The different religious sects of the country are given in the census on the basis of variation in creed. But there is no difference between the creed of the English-speaking Roman Catholics and the French-speaking Roman Catholics. It is claimed that the Church whose vice-gerent is the Pope of Rome has but one belief for all mations, kindreds and tongues. In these circumstances would it be advisable to separate the French and English Roman Catholics into two columns, where always heretofcre they have been put into one column?

For all practical purposes such as the distribution of patronage for instance have you not already a sufficiently acourate guage of the proportion of French-speaking Roman Catholics and English-speaking Roman Catholics?

Take the case of Montreal. The cenaus of 1891 established that there were 162,984 adherents of the Roman Catholic form of Christianity in the city. It also established that in the city there were 126,162 French Canadians. These would almost all be Roman Catholics. Thus 77 per cent. of the Roman Catholics of Montreal would be French-speaking, leaving 23 per cent. English-speaking Catholics. In 1881 the proportion was 76 to 24, and in 1871 it was 73 to 27. - In the run of 20 years a proportion of say seventy-five French-speaking and twenty-five English speaking city officials out of every 100 Roman Catholics appointed to civic offices would about fill the bill and be fair and square as between the two languages.

Take the city of Toronto, where there were according to the last Census 21, 830 Roman Catholics and 822 Frenchspeaking persons. Assuming that all the 822 were Catholics, the Frenchspeaking Catholics would be entitled to have 4 representatives in every 100 Roman Catholic officials connected with is. the city government.

In the same way the proportion can be obtained for the city of Ottawa or any other city or province. Is not this sufficiently close for all practical purposes without calling for a division of the Roman Catholics into races --- a division that introduces the idea of diversity where no diversity really ex-

Now the census returns as published give not only the figures I have quoted but give also the figures for each ward of each city, so that the propertion of the English-speaking Roman Catholics and French-speaking Rom: n Catholics can be ascertained with suf ficient accuracy for all practical purposes. Why seek to secure by direct means what you are already able to secure by putting two and two together?

I present these two points for your consideration not because I would be personally averse to the use of two columns and the separation of the Roman Catholics into two bodies, but because I do not believe that it would be best for the minority to secure such a division, while it would not be proceeding upon any scientific basis to introduce race diversity into a census of religions like that of Canada.

> Yours very truly, GEORGE JOHNSON, Statistican.

Otstawa, Dec. 13, 1898.

HON. JAMES O'BRIEN.

Yes, I am heartily in sympathy with the "True Witness" in its undertaking to secure for Englith-speaking Catholics a classification in the consus which will clearly show their numerical strength in the various cities, towns and villages throughout the Dominion.

MR. QUINN, Q. C., M. P., I son glad to see that the "True Witnes" has drawn the attention of the Dominion statistician to the necessity for a separate classification of English-speaking Catholics in the census I have often tried to find out our position as regards population in the Dominion and Provinces, but was obliged to wade through such a mass of

twenty four classifications of the tholics in the Dominion of find Tre byterians, Reformed Presbyteriaus, Santo other Presbyteriaus, Beptists, Pres Will Baptists, Methodists, Primitive one of great importance to English Methodists, and other Methodists. Some of these denominations number 180-425-807 in the whole Dominion. Yet, the English-speaking Catholics, who number considerably more than half a million can only be ascertsized by taking the Catholic population of each province, and deducting from it the French-speaking population, and then make a guess at the number of French-speaking Protestants of the verious denominations. The result is a very uncertain estimate of the number of the English-speaking Catholics of the Dominton, which affects naturally their social and political strength. Our non-Catholic fellow-citizens retaintheir representation in the different branches of government and public affairs, because they can force their rights by pointing to their numerical strength in the Dominion in each province, and in every city and town. It is not necessary to go into details. Let us take the Province of Quebec as an example. Our non-Cathelic fellowcitizens very properly exact at least their one-seventh in Parliament, the Legislature, the Municipal Councils, on the Bench and in all leading public positions. Can we?

heading of Sooral and other such

By all means let us have at least one column in the census report devoted to Dominion. English-speaking Catholics.

HON. DR. GUERIN.

Yes, I am strongly in favor of the proposal of the "True Witness" for a separate classification of Englishspeaking Catholics in the census. The matter should be pushed forward as quickly as possible. I am of opinion that a public meeting should be held for the purpose of appointing a delegation to go to Ottawa and Interview the proper authorities in relation to the matter. The proposal is one of very great importance in many ways... Our classification in the census record should be on a basis similar to other sections. We should be able to see at à glance what our numerical strength ISt.

MR. F. J. HART.

Dear Sir:---In reference to our conversation re census, I am strongly of the opinion that we should have a better classification. The one I feel most interested in is to know exactly how nany English-speaking Roman Catho lics there are in Canada, and particu larly in Montreal. I have been often asked the question but could not give an answer, because in previous census this wat not given, simply stating so many Roman Catholics, including French and English. By saying so many French and so many English Roman Catholics would entail no extra expense, and would give the desired information. I would strongly urge you to use your best endeavors to have this information attended to when the next census is issued.

Yours respectfully, FRANK J. HART. Montreal, Dec. 12, 1898.

DR. E. J. C. KENNEDY.

President St. Patrick's Society. Of course I am warmly in favor of having a separate classification in the census. We should have had it long ago. We have as much righit to a separate classification as the members of any other religion.

MR. HENRY J. KAVANAGH, Q. C.

I warmly approve the present course taken by the "True Witness" to secure a separate classification of English-speaking Catholics. Other religions have shown their wisdom in asking and obtaining such classification for themselves. It is a most important matter. The English-speaking Catholics should have the same privi ilege, in order to meet emergencies that may arise respecting representation and educational matters. I hope we shall have our own classification in the next census.

ALDERMAN DANIEL GALLERY I heartily endorse the stand taken by the 'True Witness' in order to se-

oure a better and more satisfactory classification of English speaking Ca thelies in the census. I do not think

have Daken wit classification of Irish, Booksh wand English Catholics in the cansus. It is speaking Catholics.

HON. JAMES McSRANE.

When Mr. McShane was asked by 'True Witness" reporter to give his riew regarding the proposal to have separate classification for English peaking Catholics in the census, he said, that he was strongly in favor of it and would do all in his power to see that the proposal was carried out.

MR. WILLIAM RAWLEY.

County President, A. O. H. The attitude taken by the "True Witness" on this question of a separate classification of Irish Catholics has my hearty approval.

MR. P. F. McCAFFREY.

Provincial Vice-Pres., C.M.B.A. of Que. The question of the standing of the English-speaking Catholics in Canada, has often been raised, but there has been no means of ascertaining the exact facts. It is desirable in the interests of the whole community that the next Dominion Census should contain a classification of the Englishspeaking Catholics throughout the

MR. J. F. FOSBRE, Chief Ranger, St. Patrick's Court, C. O. F.

There is no valid reason why the

Total..... 162,984

AN APPEAR TO THE LADIES.

The joyfulless of the Christmas sea-

an finds its chief secular expression

In the buying of these gifts, which

of course is done, as a rule, and

should be left to be done, as a matter

of right, by the materfamilias, there

is room for the exercise of good judg-

ment. The purchase of useless and

expensive gifts should be avoided, and

care should be taken to make the pres-

ente as appropriate as may be possible.

Much depends, both as to price and

value and variety of Christmas pres-

ents, upon the store in which they

are bought. Our advertising columns

show at a glance where every conceiv-

able sort of Christmas gift may be

purchased at as low a price as it is

possible to sell them with the smallest

margin of profit. We ask our lady

readers to patronize those establish-

ments who advertise with us, and to

make a point of mentioning, when they

are making their purchases the fact

that they saw the advertisements in

the "True Witness." By so doing they

will lose nothing themselves, and will

confer a great benefit upon us, by se-

curing for us such an advertising pat-

ronage as may soon enable us to pub-

lish the "True Witness" daily instead

of weekly, or at least increasing it

size, making it sixteen pages as has

This is the form of Christmas-

"goodwill" which we solicit from our

In the list of promotions and in-

oreases of salaries of our civio em

ployees, which were made a few days

ago, the name of one Irish Catholic.

