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LOVE'S VICTORY.

HE WHO IS LOVE FINDS IN WOMAN A LOVING DISCIPLE.

Bishop Spalding of Peoria, Ill., Delivers a Masterly Address at the Sacred Heart Centenary Celebration at Philadelphia—Bearer of the World's Burden.

At the celebration at Eden Hall, Philadelphia, of the centenary of the foundation of the Ladies of the Sacred Heart, Bishop Spalding delivered a masterly address, in the course of which he uttered these beautiful thoughts:

"Whatever man may think, woman cannot doubt that God is love, or that Christ is that love made manifest. She is the heart, he the mind; and great thoughts spring from the heart, she lies closer to the sources of life, to the faith and wonder of children, to the supreme reality that is veiled by what appears; and she is guided by a divine instinct to understand that the infinite need is the need of love."

"If love be the mark of discipleship, how shall woman be excluded? If sacrifice be the law of love, its way and means, how shall she who from the beginning has been the bearer of the world's burden of sorrow be unequal to the ordeal? If love be patient, kind, gentle, lowly-minded; if it bear all things, hope all things, believe all things, endure all things; if it run, if it fly, if it is glad, if it is free, where shall it find a home if not in woman's heart? If charity is the greatest of all things, and chastity its twin-sister, where may the double crown be so fitly placed as on woman's brow? If the charity of Christ constraineth us, who shall so willingly yield to the heavenly compulsion as woman?"

"In truth, the Saviour is associated with woman as no man before or since has ever been associated with her. Through Him, the Virgin Mother holding the Divine Child in her arms is the most hallowed object on earth. The woman taken in adultery, and that other whose sin was known to all the city, drew near to Him, and at once we breathe an air as pure as thoughts that rise in immaculate hearts. He never appears more beautiful god-like than when mothers crowd around Him, kneeling for blessing on their children. How tender and holy are His relations with the sisters of Bethany! Mary Magdalene is the type of that innumerable multitude of victims whom man, in his brutal passion, having outraged and degraded, spurns and casts forth into hopeless misery. And Jesus weeps, but a word to her and she is pure and forever sacred to all noble and generous souls."

"His religion nothing great shall be accomplished unless woman put her hand to the work. To her the Angel came to announce His coming. She was with Him at the manger, with Him at the manger, and with Him in the years of His hidden life with

him at the marriage feast, with Him when He hangs on the cross. To a woman He first appears when He has risen from the dead. And when He is no longer visible on earth, the hearts of women follow after, seek and find Him in the unseen world, where what is pure and fair is forever so; where no shadow of change or evil can fall upon the face of love. He revealed woman to herself, revealed her to man. Until He taught, suffered and died, the inexhaustible treasures of her great heart of pity and love were unknown even to herself."

"Aristotle, the clearest and strongest intellect of the pagan world, said: 'Both a woman and a slave may be good; though perhaps of these the one is less good and the other wholly bad.' In what another world we are than that of this mighty master of those who know, when we hear Him who is more than man: 'Many sins are forgiven her, because she hath loved me.' 'If men were quit of women they would probably be less godless,' said Cato the censor; but Our Lord, when He lifts woman to the level of His own heart, shows us that by mothers, wives and sisters, by pure and holy women, chiefly shall godliness be kept alive among men. The highest influence is spiritual influence, and henceforth it shall be exercised by woman in a larger degree than by man; and in every age open and sincere minds shall be able to acclaim with Libanius, the pagan teacher of St. Basil and St. Chrysostom: 'What women these Christians have!'"

"The soul is greater than a universe in which there should be no soul, and when God is worshipped in spirit and in truth—that is, with love and sacrifice—the soul of woman clothes itself with a wealth of beauty and devotion. In the days of persecution she suffers at Rome, at Lyons, at Carthage the worst that fendish cruelty can invent with a heroism and serene cheerfulness which men have never surpassed. The desert has no terrors for her, if her life be hidden in God with Christ; and as wife and mother she inspires a reverence and confidence that fill the home with a joy and peace which make it a symbol of heaven. The Church itself, the bride of Christ and the mother of souls, appears to her faithful children in the semblance of a woman clothed with chastity and beauty and transfigured by love. When she comes forth from the catacombs to plant the standard of the Cross on the Capitol, and the labarum on the ruins of Jerusalem, the victory is due to St. Helen more than to Constantine. Anthon, Nonna and Monica gave to the Church St. Chrysostom, St. Gregory of Nazianzen, St. Augustine, Macrina and Scholastica stand as noblest allies by the side of their brothers, St. Basil and St. Benedict, the founders and lawgivers of monasticism. At Tolbiac Clovis invokes the God of Clotilda, and a woman led the Franks to the foot of the Cross."

