

SIBLEY, LINDSAY & CURR.

HOLIDAY ATTRACTIONS GALORE!

Four and one-half acres of floor space are loaded with the best which intelligent and careful buyers, searching in all parts of the world, can find. The greatest department house between New York and Chicago is filled to overflowing with Christmas gifts for rich and poor. Combine all other holiday gatherings in Rochester and yet this will stand supreme.

COME AND SEE THE ELECTRIC WINDMILL.

(Clock room, second floor.)

COME AND SEE THE ELECTRIC FERRIS WHEEL.

(Rear basement, toy department.)

A Word About Umbrellas.

This is our greatest effort. Hundreds of different styles of umbrellas are here at the very lowest prices at which they can be made. As we have said before, everything is included from a 20-inch sateen umbrella at 24c up to the \$15 novelty.

Leader for to-day—A paragon frame, 28 inch, union-serve umbrella, with oxidized silverine handle, opera hook, reduced from \$2 to \$1.50.

Fine children's umbrellas, 24 inch frame, at 5c, 7c, \$1, \$1.25, \$1.50, \$2 and \$2.50.

In ladies' 28 inch umbrellas at \$1.50 we have an especially fine assortment in a choice line of handles, such as solid acacia, bamboo, oak and weitzel wood and crooks; horn handles in books and crooks, and crooks and books in natural wood, trimmed with oxidized silverine bands and nails.

Fine union serve umbrella either 20 or 28 inch, with acacia stick, \$2.

Fine twilled serge umbrellas, natural sticks, \$2.50.

Silk mixed serge umbrellas, 26 or 28 inch, metal trimmed handles, \$3.

50c Books for 19c.

Monday morning we announced the placing on sale of the Keystone series—3,000 volumes published to sell for half a dollar at the break record price of 19c.

To-day we re-echo Monday's words. Quantity is largely diminished but none of the one hundred titles and over are all gone. These books are printed in large type on good paper and strongly bound in cloth. The series embraces works of fiction, history, biography, travel and volumes of useful information; different titles entirely from those ever offered at a low figure.

Candies.

7c, 10c, 20c, 25c, 40c.

To-day the candy section covers 50 per cent more room than it did yesterday. Increased space has been necessitated by the great Christmas trade. More sweets are dispensed here every day than in any half dozen places in town. Why? Because the people have learned that at our counters they secure pure candies at 7c, 10c, 20c, 25c and 40c, which cost 10c, 15c, 30c, 40c and 80c elsewhere.

At 7c—Strictly pure, good mixed candy.

At 10c—Toothsome cream candy.

At 20c—Over 35 varieties of choice bone bones and chocolates, such as you often pay 40c for.

At 25c and 40c—Delicious candies which Rochesterians bought at 50c and 80c before we instituted cheap prices.

Special prices made to Sunday Schools, and other organizations.



No Time to Lose,

If You Wish to Select

Your Xmas Present

In a Satisfactory Manner.

If you go at once you can find just what you want

—AT—

GLENNY'S,

H. B. GRAVES

Presents for Home Comfort.

Does the following list suggest the selection?

Parlor Seals,	Rockers,	Agate Ware,	Ornate Baskets,
Bedroom Suits,	Reed Rockers,	Alarm Clocks,	Carving Sets,
Slipcovers,	Foot Rests,	Oak Clocks,	Banquet Lamps,
Extension Tables,	Framed Pictures,	Iron Clocks,	Piano Lamps,
Dining Chairs,	Etchings,	Onyx Clocks,	Onyx Lamps,
Child's Rockers,	Engravings,	Silverware,	Lace Curtains,
Parlor Tables,	Water Colors,	Knives,	Chenille Curtains,
Parlor Cabinets,	Carpets,	Forks,	Crockery,
Book Cases,	Fur Rugs,	Spoons,	Telnet Sets,
Ladies' Desks,	Smyrna Rugs,	Napkin Rugs,	Tap Sets,
Office Desks,	Amateur Rugs,	Carpets Sweeps,	Dinner Sets,
Tobacco Cases,	Parlor Stoves,	Shaving Cases,	Photo Albums,

USEFUL, SENSIBLE, ACCEPTABLE PRESENTS.
Open Evenings Until Christmas.

HOME FURNISHING HOUSE

DOMESTIC READING.

To be gentle is the test of a lady.

Knowledge is the knowing that we cannot know—Emerson.

Reasons of things are rather to be taken by weight than tale.