Mr. Michael Downes, appeared. His

salary was increased from \$1,500

\$1,000. Mr. Downes has a record of

been done this week.

tions and friends.

in the bestowal of gifts upon rela-

MR. WM. SNOW. President Shamrock Athletic Assoc

the proposal. We ought to know where

fair minded citizen.

MR. M. J. WALSH.

President Division No. 2 A. O. H By all means, let us demand our rights. The classification of the English-speaking Catholics in the next Dominion census will place us in a position to see that our rights are given that consideration, and respect

MR. J. P. JACKSON.

High Treasurer and member of the Provincial High Court Executive Board, C. O. F., with a membership of

various other denominations; yet for some unexplained reason, it has never was taken.

The efforts of the "True Witness" to secure a recognition of our rights in the coming Dominion Census, where-

The following statement, showing the num other Catholics in the City of Montreas in 1891, from Mr. George Johnson, the Dominion Statistic

om mr. Gaorge Joni	ison, the L	ominion Statisti	cian :		
•	ROYAN CATHOLICS.	FRENCH-CANADIAN CATHOLICS.	PRR CENT.	OTHER CATHOLICS.	PES CENT.
ntre	551	406	73 6	I45	26 4
	3 273	3 045	93 0	228	7.0
e. Anne's	16,428	5 928	3 0 6	10 500	69 4
Autoine	21 568	11,267	52.2	10 301	47.8
. Jam. 8	. 31 348	28 834	920	2514	80
. Lawrence	9 249	4 386	47.4	4 862	52 6
. Louis	19,467	17 084	87 7	2 383	128
. Mary	31.636	28,862	90 B	2,974	94
est	622	378	60 7	244	39 3
Ochelaga	8,013	7 554	94.1	469	5.9
Gatriel		4 679	74.1	1 632	25.5
Jean Baptiese		13,949	96 1	569	3.9
			-		
Total	162 984	126,162	77 4	36 822	22.6

The movement leangurated by the True Witness," to secure a correct classification of the Englith-speaking Catholics throughout the Dominion, in the next Dominion census, is one that will meet with the approval of every

to which they are entitled.

As a matter of equity, we are entitled to the same consideration as that which has been accorded to the been accorded to us, when the census

	of French Canadia: received with the		•
ticisn :		Terrer	
r Prr Cent	OTHER CATHOLICS.	PER CENT.	•
73 €	S 145	264	
93 (7.0	
30 6		69 4	
52.2		47.8	
92 (80	,
47.4		52 6	,
87 7		128	
90 8		941	
60 7		89 3	
94.1		5.9	
74.1	1 632	25.9	•

Mr. P. Carroll, prominent in business circles, said he fully endorsed the propossi of the "True Witness" to secure a separate column for English-speaking Catholics in the next Dominion occases.

Results of the second of the right to

ceparere classification in the census.

The National Senior Lagrosse League will hold a special meeting on Wednesday evening next, at St. Lawrence. Some matters of great importance to the mational game will be discussed.

Senator Hoar, of Massachusetts. told a New York reporter last week that if the Phillippines were taken under the treaty of peace, the downfall of the American Republic will date from the administration of William McKinley."

A new Catholic Club-that of St. George-has been opened in London, Lord Chief Justice Russell spoke at its inauguration; and in the course of his remarks he said that the club would offer many valuable advantages to the Catholics of London, who lay under the imputation of being like an untied bundle of sticks, inasmuch as they had no central organization to secure greater cohesion in their ranks. There is no doubt that a headquarters' establishment was very much required for the Catholic community. In military phrase, a point d'appui was needed for mutual support, encouragement, and instruction.

As a means of promoting temperance. Lord Russell said, the club would do good work by elevating the moral tone, and by putting something English-speaking Catholics through by the English-speaking Catholics will that was healthy and helpful in competition with the publichouse. The sordid surroundings, said Lord Russell, of a man's social life had a great deal to do with driving him within the gari sh attraction of a publichouse. The truth of this observation must strike the most viclent advocate of total abstinence. It is not by repressive legislation that workingmen are kept from indulgence in strong drinks. Social attractions, instructive, interesting, and comfortable surroundings are infinitely more effective in promoting 9 sobriety than any number of coercion

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stone Diamond

settings, from 10 00 to 25.00.

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and whiles as she sang, we gathered her round,

ed she taught us, if over in exile we

dwelt,---

mind' we

The youngest bairn olimbed her knee; and we joined our wee voices wi' hers while she sang, "All hail, Bonnie Scotiand to Thee."

Aye, hall to the land o' the "Claus o'

the Guel," Aye, hall to thee, three times three, We'll join you refrain, gin we hear it

"All hell, Bonnie Scotland to Thee." . AGNES BURT.

MGR. BRUCHESI AND SENSATIONAL JOURNALISM.

The New York Herald, having published a sensational article regarding Dr. Jacques' so-called "community" on Amberst street, his Grace the Archbishop of Montreal bas forwarded the following communication to

To the Editor of the New York Herald, New York:---

"Sir, ... Several parties in New York ture sent me a copy of your paper of the 4th instant, containing an article under the heading: "Child Nuns of Montreel," "The Holy Face Convent," enquiring as to whether its contents be accurate. At all events, it was, in the main, but a reproduction, with a few details added thereto, of a previous correspondence on the same subject that appeared in the columns of the New York World in its issue of

"I deem it most regretable that such an article should have been published, together with illustrations where the imagination plays the greatest part, illustrations most extravagapt in character, and liable only to discredit religion.

"The truth is that a few years ago," several young girls of unquestionable plety, united, in Montreal, with the view of serving and honoring God in prayer and penance. But, I may add, that they were never approved of or recognized by ecclesiantical authority. No one has ever been appointed to dirext them. It is wrong, therefore, to cell them 'nuns,' to speak of their 'superior,' their 'costume,' or their "monastery." There is no 'monastery," or 'Convent of the Holy Face,' in Mon-

"I consider it most unbecoming and most indiscreet to refer, as your correspondent has done, to the life they lead, their devotional exercises and penunces.

"The Bishop is judge in these matters. It is his right to investigate them, and then approve or disapprove and doubtless he will discharge his duty in all prudence and charity, howscever delicate the task may be.

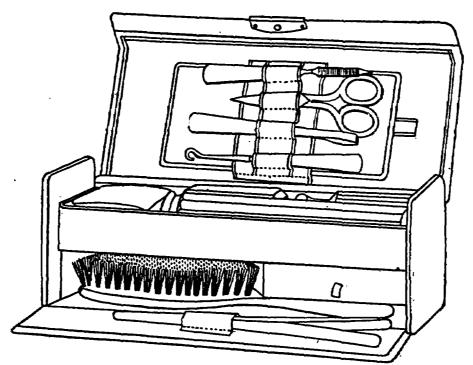
"Accordingly, I ask you, sir, most kindly to publish my letter in your journal, and remain,

"Yours, most respectfully, " † PAUL

"Archbishop of Montreal."

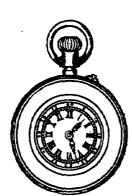
It is said that a branch of the Knights of Columbus will be arganized ahortly in St. Ann's parish.

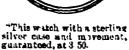
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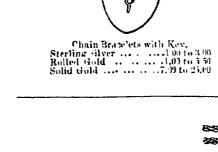


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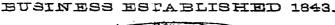
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In Christmas Mince Meat, Christmas Plum Puddings and Plum Pudding Sauces—We have the finest plum puddings made in France, the finest plum puddings made in "Merrie England," and the finest plum puddings made in America; the finest Christmas mince meat made in England, and the finest mince meat made in America, with the finest plum pudding spaces provided to prepare the processing the process of plum pudding sauces possible to procure.

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MINCE PIE MEAT AND PLUM PUDDINGS.