"Throughout the Middle Age, from Queen Blanche, the mother of St

Louis, and the Countess Mathilda, the strong helper of Gregory VII., and St. Clare, the friend of St. Francis of Assisi, to St. Catherine of Siena, who brings the Pope back to Rome after an exile of seventy years, to Joan of Arc, who delivers France from its foreign tyrants, and to Isabella of Castile, who sends Columbus to discover the New World, what a great and beneficent role woman plays in the history of religion and civilization! Looking to Mary as their model, whether mothers, wives or consecrated virgins—to Mary whom none have invoked in vain, whom none have served and not been made thereby lowly minded and chaste—they founded the home, converted nations, upheld empires, taught in universities, and inspired the enthusiasm which created the Christian chivalry dedicated to the honor of womanhood and to the defence of all that is helpless; springing like a fair flower from the double root of chastity and love, to sweeten the air and fill the world with high thoughts and aims."

THE "CURSE OF CROMWELL."

The Cruel Laws Enacted Against the Irish.

It is not difficult to understand the persistence of the "curse of Cromwell" as a malediction in Ireland two hundred and fifty years after the death of the Lord Protector. The regulations made for the misgovernment of Ireland, after the resistance of the Irish to the parliamentary forces had ceased, are sufficient to account for the vivid impression of his cruelty, which have been handed down by tradition. With the surrender of Galway, May 12, 1652, the war drew rapidly to a close, and by September 27, all the resources of the Irish having been cut off, Cromwell stated in Parliament that the war was at an end. To appease his followers' appetite for plunder, Cromwell had the country parcelled out and enacted laws legalizing the robberies. Principal among these enactments are the following:

1. No scholar of the Irish nation is permitted to teach the art of writing, spelling or arithmetic.
2. No one can send his children beyond seas to any seminary for the purpose of pursuing his studies, under pain of confiscating his effects and of legal disability.
3. No one whose parents are Irish shall be admitted as an apprentice in a town or in a mercantile business.
4. No Irishman shall be admitted either publicly or privately to any office or function.
5. The Irish shall be merely hewers of wood and drawers of water; only wages sufficient to support nature shall be given, so that they can not attain wealth, but remain in the condition of serfs and vassals without hope of ever attaining any station.
6. The Irish nobles shall be confined in some fortified district and within certain limits, so that if they cross its borders the soldiers are at liberty to deprive them of life and property as rebels and outlaws.

7. All Irish youths having reached the fourteenth year shall be enlisted in the land service or the marine of England, that they will expiate the blood of Britons shed in Ireland.

8. Whoever harbors any one adhering to the See of Rome shall be guilty of high treason.

9. Irish soldiers shall be disarmed; all commanders strictly inhibited from enlisting them even as foot soldiers.

10. Irish farmers shall send provisions to the government stores at the lowest prices.

11. Irish farmers shall be removed as far as possible from the fortresses; that the best arms should be preserved for the followers of Cromwell; the worst assigned to the Irish and at the highest prices.

12. Irish farmers holding ten acres shall sow one with hemp or flax, to provide canvas for the fleet.

13. After three years no one of what condition soever shall be permitted to reside in Ireland unless he renounce all dependence of Rome and Roman doctrines; that all the children shall be educated in the Protestant religion and compelled to frequent the Lord's Supper.

14. The cattle, oxen or other effects taken away from the English shall be replaced by fines or the effects of Irishmen living in the barony or district.

15. In case of murder or death inflicted on an Englishman and the homicide escaped, all the Irish inhabitants of the country shall be held as accessories.

"The articles of Cromwell," says Walsh, were not permitted to remain inoperative. A persecution arose, the most bitter and unrelenting on record. The Israelites under the bondage of Pharaoh were far more mercifully dealt with. They were overpowered with work; their first born males were alone consigned to the jaws of death. Not so in Ireland; the young as well as the old, male as well as female, were indiscriminately slaughtered and starved."