It is not knowledge, but little knowledge, that profits us—Carlyle.

The desire of knowledge is manifested long before any estimate can be formed of its uses.

The rejection of the mysteries of Christianity will not eliminate the element of mystery from life.

No labor is hard, no time is long, wherein the glory of eternity is the mark we level at—Charles.

I weigh the man, not his title; 'tis not the king's stamp can make the metal any better—Wycherley.

Every fragment of human life will illuminate the teaching of the Bible, no single race can exhaust it.

A moral downfall may be sudden at the last, but it is the result of habits long before implanted and fostered.

How often it happens that a great sorrow or great joy or the slow passage of years makes sayings clear which were dark before.

Do what we will, we cannot empty life of its mystery. Each one of us is himself a mystery, than which there can be nothing greater.

It is little the sign of a wise or good man to suffer, temperance to be transgressed in order to purchase the reputation of a good entertainer.

The best preacher is the man who touches the heart and thus influences the life. No man can preach effectively what he does not himself feel.

A hard intellect is a hammer that can do nothing but crush. Hardness of intellect is sometimes no less harmful than hardness of heart—Joubert.

If the way in which men express their thoughts is ill-planned and mean it will be very difficult for their thoughts themselves to escape being the same.

All education must be moral first, intellectual secondarily. Intellectual culture—much more without—moral education is in completeness impossible, and is accomplished a calamity—Ruskin.

We gradually drift into a perilous position, without thought or fear, whereas, if we should feel ourselves in the same position, of a sudden it would nerve us.

A fervent charity is the powerful battering ram with which we shall beat down those proud walls those material elements within which men would confine us.

God helps! It is a foolish little thing, this human life at best, and it is half ridiculous and half pitiful to see what importance we ascribe to its little ornaments and distinctions—Jeffrey.

There are two words which should take up much of our thoughts and care—time and eternity. Time because it will soon come to an end, and eternity because it will never come to an end—Erskine.

What a rare gift is that of manners! How difficult to define, how much more difficult to impart. Better for a man to possess them than wealth, beauty, or talent; they will more than supply them all.

I know of no higher attribution than can be given to man than that of selfishness and diffidence, recognizing that the law of his being does not spring from himself, but comes to him from God—Erskine.

Montesquieu has well said that the religion of Christ, which was instituted to lead men to eternal life, has contributed more than any other institution to promote the temporal and social happiness of mankind.

Purity of intention is to the actions of a man that which the soul is to the body, or the tree, or the sun to the world, or the fountain to a river, or the base to a pillar; for without these the body is like a dead trunk, the letter is sluggish, the tree is a block, the world is darkness, the river is quickly dry, the pillar rushes into dust and ruin; and the action is sinful, or unprofitable and vain.

Who are the truly great? They who manifest the spirit inculcated in the Gospel, who love their enemies, who are ready to forgive rather than resent. They who steadfastly adhere to Christian principles at any sacrifice. They who set a watch over their lips, that they sin not with their tongues; and they who, better still, have learned the difficult lesson how to rule their own spirit and to gain the victory over self.

Every difficulty we overcome makes the afterpart of life the easier. Succumb to one difficulty and it co-operates with the one following. But every one overcomes in a part of the one to follow. Habits at the root of all, or rather impulse at the first, which is the forerunner of habit; and impulse, acceded to, forms the habit. No one can tell what impulses he shall have, but he knows whether they are good or evil; and it rests with everyone to follow the good impulse.

With an instructed mind even the humblest may be happy; wanting this, the heaven-born child of light will fall, and fall miserably. He who possesses education is like a steamer that drives straight on towards its harbor, in storm or calm, in darkness as well as light. He who has none is like a rudderless ship drifting about the ocean, sometimes by chance reaching a port, but often foundering in the waste waters far from help.

Habit grows on a man like death—slow, unperceived and sure. No man becomes anything of a sudden. Whatever he is, is the result of former years; applied or misapplied. Vice grows on a man with greater force than virtue; and it is easier to descend than ascend; but vice may be subverted and reduced to a minimum by laying down and following a course of virtuous habits which, followed long, becomes part of a man's nature and

disposition. Everything multiplies itself. A habit once formed for good or evil grows and multiplies in force, till nothing less than the infinite can suppress it.

