The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, DECEMBER 4 1889. VOL. XIX. NO. 6

The Charlottetown Herald

—IS PUBLISHED—

Every Wednesday

—BY—

The Herald Printing Company,

FROM THEIR OFFICE,

CONNOLLY'S BUILDING,

Queen Street, Charlottetown, P. E. I.

Subscription: One Year, in Advance, $1.00

ADVERTISING AT MODERATE RATES.

Contracts made for Monthly, Quarterly, Half-yearly, or Yearly Advertisements, on application.

Remittances may be made by Draft, P. O. Order, or Registered Letter.

All Correspondence should be addressed to the HERALD Printing Company, or to

JAMES McISAAC,
Editor and Manager.

Calendar for November, 1889.

MOON'S CHANGES.

Full Moon, 7th day, 11h., 52.7m., a. m., N.
Last Qtr., 15th day, 4h. 23.3m., p.m., N. W.
New Moon, 22nd day, 9h. 31. 1m., p.m., N. W.
First Qtr., 29th day, 1h., 16.2m., p. m., E.

D M	Day of Week	Sun rises	Sun sets	The Moon Rises	The Moon Sets	High Water Ch'town
		h m	h m			
1	Fri	6 47	4 41	2 28	after'n	morn 4 54
2	Sat	48	39	2 56	0 37	6 19
3	Sun	50	38	3 21	1 48	7 28
4	Mon	51	36	3 43	2 58	8 23
5	Tues	53	35	4 8	4 8	9 6
6	Wed	54	34	4 29	5 16	9 44
7	Thur	56	33	4 54	6 23	10 20
8	Fri	57	31	5 23	7 30	10 54
9	Sat	58	29	5 54	8 35	11 28
10	Sun	7 0	28	6 34	9 39	aft 4
11	Mon	1	27	7 20	10 37	0 40
12	Tues	3	26	8 13	11 30	1 18
13	Wed	4	25	9 11	aft 16	2 0
14	Thur	6	24	10 12	0 54	2 46
15	Fri	7	22	11 17	1 27	3 44
16	Sat	8	21	morn	1 55	4 49
17	Sun	10	20	0 23	2 21	6 3
18	Mon	11	19	1 30	2 44	7 9
19	Tues	13	19	2 39	3 8	8 6
20	Wed	14	18	3 51	3 31	8 52
21	Thur	16	17	5 7	3 58	9 37
22	Fri	17	16	6 44	4 29	10 21
23	Sat	18	15	7 43	5 8	11 4
24	Sun	20	14	8 59	5 55	11 49
25	Mon	21	13	10 8	6 53	morn
26	Tues	23	13	11 6	7 57	0 35
27	Wed	24	12	11 54	9 11	1 24
28	Thur	25	11	aft 31	10 26	2 17
29	Fri	26	11	1 2	11 39	3 14
30	Sat	7 28	4 10	1 27	m'ht	4 27

North British and Mercantile

FIRE AND LIFE

INSURANCE COMPANY!

—OF—

EDINBURGH AND LONDON.

ESTABLISHED 1809.

Total Assets, 1886, - - $29,371,980.79

TRANSACTS every description of Fire and Life Business on the most favorable terms.

This Company has been well and favorably known for its prompt payment of losses in this Island during the past twenty-two years.

FRED. W. HYNDMAN,
Agent.

Corner Queen and Water Streets, Charlottetown, Jan. 19, 1888. } 1y

IMPERIAL

CREAM TARTAR

TRADE MARK

BAKING POWDER

PUREST, STRONGEST, BEST,

CONTAINS NO ALUM, AMMONIA, LIME, PHOSPHATES, or any injurious materials.

E. W. GILLETT, TORONTO, ONT. CHICAGO, ILL.

Sole P's of the CELEBRATED ROYAL YEAST CAKES.

The Most Successful Remedy ever discovered, as it is certain in its effects and does not blister. Read proof below.

KENDALL'S SPAVIN CURE.

OFFICE OF CHARLES A. SNYDER, Breeder of CLEVELAND BAY AND TROTTING BRED HORSES. Fairwood, Ill., Nov. 20, 1888.

Dr. B. J. Kendall Co.