BECOMES A NUN.

Miss Louise Iske, Daughter of a Lutheran Minister.

Rt. Rev. Bishop Chatard, of Vincennes, Ind., officiated last Sunday at the reception of five young ladies into the order of the Sisters of Providence at the motherhouse of the sisterhood, St. Mary of the Woods, Terre Haute, Indiana.

Among the number who donned the holy habit of religion was Miss Louise Iske, of Indianapolis, the daughter of a Lutheran minister in Indianapolis, who joined the Catholic Church despite the strenuous opposition of her parents a few months ago. She was a school teacher. "Bishop Chatard asked the young women if any one desired to withdraw, but none did," adds the reporter of telegraphic news.

Viscount Halifax, president of the leaders of the ritualistic section of the Church of England, is, according to the Dublin Evening Herald, about to join the Catholic Church.

OUR FASHION LETTER

EXPENSIVE AND BEAUTIFUL MATERIAL COMBINED IN EVENING COSTUMES.

Street Gowns and Coats in Attractive Styles—An Epidemic of Tags—Empire Gowns and Coats—The Napoleonic Collar—A Charming Blouse of Silk.

Never were frocks so elaborate as they are this season. Almost every expensive and beautiful material is combined in the typical evening costume. First comes a foundation skirt of silk, with frills upon frills of accordion-pleated chiffon, and silk at the foot. Over this comes a chiffon or crepe de chine skirt, possibly with panels of lace or gold tissue. Applique roses of silk, chiffon or gold tissue



Bright Colored Mantle Cut Up Over a Ground of Drab Ibis Pink Mouseline De Soie.

border these panels, and oftentimes there is a touch of fur. The bodice is a repetition of the same material, with the addition of a spray of flowers, and either velvet or jeweled shoulder straps. It is rarely that these ornaments of extravagance produce an artistic effect or show good taste. If only elegant simplicity would come into fashion again!

Street gowns and coats are made in most attractive styles. The blouse effect of outside jackets is very stylish and becoming to nearly all except very plump women. A chic little walking costume is in brown zibeline, with long, narrow stitched straps down the front of the skirt in a smooth brown cloth of a lighter shade. The jacket has revers of brown stitched panne, and is gathered into a belt of the same material. Gold buttons adorn the jacket, and gold braid appears on the jaunty little brown velvet and chenille hat.

The most stylish hats of the season are raised well off the face. One is of deep violet velvet, softly draped, and above this is a drapery of white liberty satin, with gold and purple paillettes.

Fancy pins, queer chains and antique charms are popular forms of jewelry. Old-fashioned ornaments of beautiful enamel and quaint designs in paste are worn; but beware of committing the error of wearing modern jewelry with Eastern tea gowns! There is a craze for wearing artificial flowers, but they are exquisite in quality, in black and curious deep shades, and mostly of velvet. Flowers, too, are being tremendously used on the millinery of the moment. Autumn roses, with leaves of curious shapes are popular, while the latest piece of extravagant beauty is the rose made of gold tissue.

Thick zibeline cloths are used for smart outdoor costumes, trimmed with lace or panne, and sometimes both, cunningly intermingled. Strappings, stitichings and tuckings are in evidence on all such gowns. Cloth costumes are also trimmed with fur and Russian embroideries. Black taffeta treated in this way makes a smart afternoon frock. A touch of gold is visible on both day and evening gowns, and when softened with velvet or lace it is certainly a chic finish.

As I have said before, furs are very magnificent, and therefore wildly extravagant. Short boleros are being made in broadtail and otter, and looser coats and capes in sable or very fine mink. Ermine and sable are plentifully used for trimming evening cloaks, while silver fox and fine skunk are finding favor on cloth garments, but no cheap fur is for a moment tolerated. The sealskin coat, with big sable collar and revers, is getting more popular day by day.

Chinchilla no longer has first place in the list of fashionable and favored furs, but it is still worn to a great extent, and nothing is prettier than a coat of broadtail with revers and collar of this exquisite gray fur.

There is an epidemic of tags to give them their English name, and we see them used as a finish not only to the narrow velvet and silk ties and bodice trimmings, but I encountered them on a Persian blouse, the back of which, cut in a "V" design, was laced from the center of the back to the right shoulder, the lace finished with gold tags. A new form of belt is shown in a straight piece of gold ribbon, with fancy tags on the ends. The ribbon ties in one knot, or is fastened with an ornamental pin, and the ends hang down.