Begin the morning by saying to thyself: I shall meet with the best of the day, the ungrateful, arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I who have seen the nature of the good, that it is beautiful, and of the bad that it is ugly, and the nature of him who does wrong, that it is akin to me, can neither be injured by any of them, nor can anyone fix on me what is ugly, nor can I be angry with my kinsmen nor hate him—St. Augustine.

There are sometimes women who sit reading sentimental novels and who wish they had some grand field in which to display their Christian powers. Oh, what grand and glorious things they could do if they only had an opportunity! They need not wait for any such time. A crisis will come in their affairs. There will be a Thermopylae in their own household where God will test them to stand. There are scores and hundreds of households to-day where as much bravery and courage are demanded of women as was exhibited by Grace Darling, Marie Antoinette, or Joan of Arc.

How to Manage Common Interests.

There is only one sound and wise way of managing common interests and that is the way of absolute frankness and courage. If a group of men are to be controlled, it ought to be done by methods of the statesman, not by those of the politician; by force of ideas and vigor of presentation, rather than by avoidance of open discussion and by those private agreements which degenerate into intrigue.

We are constantly tempted to distrust our fellows and to seek to accomplish things we have at heart by placating individuals and trying to bring them to support our view privately, instead of courageously trusting the good sense of others, frankly stating the good thing we want done, and relying upon the validity of the ideas and the force of the presentation to carry our ends. In the long run such a method is certain to undermine the position of the man who uses it, and to bring down upon his head the structure which he has so carefully put together. The man who lacks frankness in dealing with other men is always at a grave disadvantage. To face things squarely, to state them frankly and to insist always on complete publicity and entire freedom of discussion is the only sound method of dealing with organizations of any kind.

Rather Ryan and His Master.

The late poet priest of the South, frequently told the following anecdote of his stay in New Orleans. It was, during the war, when General Butler was in charge of the city. A Catholic soldier in the Union forces there died, and because someone blundered no religious rites were observed at the funeral. It was reported to Butler that Father Ryan refused to read the burial service. In a towering rage Butler sent for the priest and in a most peremptory and offensive way demanded to know why he had not given all the honors of the Church to the deceased. Father Ryan quietly explained the matter, showing that he was not to blame, that the fault was due to the comrades of the dead soldier, and added: "It is therefore not true that I refused to bury him. It is also not true that I have publicly and repeatedly refused to officiate at the funeral of any Federal soldier or officer. On the contrary, it is the reverse of the truth, for, generally, it would give me great pleasure to bury the whole lot of you." Butler's face relaxed into a grim smile and from that day he and Father Ryan had no further trouble in common.

Two Classes of Conversers.

Around and above all other distinctions, there are two great classes of conversers, those who make you feel that you are of some account in the world, and those who have a subtle way of convincing you that you have no right to exist. The latter class is a small number, but what they lack in quantity they make up in sting. Sometimes they are gifted with a sharp tongue and a stinging faculty of saying the most grinding thing. Sometimes they are apparently suave and considerate in manner and phrase. But in either case you go away from them with a feeling that the world is stuffed with sawdust, that you yourself are an imbecile and an impostor. It may take days for you to recover your proper standing with yourself. Then, if you ask your soul what fatal gift has the tormenter which carries with it the power of making his fellow-mortals miserable, you discover that it is the gift of selfishness. The person to whom you have been talking is ungenerous.

"Where I Go, Ye Can Not Come."

A country minister in a certain locality recently took permanent leave of his congregation in the following pathetic manner: "Brothers and sisters, I come to say good-bye. I don't think God loves this church very much, because none of you ever die. I don't think you love each other, because I never marry any of you. I don't think you love me because you have not paid my salary, and your donations are mouldy fruit and wormy apples, and by their fruits ye shall know them." Brothers, I am going away from you to a better place. I have been called to be chaplain of a penitentiary. Where I go ye cannot come, but I go to prepare a place for you, and may the Lord have mercy on your souls "Good-bye."

Mrs. Mary McEate, of Providence, R. I., and Miss Julia Lumban, of Boston, have become sisters of the visitation at the convent of Mount St. Sales, Baltimore. They received the white veil after several months of probation. Rev. W. R. Cowardin, of Loyola college (Jesuit) officiated and preached the sermon.

RUSSIA AND FRANCE.

Religious Aspect of the Recent Visit of the Russian Fleet.

Significant Omissions of the Cardinal Archbishop of Paris from the Reception Programme as Arranged—Comments in Recognition of Catholic France.