Dear Sirs: I have always purchased your Kendall's Spavin Cure by the half dozen bottles, I would like prices in larger quantity. I think it is one of the best liniments on earth. I have used it on my stables for three years.

Yours truly, CHAS. A. SNYDER.

KENDALL'S SPAVIN CURE.

BROOKLYN, N. Y., November 5, 1888.

Dr. B. J. Kendall Co.

Dear Sirs: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have used it for Japtown, Gall Joints and Spavins, and have found it a sure cure. I cordially recommend it to all horsemen.

Yours truly, A. H. GILBERT, Manager Troy Laundry Stables.

KENDALL'S SPAVIN CURE.

SAVE, WYNDOT COUNTY, OHIO, Dec. 19, 1888.

Dr. B. J. Kendall Co.

Gents: I feel it my duty to say what I have done with your Kendall's Spavin Cure. I have cured several horses from the bad Spavins, one of them being a very valuable horse. After using three bottles I have had no case of your bottle and follow the directions I have never had a case to return.

Yours truly, ANDREW FURST, Horse Dealer.

KENDALL'S SPAVIN CURE.

Price $1 per bottle, or six bottles for $5. All druggists have it or can get it for you, or it will be sent by any address on receipt of price by the proprietors, Dr. B. J. Kendall Co., Enosburgh, Vt.

SOLD BY ALL DRUGGISTS.

GENERAL AGENCY.

Donald McKenzie,

Kent Street, Charlottetown,

Insures both men and women on all plans of

Life & Accident Insurance

In the Manufacturer's.

Rt. Hon. Sir John A. McDonald, President.

Also dealer in the Celebrated Farm Machinery, made by A. Harris, Son & Co., J. O. Wisner, Son & Co., Brantford, Ont., and B. Bell & Son, of St. George, Ont.

Charlottetown, Oct. 9, 1887.—6m

STRONG TESTIMONY.

Mrs. John Ross.

For the past eleven years I have been a great sufferer with a cankerous sore on my ankle, for which I tried several remedies that did me little or no good, until I applied your Magic Healer Salve, which I began using about three months ago, and am now perfectly healed. I can cheerfully recommend it to any one similarly afflicted.

MRS. DANIEL COMPTON.

Georgetown, July 11, 1889.

THE above testimonial was voluntarily given by the lady whose name is appended to it. The SALVE here referred to is manufactured in Charlottetown and for sale throughout town and country, being within the reach of all.

For any skin injury, test the MAGIC HEALER, ask for it and take no other until its merits are fairly proven.

Sold at 25 cents per box, and supplied wholesale by

JOHN ROSS & CO.

(*Formerly of Ross' Weekly.*)

P. O. Box 457, Charlottetown.

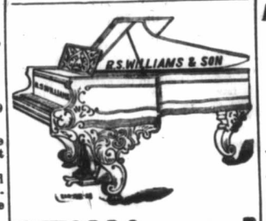
Ch'town, July 17, 1889.

Notes of hand forms in good style printed at the Herald Office.

THE KEY TO HEALTH.

BURDOCK BLOOD BITTERS

Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.



Williams!

AWARDED 200 MEDALS,

PRINCIPALLY GOLD.

Over 12,000 in Canada.

1000 SOLD IN NOVA SCOTIA IN TWO YEARS.

J. F. WILLIS & CO.,

McEachern's Building, Queen St., Ch'town,

SOLE AGENTS

Williams and Emerson Pianos and Uxbridge Organs for Parlor, Church, Chapel or Lodge, for all Nova Scotia and P. E. I.

Write for catalogues—mailed free.

August 28, 1889.—yly.

The Herald is kept on file in the office of the New York Printing & Advertising Co., Equitable Building, 96 Broadway, New York.

CAUTION!

I HEREBY CAUTION all persons against negotiating for the purchase of a Note of Hand of mine in favor of Ronald Steele for $250, as I have received no value for the same.

(Signed,) MICHAEL STEELE.

Tracadie Cross, Nov. 27, 1889.—3i

Get your business cards printed at the Herald Office.

PRINCIPAL WANTED

—FOR—

Upper Prince Street School.