The Napoleonic collar of cloth or velvet, stitched at edge and fastened with gold cord, may be seen on the latest coats, and is very smart, provided that the neck be over rather

than under the average height. Gray, prune, brown, and red are the colors pre-eminently fashionable; but I note a great inclination for pastel shades. The latter in froze cloth make very attractive tailor-mades for young girls, and if a little pleasant variety is desired the same may be obtained by facing the revers with white cloth and edging these with a simple scroll design in narrow gold braid.

No well dressed woman whose figure permits but has an Empire gown and coat. This is the all-prevailing mode at present. One of the handsomest of Empire mantles was seen at the theatre an evening or two ago in soft gray cloth, the revers being hand-painted in a fleur-de-lis design and edged with fur. The high Medical collar was softened with lovely old lace, which fluttered down the front, while some exquisite steel and cloth passementerie coming around the figure and under the arm gave the Empire effect, aided by the gray taffetas ribbon which threaded it, and was tied in a large bow with long ends on the left side in front. The largest of buckles stretched across the back, and tiny ones were successfully employed on the hand-painted ribbon bands, which finished the sleeves of lace over silk that so becomingly terminated the large bell-shaped sleeves.

For home evening wear a charming blouse is of black and white taffeta, with large diamond shaped motifs of black lace in two rows of three each across the full front, a finish being given by bows of white moire ribbon studded with steel cabuchons. On the shoulders and sleeves, which finish at the elbow, are arranged more lace motifs, and others stretch across the back of the bodice, which is cut a little low to simulate a yoke. This pretty corsage is suitable for velvet, silk, crepe de chine, or lace skirt.

A really exquisite example of an Empire dress for a young married woman is made in soft black gauze, rather widely pleated, and hanging straight from bust to hem in most graceful clinging folds. At the hem is a deep encrustation of ficelle tinted Cluny lace of a fine make, headed with a waved black and gold embroidery on net, about two inches wide. The encrustation is in the same lace, while a band of the embroidery encircles the bust, draped upward to the centre of the back between the shoulders. The sleeves are narrow bands of the embroidery, with a frill of lace falling on the arm. Another very lovely gown for a married woman is in pale gray crepe de chine, painted with soft, faded mauve flowers. The carelessly draped corsage, consisting simply of folds of the crepe crossing on the loose Cluny lace blouse, drawn to a point in front, is worn with a sash of pale rose soft silk, coming out from under a fold of the crepe.

Fur intrudes itself upon the lace dresses for evening wear, and some of the elaborate applications on mouseline or silk show patterns outlined in fur. Again, many of the cloth dresses show designs of fur traced with gold or fanciful braid, the flat furs being mostly used for such purposes, caracul and broadtail in preference. Sable Eton coats are most desirable luxuries, and many of these are gathered into a broad black panne band; others reach to the waist. The influence of the fashion of fur is discernible on the latest cloths, which are mostly rough of surface and zibeline in texture. These are either trimmed with strappings of plain cloth, or fanciful galloon, and, by the way, there are many fanciful galloons in the market, and braids of various colors, mostly bearing gold tinsel. For evening wear there are some new muslins and thin chiffons interwoven with gold thread, and the latest novelties in lace also show tinsel.

I notice a great tendency toward the princess form in all the best evening gowns. Generally the skirt is continued to just below the arms, when a different material, lace or embroidery, forms the encrustation or upper drapery of the corsage. Exquisite embroidered materials are being used, recalling old-world tissues and fairy-like descriptions of the royal robes of legendary lore. A lovely tea-gown is of white soft crepe embroidered in dull



Velvet Toque With Alternate Twists of Taffetas, Trimmed With Bows of Roses and Autumn Foliage.

gold and silver falling straight from neck to hem over an underdress of gold tissue. The square décolletage is bordered with rare old Flemish lace. A modiste whom I recently visited is showing smart, simple morning gowns in rough black and white frieze, which is a very fashionable material just now. The little coat is bordered with flat appliques of black cloth, forming a kind of seldridge appearance to the material, while a narrow trimming of gold braid effect at the back of this model relieves the sombreness of the whole.