Whatever may be the political significance of the visit of the Russian Squadron to French waters, says the London Tablet, the wave of hysterical emotion which swept over the country during its presence is, at least, a curious study in national psychology. The transport of exultation as apostrophously and universally manifested is perhaps the last measure of the previous sense of isolation which could render an act of amity on the part of a single Power a motive of such overwhelming gratitude from a great nation. The war of 1870 in which France was left to fight single-handed against her Teutonic foe, evidently brought home to her the permanent danger threatening her from the general distrust left as a legacy by the aggressive policy of the First Napoleon. Her embittered self-love took the form of resentment against her immediate neighbors, not alone against the triumphant victor, but against Italy, which profited by her humiliation, and England, rightly or wrongly suspected of rejoicing in it. The Triple Alliance, drawing Austria into the ranks of her enemies, completed her isolation, and aggravated the chronic exasperation due to wounded self-love, and the sense of diminished national dignity. The result has been the gradual rapprochement with Russia which culminated in the recent extravagant demonstrations in her honor. Yet even in the midst of the festivities the divergence of national sentiment between the oddly-matched allies was shown in some striking contrasts and omissions. Russia, though schismatic, is an essentially religious nation, while France, nominally Catholic, is ruled by an infidel government. Hence all recognition of religion was studiously eliminated from the official programme, and ecclesiastical dignitaries, who occupy so high a place in Russian ceremonial, were omitted from participation in the public celebrations. To so childish a length was this exclusion of the religious element carried, that the celebrated Cathedral of Paris was not included among the sights exhibited to the foreign officers during their visit to the city, and Notre Dame was absent from an itinerary which contained such comparatively obscure spectacles as the various markets, and even the public salubrious of the metropolis. As La Verne puts it: "Anti-clericalism is intolerant even of architecture." And we may gauge the depth of secularism by its animosity to the very historical and artistic monuments of France.

Naturally under these circumstances the name of the Cardinal Archbishop of Paris, the highest representative of the Church in Catholic France, did not figure on the official list of guests at any of the public ceremonies. The slight thus intended to him was more than repaired, and a well-merited rebuke implied to the authorities who sought to inflict it by the courtesy of the Russian Admiral in paying a State visit to the eminent Prelate, thus recognizing in him one of the chief personages of the nation. No formality was omitted that could be observed to indicate the importance of the occasion. For Count Tolstol was sent in the forenoon to announce to his Eminence the intention of the Admiral, with an apology for his inability to pay his respects to him at an earlier date. At four in the afternoon of the same day, October 18, Admiral Avellan, attended by seven of his officers, drove to the archiepiscopal residence, where he was received in the state saloon by the Cardinal and the principal clerical dignitaries of Paris. His Eminence welcomed his distinguished guest by declaring the unanimity of the population of Paris and the entire of France in greeting Russia as a friendly nation, and in rejoicing in this union between the two peoples as a pledge of peace. The Admiral, on his side, began the conversation by a graceful reference to the negotiations two years ago for restoration to Russia of two religious military flags taken in the Crimea and afterwards preserved at Notre Dame. The Russian nation, he added, would ever retain a grateful recollection of the intervention of the Cardinal, which had been largely instrumental in procuring their restitution.

This fact in itself sufficed to show what a gross act of discourtesy was committed by the French government in excluding the Cardinal who had so recently interposed on behalf of Russia from all participation in the public reception to her officers. The flattery to the recovery of which as much importance was attached, were those borne by every Russian regiment in addition to its military standard, and having as their device a sacred image or representation of the tutelary saint of the corps. They are only used in actual war, as a stimulus to the religious feeling, without which it is considered impossible for men to bear its hardships and dangers. The two in question, captured from the Russians during the occupation of Eupatoria by the Anglo-French army, were by order of the Emperor Napoleon deposited at Notre Dame, together with other religious trophies, a relic and an iron cross taken from some of the churches of Sebastopol. Stored in the treasury of the cathedral, they remained there apparently forgotten until the Paris exposition of 1891, when they were noticed; by some Russian visitors, who reported their existence to their own government on their return. The Czar immediately took it upon himself to procure their restoration, and addressed a request to that effect to the Archbishop of Paris, through the Russian ambassador M. de Mohrenheim. The Chapter of Notre Dame, convoked to decide the matter, acquiesced without difficulty in their surrender, and the thanks of his imperial majesty conveyed by the Russian admiral to Cardinal Richard