One in Community Mance Ment, in Quart Glass Jars	1) 60
Oa dd i Comin amily Minee Mont, in Hall-Gallon Glass Pails	1 00
Gordo a & D.iworth's Mine? Mat, in Quart Glass Jars	1 10
Plum Puddings, English, French and American,	
Toyssonne ta's (c'reach mwie) English Plum Puddings, in 1-lb. (ins. Euch	0.60
Tayasonneau's (French made) English Plum Puddin s. in 2-th. tins. Each	Ĩ ŬÕ
Teyssonn au's (Frenca made) English Prum Puddings, in 3-lb, tins. Each	2 00
Crosse & Blackwell's Christmas Plum Padal 1gs, in 1-lb, tins	0 45
Crosse & Blackwell's Christians Plum Pudalnes, in 2-lb, tins	UND
Crosse & Blackw, Us Christmas Plum Pluddings, in 3-lb, tins Each	1 10
Crosse & Blackwell's Caristmas Plum Puddings, in 4-lb, tins Each	1 50
Franco-American Royal Plum Puddings, in individual size tins Each	0 20
F. Saco-American Royal Plum Puddings, in 1-lb, tins	0 45
Pranco-American Royal Plum Pa Idings, in 2-lb tins Each	0.80
Franco-American Royal Plum Paddings, in 3-lb tins Each	1 10
Richardson & Robbins' Plum Puddings, in Individual size it is Each	0 20
Gordo i & Dilworth's Pium Pu idings, in 1-lb, tins, Each	0 40
Gordon & Dilworth's Plain Puddings, in 2-lb. this	0 05
Gordon & Dilworth's Plum Pud lings, in 3-lb. tinsEach	0 95
Plum Padding Sauces.	
Franco-American Clear Punch Sauce, 1-oz. bottles, individuals Each	\$0 15
Franco-American Clear Panch Sauce, 24-oz. bottles	0 20
Franco-Americ n Clear Punch Sauce, 5-oz. bottles	0 33
France-American tu dard Wine Sauce, in %-pint tins	0.25
Richardson & Robbus' Plum Padding Sauce, No. 1 tins Each	0 20
Richardson & Robbins' Plum Padding Scace, No. 2 tins	U AU
Gordon & Dilwo th's Plant Pad ling Sauce, in 4-plat hottles Each	0.50
Gordon and Disworth's Plum Pudding Sauce, in pint bottles Etch	0 Ú 3
FR CSER, VIGER &	G).

MESSRS. TOM SMITH & CO., LONDON.

CHRISTMAS CRACKERS, BABIES' SOCKS, TRILBY SLIPPERS. SANTA CLAUS STOCKINGS, SILK FLAGS, HOLLY WREATHS, ETC., ETC.

Tom Smith's Latest Xmas Crackers, In boxes	Per box	\$0
Top. Smith's New Toy Xmas Crackers, in boxes	Per box	Ū
Tom Smith's Christmas Stodies Crackers, in boxes	Per box	Ü
Tom Sunt i's Boy Messenger Xmas Crack as, in boxes	Per box	Ũ
Tom sm th's Co-lodge Cycling Xinns Crackers, in boxes	Per box	Ū
Tom Sarkn's What's Inslds X aas (Tacker's, In boxes,	Per box	Ū
Tom Santa's Cinematograpa Amas Crackers, in boxes	Per box	ĭ
Tom Sanai's Ye Old: Carlo day Shoppe Xmas Crackers, in boxe	s. Per hox	ī
Tom Smith's Crackers a la Francais, la boxes	Per box	ī
Tom Smith's Fortune Telling Jewe, Crackers, in boxes	Per box	ī
Tom Smith's Home Comtorts Xmas Crackers, in boxes	Per box	ī
Tom Smith's The Masquerader's Xmas Crackers, in boxes,	Per box	ī
Tem Smith's Arctic Xmas Crackers, in boxes	Per hox	î
Tom Smith's Motor Car Xmas Cruckers, In Loxes	Per hor	ī
Tom Smith's Bables' Socis	Esch	ō
Fom Smith's Trilby Slippers	Each	ň
Tom Smith's Santa Clans Stockings, small	Educia	ă
Tom Smith's Santa Claus Stockings, medium	Knob	ĭ
Tom Smith's Santa Claus Storaings, large	Rach	í
Tom Smith's N tilonal Silk Flags	Kach	ā
Tom Smith's sational Silk Flags	Lands	à
Tom Smith's Piala Green Holly Wreaths	L'ach	č
Tom Smith's Plain Green Holly Wreaths	Fool	ò
Fom Smith's Decoration Gold and Silver Holly Wreaths	L'ach	ŭ
I All Gillia v Decouration Constant and Living A Leading	· · · · · · · · · · · · · · · · · · ·	,

Here are " Kettler's offerings for the CHRISIMAS DINNER TABLE from

MESSRS. JAS. KEILLER & SONS', DUNDEE,

MARMALADE, JAMS, JELLIES, CHOCOLATES, BON BONS, ETC., ETC.

Actifet a marinomat, in 1-10. Boding Trias.	r ou
IAMS, in 1-lb. Patent Top Glasses.	
Keiller's Plum Jam	0 20 0 25 0 25 0 25
AMS, in 4-lb. Bunged Jars.	
Keiller's Gooseberry Jam, in 4-lb, Banged Jars	0 70 0 75 0 80 0 70 0 80
AMS, in 7-1b. Bunged Jars.	
Keiller's Goescherry Jam, in 7-lb. Jars Perjar Keiller's Raspberry Jam, in 7-lb. Jars Perjar Keiller's Apricot Jam, in 7-lb. Jars Perjar Keiller's Damson Jam, in 7-lb. Jars Perjar Keiller's Strawberry Jam, in 7-lb. Jars Perjar	1 25 1 25 1 25 1 25
ELLIES, in 1-1b. Patent Top Glasses.	
Keiller's Red Currant Jelly, in I-lb. Glasses. Per pot Keiller's BlackCurrant Jelly, in I-lb. Glasses. Per pot	0 30 0 30

Assorted Flavors—Calves Feet Plain, Chompagne, Lemon, Maderia, Rum, Cognac, Post Wine, Sherry Wine and Vanilla Flavors. CALVES FRET JELLIES, in Ribbed Pint Glasses.

Assorted Flavors-Calves Feet Plain, Maderia, Port and Lemon Flavors.

CARVES FEET JELLIES, in 1-11s. Patent Top Glasses.

PRESERVED GINGER, in 1-lb. Patent Top Glasses.

CHRISTMAS CHOCOLATES, BON BONS, ETC.,

IN FANCY BOXES.

For Christmas Presents for the fair sex.