APPLICATIONS will be received by the Board of School Trustees, of Charlottetown, from Teachers of the first class, up to the ninth of December next, for the position of Principal of the Upper Prince Street School. Engagement to date from 1st January, 1890. Apply to

ISAAC OXENHAM,
Sec'y School Board.

Ch'town, Nov. 27th, 1889.—2i

Blank books, bill heads and receipt forms in the best style, printed at the Herald Office.

JOHN S. MACDONALD,

ATT'ORNEY-AT-LAW.

OFFICE:

Newson's Building, Opposite New Post Office.

Charlottetown, Oct. 7, 1886—1y

DISCOUNT SALE!

During the next Thirty Days I will allow a

Discount of 20 per cent.

—ON THE—

Balance of my Stock of CLOTHS

—AND—

GENTS' FURNISHINGS.

P. J. FORAN,

Next Door to J. D. McLeod's.

Charlottetown, July 17, 1889.

Watches. Watches.

SOLID GOLD Ladies' and Gents' Open or Hunting Case. Gold filled do., do., warranted to stand and wear better than a cheap gold case.

Silver and Silveroid, in key or stem-wind, with works thoroughly tested and warranted, from $5.00 up to $40.00. Cheaper can be supplied, but not warranted as reliable time-keepers.

The watches we keep in stock have received the highest award for general excellence and time-keeping qualities.

Good value in every department.

G. H. TAYLOR.

Aug. 21, 1889. North Side Queen Square.

Wholesale Trade.

DEALERS who will send us specifications of their wants for Fall Trade will find our Jobbing Prices lower than any other Hardware Supply House in Canada. Order at once for importation.

Axes, Cross Cut Saws, Forks and Shovels,
Nails, Horse Nails, Horse Shoes,
Iron, Chain, Bolts, Traces, &c.

AND ALL SHELF HARDWARE.

NORTON & FENNELL,

CHARLOTTETOWN.

August 28, 1889.

London House

HARRIS & STEWART.

Our Fall Stock

—OF—

READYMADE CLOTHING

Is the Largest we have ever shown, and at the LOWEST PRICES.

NAPCLOTH OVERCOATS,
PILOT OVERCOATS,
WORSTED OVERCOATS,

MEN'S SUITS,
MEN'S SUITS,
MEN'S SUITS.

REEFING JACKETS,
REEFING JACKETS,
REEFING JACKETS,

BOYS' SUITS,
BOYS' REEFERS,
BOYS' OVERCOATS.

HARRIS & STEWART.

Charlottetown, October 23, 1889.

Important Notice!

OWING to the almost entire loss of our goods by the fire, we have been obliged to purchase a new Stock, which cannot be excelled for good value, and which we will offer very low for CASH as we need the money. We have a GENERAL LINE of

HARDWARE, GROCERIES, BOOTS & SHOES,

Dry Goods,

Consisting in part of Dress Goods, in great variety of material, new and Fashionable Shades; Ulster Cloths, Astrachans, Sacque Cloth, Millinery, Felt Hats, and Trimmings, &c.

WOOL GOODS, in Squares, Clouds, Scarfs, Hoods, &c., &c.

HOSIERY, in wool, from 20c to a fine Cashmere, 75c.

Ladies' Under Vests, Gloves, Shawls.

Gents' and Boys' Linders and Top Shirts, splendid value, all wool, for 50c to $1.50.

In BOOTS and SHOES we have a most serviceable line, in Men's Boy's Child's, Ladies' and Misses'—whole stock—Buff, Oil Goat, Grain, &c.

Owing to our severe loss we have to request payment in full of our Accounts this Fall. Thanking those who have remembered us already and are doing so now, We are, yours respectfully,

REUBEN TUPLIN & CO.,

November 20, 1889. LONDON HOUSE, KENSINGTON

Houses and Homes.