expressed his recognition of the services rendered by him in bringing it about. The exchange of courtesies was closed by the return of the admiral's visit by the Archbishop on the following Saturday, the entire episode forming a curious commentary on the Russian view of the blank in the reception ceremonial. Services of thanksgiving for the visit of the Russian fleet were, moreover, held in many of the French churches, a blessing being implored on the friendship of the two nations as an augury of harmony and peace. The most imposing of these ceremonies took place in the Basilica of the Sacred Heart on the Butte Montmartre, and attracted a vast concourse of people, estimated at 150,000. The interior of the church was splendidly decorated with trophies of French and Russian flags, while the banner of St. Andrew, visible from a great part of Paris, floated from its summit. The service, at which the Cardinal was present, concluded with the chanting of the *De Profundis* for the soul of Marshal MacMahon by the assembled multitude.

The Bishop of Digne, in a letter ordering the *Te Deum* to be sung in all the churches of his diocese in thanksgiving for the fraternal alliance of the French and Russian peoples, declares that the performance of this religious function has as its motive a sense of exalted courtesy in the highest sense of the word. "Russia (he goes on to say in explanation of this view) is an essentially religious and Christian country. You all, perhaps, know that every Russian house contains an oratory, where, in addition to the crucifix, there is an image of Our Lady, and that morning and evening prayers are said not only in families, but in the barracks and in the fields by all indiscriminately, beginning with those who occupy the highest positions, from the Emperor down. You are aware, too, that public functionaries, and especially the military dignitaries, assist punctually and in a body at the services on Sunday, and you doubtless remember that on August 3, 1890, on the occasion of the reception given by the Russians to the French fleet in Cronstadt harbor, eighty officers, previous to their departure, went on board the imperial yacht to assist at the religious service." He goes on to say that Russia would be surprised and offended if religious ceremonial had no part in the reception accorded to her representatives, and that the French should copy the example set by her three years ago in combining the services of the Church with the other expressions of the national joy at their arrival. The insinuated rebuke to the authorities who jealousy excluded the religious element from their programme, of festivities will not be lost upon our readers, nor will we hope, the hint that Russian piety might serve as a model to Frenchmen, be altogether thrown away on those to whom it was addressed. A lesson in good feeling and good manners was also taught to French officialdom by its guests on a question of mere secular and military etiquette. It was conveyed by a telegram in which the Tsar himself prohibited his officers from attending the ball fixed in their honor by the municipality of Paris, or in any other festival or reception, pending the obsequies of Marshal MacMahon.

Engaging Manners.

People are always the better for being polite. There are a thousand pretty little engaging ways which every person may put on without running the risk of being deemed affected or foppish—the sweet smile, the quiet earnest bow, the earnest movement in addressing a friend, or more especially a stranger whom one may recommend to our good regards, the inquiring glance, the graceful attention which is so captivating when united with self-possession—these will insure us the good regards of even a churl. Above all there is a certain softness of manners which should be cultivated, and which, in either man or woman, adds to a charm that almost entirely compensates for lack of beauty. The voice can be modulated so to intone that it will speak directly to the heart and from that elicit an answer, and politeness be made essential to our nature. Neither is time thrown away in attending to such things, insignificant as they may seem to those who engage in weighty matters.

DOMESTIC READING.

Life is a battle to be fought valiantly. Intentions which die are pretensions which lie.

Sympathy is one of the greatest secrets of life.

Volubility of words is carelessness in action; words are the wings of action.

Blessed is that man who knows his own distast and has found his own spindle.—J. G. Holland.

All right and all over the world, bitter tears are dropping as regular as the dew, and cruel memories are haunting the pillow.

Blessings may appear under the shape of pain, loss, and disappointment, but let him have patience, and he will see them in their proper figure.—Addison.

As it is the chief concern of wise men to retrace the evils of life by the reasonings of philosophy, it is the employment of fools to multiply them by the sentiments of superstition.

Worrying is one of the greatest drawbacks to happiness. Most of it can be avoided if we only determine not to let trifles annoy us; for the largest amount of worrying is caused by the smallest trifles.

It is the place of laymen so to speak and act as to bring the clergy into contact more perfectly with the non-Catholic world. They will hear a layman when they will not hear a priest. They have to meet the layman in daily life, in business on many occasions, when it is impossible they should meet the clergy, and they will have less suspicion of the layman, whom they know to be thoroughly honest, open and frank, than of the priest, of whom they know so very little.—Archbishop Ryan.