Keiller's Xmas Chocolates, in "Richmond Caskets"	\$7.00
tzattarte Zinge Chicolates in Assorted Roxes	1 25
Each Leathers Vinas Chocolates, in Assorted Baskels	Ď 40
Fathers Ymns Chocolates, in "Innertal Work Boxes" Each	G ĈÕ
Kotthee's Ymas Chocolates, in "Princess Maud" boxesEach	8 öö
Editor's Ymas Chocolates, in "Oval Picture Top" boxes, "Iolanthe" boxes.	
Kellier's Xmas Chocolates, in "Oval Picture Top" boxes, "Iolanthe" boxes, "Cellulold Caskets," "Empress Caskets," "Woodland Baskets," "Genoa	
Coskets will at Each	8 25
Caskets, all at Each Keiller's Xinas Chocolates, in "Balmoral Caskets". Each	2 75
restuante Vinna Cho, obiles, in "Heraldio Spane Boxes"Each	2 50
Keiller's Xmas Chocolates, in "Oblong Picture" BoxesEach	2 50
Keiller's Xinas Chocolates, in Moulded Boxes Each	2 75
Keiller's Xmas Chocolates, in Moulded Boxes	2 25
arabianta Masos Choenistes in Estaboura Picture Tobilloxes, "Cellulo d	
readents " "Marte Caskets." "AVINGSOT Caskets." all at	2 25
re-thoda Vising Chorolates in Assorten Boxes Each	· 1 75
resultante Vroug Chemolates, in Assorted Boxes,	0 75
*Fathage Vines Chicolates. In Assorted Boxes, at 150 per box Per dox.	1 50
izationis Ymus Chneolates. In Boxes of Boxesrer data	0 50
arathesis Venga Charactes, III Assorted Buxen	0.50
visitionic Vinus Chocolules, in Assorten Boxes	0 20
**	1 00
Kellier's Xmas hopolates, in "Czarina Casket". Each Kellier's Xmas Chocolates, in "Queensland Caskets". Each Kellier's Xmas Chocolates, in "Queensland Caskets". Each	7 60
Vattage Vmas Chocolates, in "Queensland Cas cets"Euch	5 00
Kelller's Xmas Chocolates, in "Cordova Caskets". Even Kelller's Xmas Chocolates, in "Greelan Caskets," "Hexagon World	6 50
Walthrie Ymus Chocolates, in "Greelan Caskets," "Hexagon World	
Basic ts ""Cardboard Boxes." "Square World Baskets." Cumperdown	
Bask is," "Cardboard Boxes," "Square World Baskets," Camperdown Baskets," "Parisian Glove Boxes," "Plush Caskets," "Handkerchief	
Boyes " all at	3 75
Boxes," all at	
Asiana Diatura Tan Rayas Maddada Bayes an ali	2 25
Trathage Ymas Chocolates, in Vienese Baskets	1 75
vertuone Vinne Chocolates. In Associed Boxes	0 60
Valler's Boxes of Croquettes	0.20
Koiller's Boxes of Croquettes. Each Keiller's Xmas Chocolates, in Assorted Rox's Each	0.26
	1 00
Eather's Ymas Chocolates, in Assorted Hampers Each	0 25
Keiller's Kmas Chocolates, in Assorted Humpers. Each Keiller's Glace Plue Apple, in 7-lb. Boxes. Per lb.	0 40
FRASER, VIGER	A (16)
Property victoria	10 W.

TABLE RAISINS

For the CHRISTMAS DINNER TABLE, in quarter boxes (single layers).

Four Crown Imperial Clusters Table RaisinsEach Five Crown Imperial Clusters Table Raisins	\$1.00 1.95
Six Crown Imperial Clusters Table Raisins	1 50
Eight Crown Imperial Clusters Table Raisins, in fancy boxes Each	2 00

100 KEGS FANCY ALMERIA GRAPES

At 86,50 and 87,50 for fancy fruit in full weight kegs, 55 pounds net each.

FRASER, VIGER & CO.,

Italian Warehouse, 207, 209 and 211 St. James St.

This is the happy season of Christmas mings and finery on other shoulders speem the children are enticipating the some years ago, and now she welcomes coming of Santa Claus and the matrons of our households are planning surprises in one form or another for the members of their household. It is a season when our leading thoroughfares are thronged with thousands of men and women, young and old, all imbued with the desire to bring joy on Christmas morn to those nearest and dearest to them.

What to give a man has always been a question which wrinkled the brow of woman-kind when Christmas comes ground. Husbands and brothers are usually so liberally supplied with smoking coats, slippers, pipes and smoking materials and implements of all sorts that women are cheated out of the essiest selection that could be made. But men long ago became aware that women choose some of these things as an offering and foxily put off their reception by laying in an ostentatious stock of all such commodities.

A man likes to select his own pipes and his own clothes as a rule. As to cigars -- they dread those purchased by womankind as much as they do embroidered shppers.

No matter how tasteful a woman may be in the selection of her own frocks and hats, she is sure to think that something patterned like a kitchen oilcloth is the proper thing for Jack's smoking coat or his necktie. One girl who insisted on sending her brother, who was at college, neck scarfs, which she selected with sisterly care, was surprised to find them draped over his pictures as upholstery when she visited his rooms. And amother man was heard to remark last year that he didn't mind his wife presenting him with cigars if she didn't alwas insist on knowing what he did with them.

The last word about coffee seems mever to be said, says a writer in the New York Post. All authorities lay great stress upon the cleanliness of the coffee-pot. It should be washed with a cloth kept for that purpose alone, and mothing will ensure this except eternal vigilance on the part of the housekeeper. Mrs. Lincoln's formula for the breakfast coffee calls for twice as many level tablespoonfuls of ground coffee as there are cups to be served. to this add some eggshells washed hefore the eggs were broken, or the white of an egg, which is sufficient to clear about seven tablespoonfuls of coffee. A tablespoonful of cold water for each cup needed is added and thoroughly mixed with the grounds; then as many cups of boiling water as will be served are poured over. Boil hand five minutes. A little very cold water, perhaps four tablespoonfuls, is poured down the spout; a tablespoonful of fresh coffee is stirred in, a stopper of tissue paper put in the won't hurt her. It will do her good. spout, and the pot set where it will As long as she keeps in motion she keep hot without simmering for ten minutes. It should then be served at once, and should be at the highest state of perfection.

If some of it must be kept for late risers, it should be promptly poured off the grounds, the coffee-pot cleaned out, and the clear liquid restored to it. The "dead" taste of coffee so often encountered at boarding-house tables, and private tables as well, comes from the grounds. At the high class hotels and restaurants fresh coffee is made several times during the hours of serving breakfast. Black coffee for dinner is a strong concection and can be made in the same way, slightly increasing the proportion of coffee and very much reducing the amount of water. The Oriental "double coffee" is made by using a rong black coffee concoction in place of water in making the second infusion, This double coffee should ber served in the tiniest of cups, holding not much more than a cordial glass, as its effect is powerful,

Recently a clever and successful woman architect has wittily shown how often houses built and planned by men have no places for the furniture which they must contain. Nor has she exaggerated the frequent dilemmas of housewives who have to choose where to put a bed in rooms which are all unbroken wall. What their accuser calls "men's houses" are very often in picturesque windows and tempting bays have charmed the eye the hard necessities of daily life make the young matron sigh for a spot for the children's cribs, or a place where an invalid can sit out of a dangerous draught.

In these days of struggle to earn an honest living many young women are manifesting a spirit of enterprise which is most surprising.

Something altogether new has lately been introduced by two enterprising young women who thoroughly understand the demand of cultured homes. There is a household purchasing agency. The busy woman of wealth, laid the burden of selection of her gloves, trim-

CREAT record of cures, une-qualled in medical history, proves d's Sarsaparilla possesses merit unknown to any other MEDICINE.

the chause toyshift the responsibilities of her larder, the buying of her famoy and staple groceries, her fruits and confections, and to keep the comfortable assurance that this will be done without further thought on her part, in the most perfect manner. She can also delegate to these willing and active helpers the buying of handsome furniture, rugs and pictures, wedding and Christmas presents, arranging all the details and planning something new for the entertainment of her guests or the decoration of the dining

Dr. James Foules, in a recent address before the Edinburgh Health Soolety, dwelt on the dangers of drinking unboiled milk-dangers so great that the lecturer regarded its consumption in an uncooked condition as a relic of barbarism. Many epidemics of typnoid and other fevers were traceable to infected milk, coming from a farm or a dairy on which there was a history of fever at the beginning of the outbreak. The cow did not suffer from typhoid fever, and the causes of the poisoning of milk included infection by filthy sewage and storage in cams exposed to an atmosphere in which disease germs floated. Not only was the health of the cows a matter of vital importance; the freedom of milk from organic and inorganic impurities could not be guaranteed until healthy men, women and children were. concerned in its production and distribution.

The instructions of Dr. Foules with respect to the cooking of milk are worthy of attention. The ordinary practice is to boil it directly on the fire. But this gives rice to an unpalatable alteration in the taste and smell, due, as Dr. Foules points out, to the scorching or singeing of the cheese and butter, which the milk contains. Milk should, Dr. Foules declares, be always boiled in a water bath, by which means it would be gradually brought up to 180 degrees Fahrneit--a temperature sufficient to destroy all tuberculous bacilli and pathogenic germs, without affecting the flavor of

An American practitioner in giving his opimion said:

Women want to eat well, keep werm, to rest before they are tired out, but the great thing they need is exercise. Women are too indolent. A woman is a lazy animal by nature. She does not feel well, or like going out one day, so she neglects to take her walk, and the next day after she feels even less disposed for it, Then she lays on adipose and feels heavy and cross, and the result is not beautiful. Walking is the bost exercise for men and women. A woman wants to go out in all weathers, dressed for protection, and storm won't catch cold.

THE PHILOSOPHY OF SALENCE

Lecture by Rev. M. J. White.

From the Monitor, San Francisco.

Some wise and some foolish things have been said about the value of silence. Consider the proverb, "Speech is silver, silence is gold." Of itself, by itself and in itself nothing is of any value whateaer. Things are valuable only on account of their relationship with other things. The relationship is arbitrary and varies at different times, and even at the same time in different localities. Gold and silver are valuable on account of their arbitrary relationship with food, with clothes, with shelter, and with pleasure. So it is with silence and with speech. By themselves, and in themselves, are they of equal worth or unwor h. Circumstances create or modify the value of each. As Solomon says, there is a time for speech and a time for silence,

It is not customary to think or speak of silence as a talent. But silence is distinctly and emphatically a talent. It may not be the most briles. liant, but is certainly one of the most useful of talents. As we have Profeswindows and doors, with a furnice re- | sors of Eloquence, I cherish the hope gister occupying the billy stretch of that one day we may attain that degree of civilization, when every college and university will have their profesavidence, and when levely outlines and surs of Silence, who shall train 'each rising generation not only how to speak, but principally how to keep silent.

We attach too much importance to the manner and too little significance to the matter of speech. If men only spoke when they had something to say, the world would be a much pleasanter place of residence.

The Czar of Russia has recently proposed the reduction of European standing armies as a means of securing international peace. The proposition does credit to the heart, but not



1100 . IBUKY JELEKKUKUISK KAMERONONONONONONONONON ception of that introduced by Chilar was founded, established and sitenced through the agencies of freud and

> Standing armies are not the causes, but the instruments of war. They indeed do the figuting, but the newspapers and the politicians start the trouble. If we want international peace, let us try the experience of muzzling our stump speakers and restraining our ink slingers. Let us cultivate the talent for rilence to that degree, that men's words, like their groceries, shall be weighed and shall influence public opinion only as they correspond to the facts and are true.

We Americans are singularly and deeply attached to the vice of speech. No public entertainment is complete without what we are plessed to call their pieces almost before the dear things can stand on their feeties. It is an established fact of Physicl gy, that those parts of the animal body grow larger and atronger which are most exercised. Tongues which are frequently and vigorously exercised must in accordance with physical law grow gradually longer. As there can be no practical limit to the exercise of the human tongue, so there can be no bounds to its growth. Posterity's tongue will protrude beyond its lips, nature enforcing on a talkative generation the law of compensation by des-

troying articulate speech. Closely associated with our love for public speaking is our passion for dancing. We begin entertainments with our tongues and finish them with our heels. Heels, like tongues, are developed and enlarged by exercise. Ladies who dance immoderately will giadually feel a necessity for larger shoes. They will transmit to their offspring in an intensified degree, both the tendency to enlarged feet and the passion for dancing. We can confidently if not cheerfully contemplate descendants with feet whereof the heels may rest on Broadway in Oakland, whilst the toes stretch across the bay and terminate at some point on Market or Keurney street in San Francis-

Surely the ladies who excessively indulge the passion for dancing do not sufficiently reflect on the frightful penalties which their misconduct must entail on innocent offspring and unoffending posterity.

In commending the talent for silence we must not ignore the difficulties that beset its cultivation. These are neither few nor small. When a man or woman weighing two hundred and fifty pounds treads on your tenderest corn for the two-hundred and fiftieth time and smilingly begs your pardon, silence might be beautiful but satisfaction lurks in an angry bowl. When you must go out in the rain and find that your friend has borrowed and forgotten to return your umbrella, who shall dere preson to you layman ignorant, or even unconscious, of the difference between architecture and doughouts, between much and medicine, or between fried potatoes and theology, nevertheless undertakes to criticize the architect, the physician or minister, it is hard for the man of science to be also a man of silence. If when your mother-in-law writes that some places a flock of turkeys is

despread to have dislaternesses edding the most conspicuous spaces and every good estimation in passing should prously and reverently salute the same.

When your most stupid pupils man

me sends you instructions how to educate her darling in a note whose chirography is like unto the scretching of chickens upon sand, whose spelling is a night-mare, and whose grammar is an indecent assault on common sense, O Teacher thou art more than human, and little less than angelic, whose tongue grows not indigunatly eloquent and scornful at these "Spurns that patient merit of the unworthy takes,"

It is sometimes whispered that women have less talent for science than men possess. The proposition to me is far from being self-evident. I know so many men who are the veriest gosan address. We teach bables to speak | sips and so many women who are above this contemptibe vice, that I am inclined to think the account between the sexes on that score is balanced evenly enough.

In ordinary social Intercourse ladies do not monopolize conversation. But in one motable respect there is a class of women that sins grossly against the talent for silence. I refer to ladies who think they can sing. Their name is legion and also Dennis. There is hardly a single famil. in California, where at least one lady member cherishes not the delusion that she cam sing. Whether you visit such people by day or night, the double battery of plano and voice is inevitably opened upon you. You may survive the cannonade, and even escape insanity, but many a gray buir in your head, many a deep wrinkle in your face by their premature disappearance will bear silent but eloquent testimony to the siege you have undergone.

But the stump speakers and the platform orators, who render life almost unbearable during every p litical campaign, are incomparably the greatest sinners against the noble talent for silence. This class does more than any other to foster and promote the hallucination that an aptitude for public speaking is a chief and even a supreme faculty in men. They actually live, and live well on the sweat of their jaws. Whenever we have a State or National election, these dogs of war turned loose on a much-enduring public. They are hired to attend meetings of their political brethren, and there explain that all the candidates on any ticket, except their own, are umprincipled villains, and all people who favor such candidates, are incurable idiots. For wages they are ready to speak on either side of any subject and without the least preparation. Men who have tongues of parrots generally betray no small resemblance in their cheeks to that useful quadruped which supplies ham and bacon and pork. Turn your eyes on the two most notorious representatives of this class on the Pacific Coast. One is tress is early in the morning. a San Francisco General and one is an about patience and silence? When a Cakland Colomel. It is almost needless to say, neither the General nor the Colonel has ever fought with any weapn deadlier thun his tongue. They are both regarded as men of light and leading by thousands of people in this State, But it needs no X-ray to discover that the pair are the verlest wind-bags without knowledge, withyou keep silent and look pleasant out principle and without thought. In

Surprise Soap is the name—don't forget. brought to market in a curious way. A dried bladder filled with sir, and a handful of pers are shaken behind the birds, which are thus scared and hurried on their jumey.

Art not thou too, O intelligent voter, merely a turkey dri en to the pells by the rattling of a bladder?

AT THE GRAVE OF JOHN BOYLE O'REILLY, BROOKLINE, MABS.

The tears of mourning fall in griei, Here twilight's besuty dies;

Upon the grave sweet violets Bleep Where Nature's painter lies.

lonely, yet a sacred spot, That time dares not efface; A name that ne'er can be forgot, 'Tis lasting as the place.

O'Reilly's in this hallowed ground, While o'er him wild flowers creep;

The willow's sigh, the only sound That breaks upon his sleep.

Behold! Brookline, this honored grave.

To you entrusted is; From ages' tint this relic save, 'Tis Poetry's, and 'tis his.

Sleep on, in Narure's bsom rest, Her mantle covers thee; Awake with legions of the blest, Great soul of poetry.

Henry M. Lacey. St. Laurent College, '99.

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There are thousands of sickly school girls dragging their way through school who might be enjoying the full vigor of their youth by taking Sott's Emulsion.

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Hope is like the sun, which, as we journey towards it, casts the shadow of our burden behind us.

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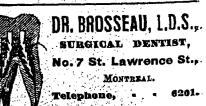
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At Prices to Suit Every Pocket.

AT THE OLD STAND

St. Lawrence St.

A True Morr Walten by the Chaplain of a State Prison THE THE QUIDON MAGAZINE,"

him.

his home in the little sown of Bolton, O., seventeen years ago. His was mourned as dead by the rest of the family she felt that he still lived, and that the prayers which she continually offered to God for him, during all these years would one day be answered. Much as she loved her other children, her love seemed to be centered on this, her first-born. She lored him, wayward and wild as he was, as only a mother can love. One day a letter came to her from Phila-She had no relatives nor friends there, and wondered as she opened the letter, who could have sent it. To her surprise and great joy, it was from John. It was like a message from the grave to that home. How the poor mother's heart rejoiced

and doing well. She immediately wrote to him to return home that she might have the happiness of seeing him before God called her home from earth. When this happy news was received, one of ber sons, named William, happened to be home from college. He was quite young when John left home, but the memory of his elder brother had been kept too vividly before him during these years, by the constant grief of his mother, to ever forget him. He therefore became anxious to know definitely where John was located and what he was doing, as a post-office address was all that was given in the letters.

Answering one of John's requests, he had occasion to send a registered letter. In a few days come the receipt to this letter, and the mystery of John's life was made known to William. All of Jihn's letters had been received by a friend who had been told to call at this post-office and forward them to him.

When this registered letter came, the friend was afraid to sign for it and finally informed the clerk where John was. Immediately the letter was sent to the prison, and John was obliged to disclose to his brother, in his own hand-writing, the secret of his life. What a bitter bumilistions this was to John, and what a sad affliction to William to know that his brother was a criminal!

John then wrote to the boy at home and begged him not to tell his mother where he was, in order to spare her additional sorrow in her old age. He told William the story of his life during these seventeen years since he left home, and a sad story it was. For years the lad kept his secret locked up In his heart and never disclosed it to any of the family. And how bitterly it sorrowed these years! In all his successes at college, in the pursuit of his fondest hope, there stood this skeleton of the family---like an evil genius---to rob him of the happiness of

When John left beene see a tung boy, he journeyed east and found employment in a ship-yard, where he worked for a few years. One day, in a quarrel with his employer, he was discharged, and then he became a wanderer upon earth. In voin he sought for work. At length disheartened and exhausted from weary travel in search of employment, in an evil moment, he fell in with some countfeiters, who helped him and instructed him in the secrets of their profession. It was not long before he became as skilful as his instructors. At last, he was caught passing this counterfest money, and was sent to prison, where he spent dive years. During this term of imprisonment the experienced mements of deep surrow and bitter regret for the past. Many a night he spent in his lonely cell thinking of home and wondering if his mother still lived. How he longed to hear from those he loved, but he dare not write, for he could not tell them he was in prison. He would spare them this disgrace, at least. In the chapel, on Sundays, when he assisted at mass, he listened to the priest preaching to them of God and the necessity of repentance, and every word sank deeply into his heart and made him think of the time when a little boy, he had aften knelt at the altar-rail in the parish church at home and received from the hands of the priest the body and blood of his saviour. How he would then long for those days of his youth and the in-

He often recalled a story he had read in one of his school books. "The New Year's Dream" was the title, wherein an aged man looked back over the years misspent; and receiled the moment of his youth, when his father placed him at the entrance of two roads, one leading into a peaceful sunry land and the other leading into darkness and misery. He remembered how, in the story the seed man went bitterly for having chosen the evil path, and how, with hittenness he oned out, Oh Youth teturn oh rive the hypophosphites is a splenme back my early devel sand his did food tonic.

Youth did return from It was interest and food tonic therein has a leading to the least how he wished that his too seems has a least how he wished that his too seems has a least how he wished that his too seems has a least how he wished that his too seems has a least how he wished that his too seems has a least how he wished that his too seems has a least how he wished that his too placed him at the entrance of two

nocence of his childhood.

Zmmmmmmmmmmmmmmmmmmmmmmm from John Wilson since he left turn to him. West to could never rerepair the past? At times he would answer yes, at other times his better widowed mother had never cessed to nature would assert inself and cry which of her absent boy. Though he out, "No, it is not too late. I will arise, and, like the prodigal, seek, through repentance and earnest effort, to lead a better law and return home." His term of imprisonment came to an end, and again he found himself a free men with life opened out snew to

But where would be go? He had no friends to whom he could appeal for help and whenever he applied for work, he was refused. Not a kindly voice was heard to cheer him, nor a friendly hand was extended to help him. Alas! in his misery, he met with one of his old prison chums. A new field of crime was unfolded to him. He listened to the tempter and fell. For some years thereafter he led a life of dissipation and crime, with never a to learn that her sen was still alive thought of home, except at some rare interval, and then it was soon banished by drink and the excitement of the life he was living. In one of his attempts at safe-blowing, he was arrested and again sent to prison. During this period he became anxious to hear from home. It was then in aswer to one of his letters that his brother discovered his whereabout. In his letter to William, relating the story of his life, he promised him that he would God helping, yet lead an honorable life. When his long term of imprisonment was finished he came forth prepared to carry out his resolve and show William that he was still worthy to be called his brother. Like many a man leaving prison and desirous :to make a new start in life, instead of avoiding his former haunts and companions of crime, he soon drifted back to them and f and bimself carried along by an impulse over which he seemed to have no control. His resolutions were soon forgotten, and again he was in the midst of a life of crime. "What is the use of trying," he would exclaim in his moments of sorrow. "I can never hope now to return home." For years he was again lost to home and family.

One morning, after a week of terrible dissipation, John was passing by a Catholic Church, when he recalled the resolve that he had made a few mights previously, and he determined to put it in execution. He called at the priest's house anpasked to see one of the fathers. Father Edwards soon entered and said to him, "Good morning my friend, what can I do for you?" There was something about the priest that encouraged the poor unfortunate to tell him what he had just passed through.

"Father," said he, "I have come this morning to ask for advice and also, if possible to get work. I have just nursed myself out of the horrors,' and it was the closest call I ever had. I was dying in a hotel here in the city, after a heavy spell of drinking. I know that every man thinks he is dying, but it was not illusion with me that night. I was on the brink of eternity, dying a drunkard's death, with all my sins of years upon me. I crawled out of bed, choking and gasping for breath, and fell on my knees, I said an act of contrition, after leading a bad life for twenty years. I asked God to save me this time, to hear my n. her's prayers, and I promised I would lead a better life. That was my prayer, Father, the second prayer I have said since I left home, and I meant every word I said. I helped to make my poor mother's hair white, and .ch, how I would like

clining years." Here the poor fellow was completely overcome, and wept such bitter tears that Father Edwards was deeply moveđ.

to bring a little sunshine into her de-

"To think, Father, that my poor mother has said the ros ry for me every night during all these years, and oh, my God, what a life I have led, and what an ungreteful son I have been. If I could only get something to do, I promise you, Father, that I will lead an honest and respectful life for the future."

If your children are well but not robust, they need Scott's Emulsion of Codliver Oil.

We are constantly in receipt of reports from parents who give their children the emulsion every fall for a month or two. It keeps them well and strong all winter.

priest was convinced the tman was sincere and promised to help him He advised him what to do in the meanwhile until he could secure employment for him.

After a few days Father Edwards was successful. The work was hard, indeed, and of a nature to severely test perseverages and sincerity. John continued to struggle along with his work and paid frequent visits to Father Edwards. One evening in conversation with him, Father Edwards said, "You have done nobly, so far, John, but if you hope to persevere, you must seek God's grace. It is some years since you have been to the Sacraments, and I would advise you to make your peace with God and be happy once more."

John promised him that he would. The following letter was received by Father Edwards, a few days after this

"Dear Father Edwards: I have just now returned from St. Ignatius Ohurch, and I have made a start after so many years. I knelt in the confessional to-night. God help me. It was terrible .- so very hard after all these twenty years. I heaftated at the last moment, but your kind words of encouragement to me in our pleasant chats, at last won. Yo-night I am so glad, so glad. If William knew I made such an earnest effort to-night, how happy he would be. God help me tonight to forget the past and be another man. Could I but recall the past! How often have I thought, when passing a Catholic Church, of my first communion, and said to myself, Will I ever again receive our Blessed Lord?' and the answer was 'Never.' I can scarcely realize how I started tomight. God belp me, for He knows how deeply contrite I am. And now, Father, I want you to pray for me. The only thing I can say to make you glad is the sincere promise that I will persevere. How happy I am that 1 called on you and followed your advice. I go to communi n in the morm-

Yours respectfully. John Wilson."

Father Edwards read this lester with pleasure and felt that he ought to obtain a better situation for John, especially as he saw now how determined he was to succeed. After some difficulty a place was secured for him in a large factory. He sent for him and made him promise to keep from liquor, to frequent the Sacraments, and to visit him each week in order to report how he was getting along. The watchful care and kindly interest of Father Edwards soon awakened the manly qualities of John's better mature and revealed that back of all that wayward li e and crime there was a noble heart and a generous soul.

As the warm rays of the sun quicken to life and beauty the flowers which the frost in early spring has well nigh ruined, so a kind word had awakened into life a noble nature which the cold world and crime had almost destroyed.

Father Edwards wrote home brother's sincere effort and of his successful start in life. In answer to this came the following:---

"Dear Fether Edwards: What happy news your letter gave to us to know that John was at last doing well, and that you have taken such a kind interest in him. I thank you from my heart for the real, genuine, Christian charity which you have done for him. You have no idea how my mother prayed without ceasing for him. I think she loved him far more than she did the rest of us, if that is possible. This news has filled her with great joy and comfort, making amends for the long past. She was a noble, selfsacrificing mother to us. The good God alone knows what she had to suffer in silence all these years. My sister and brother are married and settled comfortably here in the tillage. I have consoled my mother with the hope that one day I will be a priest and it is now only a few years before I will be ordained. But even this hope did not wholly console her for she still grieved for John. Where was he? What was he doing? and so she fruited day after day. At lest 6 i heard her prayers. In her old age, John is to be her comfort. What happiness for her to know he is anchored at list. I write all this dear Father to give you some little reward for the good work you have done for John. Through your

shine into the heart of one of the moblest mothers on earth. She will never forget you in her prayers. With heartfelt thanks, Yours affectionately in Christ,

interest in him you move prought sun-

W. Wilson." Father Edwards communicated this news to John, who received it with great joy. He encouraged him to persevere that he might return nome on this happy event of his brother's first mass. John commenced to labor more earnestly in view of this event, and, at the suggestion of Father Edwards, laid aside a little money each month in the bank. Letters were frequently exchanged, and the happiness that came over John made him a new men. After two years of a noble fight against temptation he came one day

to Father Edwards and said:--"I feel that I ought to make a little home for myself. I have saved a good sum in the bank since you first suggested the ides, and I think that now is the time for me. You have no idea Father, of the lonely evenings I have spent in my room, with no one to talk "to" and with only the bitter memory of the past before me. I have struggled hard during these two years : I have

become acquainted with a good girl at the place where I work and I have thought about getting married, and would like your advice,"

Father Edwards was pleased to hear this, for he realized the dangers which beset John unless he had a bome of this own.

"By all means, John, get married," he replied, "but don't be too hasty until you know whether this girl will make you a good wife."

Father Edwards made enquiries concerning the young girl, and found that she was as John represented, and that she would make a splendid wife for

In a short time they were married, and Father Edwards on that occasion could not but recall the wonderful change that had been wrought in the happy man before him. Towards the close of the year word came from William that he would soon be ordained a priest and would celebrate his first mass on Christmas day in the parish church of his native town. John made preparations for his visit home. He obtained a leave of absence from his employer, and on the morning of his departure he came with his wife to Father Edwards to bid him good-by, and ask for his blessing on his journey homeward.

What a welcome was given on his arrival home! It was the happiest day of his life, when, after an absence of so many years, he stood once more in the old home clasped in the arms of his mother and surrounded by his sister and brothers. Christmas morning brought additional joy to that home. In the parish church, where William had served as a boy at the altar, he now assisted for the first time, a priest of God.

How happy was that mother on that morning as she sat in the pew with her family. Her hopes and prayers were now all realized, for God had not only permitted her to see her son a priest, but had answered her prayers and restored her absent boy. At communion, when they all knelt at the altar-rail ty receive the body and blood of Christ, the mother felt as if God had given her a foretaste of the happiness of heaven.

If there were tears on the priest's cheeks when he gave to his brother the "Bread of Life," there was that joy in his heart that angels feel when one sinner doth penance. So did this holy Christmas day bring "Glory to God, and peace on earth to men of good will."

The things that people see are inside of them and not outside. No two people see the same thing exactly alike. One woman may look out at a beautiful landscape and see all the beauty and restfulness and grandness that there is in it. Another one will look out at the same scene and see nothing. The man who is perfectly well and vigorous enjoys life to the full. Dr. Pierce's Golden Medical Discovery makes people well. There isn't anything miraculous about it --- it is the most natural thing in the world. John's family and told William of his It simply puts the digestive organs, the stomach, the liver, the bowels, in perfect order and thereby makes the blood pure and rich. All diseases live and thrive on impure blood. Keep a stream of pure, rich red blood flowing into a diseased spot, and the disease will not stay. A man lives on rich, pure blood, and disease dies on it.

Dr. Pierce's Golden Medical Discovery makes pure, rich blood. GSend 31 cents in one-cent stamps to World's Dispensary Medical Association, Buffalo, N. Y., and receive Dr. Pierce's Medical Adviser, Ev. E. STRUBBE, C.SS.R.; President JOHN WHITTY: Secretary, D. J. O'NEILL, Delegates to St. Patrick's League: J. Whitty, D. J. O'Neill and M. Casev.

To live constantly is to retain the vigour of the athlete until the last. There is but one death, and that is a descending into the mire of wrongdoing. Right doing is life .-- not only life, but a rebirth as well.

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

How consoling it is to the Catholic to think that in praying for departed friends our prayers are in accordance with the voice of the Church! How cheering the reflection that the golden link of prayer unites us still to those who "fell ssleep in the Lord," and that we can still speaf to them and pray for them! --- Cardinal Manning.

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SOCIETY

Young Men's Societies.

Organized, April 1874. Incorporated, Dec. 1875. Regular monthly meeting held in its hall, is Dupre street, first Wednesday of every month at o'clock, P.M. Committee of Minnagement meetevery second and fourth Wednesday of each month. President, RIUHARD BURKE; Secretary, M. J. POWER; all communications to readdressed to the Hall. Delegates to St. Patrick's League; W. J. Hinrhy, D. Gallery, Jas. McMahon.

St. Ann's Young Men's Society.

Organized 1885.

Ancient Order of Hibernians.

DIVISION No. 2.

Meets in lower vestry of St. Gabriel New Church, corner Centre and Laprairie streets, on the 2nd and 4th Friday of each menth, at 8 r.w. President ANDREW DUNN: Recording Secretary, THOS. N. SMITH, 63 Richmond street, to whom all communications should be addressed. Delegates te St. Patrick's League: A. Dunn, M. Lynch and P. Connaughton.

A.O.H. Division No. 3. Meets the 2nd and 4th Mondays of each month at Hiberna Hall, No. 2042 Notre Dame St. Officers B. Wall, President; P. Carroll, Vice-President; John Hughes. Fin. Secretary; Wm. Rawley, Recentery; W. P. Stanton, Treas; Marshal, John Kennedy; T. Erwine, Chairman of Standing Committee. Hall is open every evening (except regular meeting nights) for members of the Order and their friends, where they will find Irish and other leading newspaperson file

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

Total Abstinence Societies.

ST. PATRICK'S T. A. & B. SOCIETY Established 1841.

The hall is open to the members and their friends every Tuesday evening. The society meets for religious instruction in St. Patrick's Church, he second Sunday of each month at 4:30 r.m. The regular monthly meeting is held on the second Tuesday of each month. at 8 r.m., in their hall, 32 St. A. exander St. REV. J. A. McCALLEN. S. S. Rev. President: JOHN WALSH, 1st Vice-President: W. P. DOYLE, Secretary, 254 St. Marrin street, Delegates to St. Patrick's League: Messrs. John Walsh, J. H. Feeley and William Rawley

St. Ann's T. A. & B. Society. ESTABLISHED 1863.

Rev. Director. REV. FATHER FLYNN; Pres dent, JOHN KILLFEATHER; Secretary, JAS BRADY, 119 Obsteaugusy Street, Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 3:30 p.m. Delegates to St. Patrick's League: Messrs. J. Killfeather, T. Rogers and Andrew Cullen.

C. M. B. A. of Canada.

MEETINGS.

Young Irishmen's L. & B. Association. | C.M.B.A. of Canada, Branch 74.

Organized March 14, 1888, Branch 74 meets in the basement of St Gabriel's new Church, corner of Centre and Laprairie streets, on the first and third Wednesdays of each month.

Applicants for membership, or any one desirous of information regarding the Branch, may a municate with the following officers:

Rev. Wm O'MRARA, P., Spiritual Advisor, Centre street. Centre street.

CAPT. WM. DEEGAN, President, 15 Fire Station.

MAURICE MURPHY, Financial Secretary, 77 For-

far street.
WM. CULLEN, Treasurer, Bourgeois street.
JAMES TAYLOR, 217 Prince Arthur street.

C.M.B.A. of Canada, Branch 26 (OBGANIZED, 13th November, 1883.)

Branch 26 meets at St. Patrick's Hall. 93 St. Alexander Street, on every Monday of each month. The regular meetings for the transaction of b siness are held on the 2nd and 4th Mondays of each month, at 8 r.m.

Applicants for membership or any one desirous of information regarding the Branch may communicate with the following officers: MARTIN EAGAN, President, 577 Cadioux St. J. H. FEELEY, Treasurer, 719 Sherbrooks St. G. A. GADBOIS, Fin.-Sec., 511 St. Lawrence St. JAS. J. COSTIGAN, Secretary, 325 St. **Urbain**

C. M. B A. of Quebec.

GRAND COUNCIL OF QUEBEO

Catholic Order of Foresters.

St. Gabriel's Court, 185. Meets every alternate Monday, commending

prairie streets. M. P. McGOLDRICK, Chief Ranger. M. J. HEALEY, Rec.-Sec'y, 48 Laprairie St

Jan 31, in St. Gabtiel's Hall, cor. Centre and La-

St.Patrick's Gourt, No. 95, C.O.F. Meets in St. Ann's Hall, 157 Qttawa street, every first and third Monday, at Sr. M. Chief Ranger, JAMES F. FOSBRE. Recording Secretary, ALEX. PATTERSON, 197 Ottawa street.

Catholic Benevolent Legion

Shamrock Council, No. 320, C.B.L. Meets in St. Ann's Young Men's Hall, 157 Ottawa Street, on the second and fourth Tuesday of each month, at 8 P.M. M. SHEA, President:

T. W. LESAGE, Secretary, 447 Berri Street.

Our paper should be in the hands of every Catholic family. If you believe in the principles we advocate, kindly pass the paper to your neighbor and ask him to subscribe.

Mr. Timothy Harrington, M.P., has written an important letter to the Limerick Board of Guardians, in referance to the resolution of the latter suggesting a friendly conference between representatives of all sections of Nationalists, so as to secure a restoration of unity to the popular ranks. The letter is as follows:

I am in complete sympathy with the resolution adopted by the Limerick Board of Guardians on the necessity for union among Irish Nationalists, and I shall gladly take pert in any conference among Irish members of Parliament or Irish Nationalists. if the leading members of the Parliamentary party agree to the suggestion contained in the resolution and enter into friendly conference with a sincere desire to adjust their differences and re-unite in one party I have not the alightest doubt on my mind that a few minutes conference would suffice to sattle the question upon which they are really at issue. No Irish Nationalist --- to whatever party he may belong -will openly advocate any other policy than that of absolute inpependence of English parties. If any one section or any particular member may entertain a doubt as to whether that policy may be loyally pursued, surely, a strong united party, backed up by a united people, is the best guarantee that they can possibly ask for. The resolution of your board has already done much to stoke the feeling of the country on this subject. I have strong hopes that the course they suggest will do much to secure that unity which is absolutely essential to the funther progress of the National cause, I can only speak for myself personally. But if any efforts of mine can promote the object they have in view, these efforts will be readily undertaken. I am willing to work in a united party in the future as I did in the past, or give palce to any new body of Irishmen who can bring about that old spirit of union and discipline and enthusiasm which once made our cause so much respect-

ORANGE INTOLERANCE IN IRELAND.

At the helf yearly meeting of the Grand Orange Lodge of Antrim, Ireland, held recently in Belfast, the following resolution dealing with the Catholic University and the attitude of the government was adopted: "That this County Grand Lodge, having heard from a responsible member of Her Majesty's Government when in Belfast that some members of the Cabinet are still in favor of bringing forward a bill for the endowmnet of a Roman Catholic University in Ireland, we wish to enter our strongest protest against such a retrograde movement, as opposed to the best interess of both Protestants and Roman Catho-We are convinced that it would be injurious to higher education in Ireland, and have a tendency to keep alive the sectarian bitterness of former years. Such a measure would receive our stremuous opposition."

PERSONAL.

The many friends of Mr. E. H. Lemay, a member of the Harbor Board, and one of the leading merchants of Montreal, will be glad to learn that he has recovered from his recent illness and will be able to attend to his business in a few days.

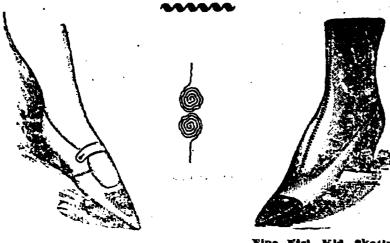
A TIMELY COMPARISON.

"Im Spain one million women work in the fields and three hundred and fifty thousands are servants. But, then, Spain is a Roman Catholic Coun-

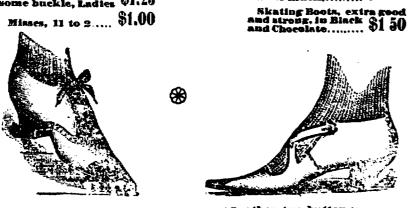
toy." This is a sample of the fine sercesm of the Lutheran. If anybody can find the kernel of wit that it pretends to comceal; we should recommend him to the Keely Motor shareholders Suppose we were to show, that in England many thousands of women worked in coal mines and lived there like cattle it with any intelligible meaning? We oriminating as possible.

The wise giver gives a useful present. We have now in stock Suitable Holiday Giffs. Why not give a pair of Slippers, a pair skating Boots. or Evening Shees, we have some handsome kinds, they are always acceptable. Our kind are the right fit, the right style, the right leather and the right price.

For Ladies and Misses.



White or Black Kid Even-by Shpper, hand- \$1.25 ome buckle, Ladies \$1.25 Misses, 11 to 2.... \$1.00



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have heard it hinted that numbers of women work in the fields of the United States, and we have also a good reason to believe numbers of others actually work as servants, and still we are neither a Protestant nor a Cetholic Country, but a gathering of all kinds. How would this fact str.ke the profound observer who enlivens the pages of the Lutheran?---Catholic Standard and Times.

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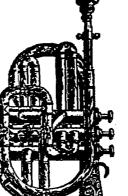
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