There is nothing more symbolic of the emptiness of life than the modern parlor of the average house. If you are expected to wait for anybody in the sacred precincts—life, while you wait, becomes a burden. There is such an air of "touch me not" about everything, from the tidies that entangle themselves in the buttons of your coat to the "show volumes" whose gilded edges bear no trace of use; and the worst of it is, there is generally not a book in the room. The unhappy visitor has the choice of looking at pictures which he has seen a dozen times before, or of drumming on the inevitable piano—an amusement that can give him no pleasure and may give pain to the listeners. If the average parlor is an index of the house, then the average house is bookless. And one recoils from the imagination of a bookless existence—an existence in which the daily paper, with its vulgarization of all which is vulgar in life, is the highest literary monitor.

The aim of every prudent mother is to keep her children around her in their times of leisure. When they begin to yawn, and to show that the home is tiresome, she would do well not to blame them, but to blame herself for not finding means to attach them to that circle with which nothing on earth can compare. But how can she do this if an almanac, a cook-book, a novel or so picked up in a railway car, or one or two "show-books," bought at Christmas, make up the library?

Young people are confronted by so many "can nots" from their directors—most of which are unhappily disregarded—that it is a distinct gain when we can so guide their lives that a "can" or two may be added. The multiplication of innocent pleasures is the sweetner and the safe-guard of life. The man who finds a new way of entertaining a group of young people, and at the same time strengthening their love for home, is greater than Sir Henry de Bracten, or Black-tone, or Coke, or all the analysts of what can not be done, who ever lived.

A bookless home is sure to be a home of which the young grow weary. It is important that the right books should be at home, and that a taste for them should be cultivated. Give a young man good religious principles and a taste for the study and the careful reading of good books, and you have taken the fangs out of many rattlesnakes that beset his path.

It may be said that the average father or mother has little time to consider systematically how to make home pleasant. It may be said that money is necessary, and not always forthcoming, to make one's home as attractive as one's neighbor's. It may be said, too, that parents have not always the cultivation themselves to train their children's literary taste.

In the first place, if a father or mother can find no time for their children's amusement, that father or mother has no conception of his duties, and should learn them at once, lest disgrace befall their gray hairs. In the second place, it is a vulgar error, and very much a new fashioned American error, to hold that furniture and decorations make the home, when these are only the frame of the home. A "home," in the American language, has come to mean a "house"—as if there were not something deeper, more angelic, more beautiful in a "home" than chairs or tables, or paint, or wall-paper, or the four walls. The New Englanders of the past had not this opinion: that money is necessary to make homes, or that no home can be complete unless it be as well appointed as one's neighbor's. The Germans who come here seem to know what home-life is and to cherish it; therein lies their strength; for they know the value of simplicity. In the third place, if parents are so incapable of guiding their children, what has become of our boasted progress? If the average parent of '89 is no cleverer than the parent of '12, of what use are all the modern improvements in education, the newspapers, the public schools, the other things which are supposed to make us so perfect that we should be ashamed to speak to our grandfathers if we should meet them in public? Well, if this third objection is valid in some cases, the parents can at least seek advice in the chosing of a small library, without which no house can be a home.

So far as we can see, there is no reason on earth why the living-place of industrious and pious people should not be a home—should not draw the children to it "with hooks of steel." There are two requisites for making any place which is water-tight and weather-proof, in which there are the ordinary appliances for ordinary comfort—the cultivation of cheerfulness as an art and a library of good books.

If a great abundance of money were the best thing in life, and the attainment of it the main object of life, why is it that the children of the rich do not invariably take their places among the greatest doers or thinkers? Why is it that luxury in early life generally cankers the "infants of the spring"? And why is it that the men who do the best work in life—at least in this country—have worn the yoke of comparative poverty in their youth? If riches do not help to produce good men, then riches are not worth the pre-occupied days, the neglect of precious young hearts and souls, the feverish nights, the homeless lives, which too many Americans waste in their pursuit.

The question with us ought to be to make homes, not to build houses. And a home without good books, without cheerfulness, is not a real home. When a mother has to resort to threats and tears and entreaties to keep her children within precincts that should be a heaven of rest, let her look in her conscience and find the reason there. If these children have been led to consider the clothing of the body more than the mind—if every resource has been strained for the buying of fine clothes—if idle, envious and fretful gossip has been the mental food of these children—if they have no mental resources in the evenings, whose fault is it? That is a question whose answer may show why there are many houses and few homes.—*M. F. Egan in Ave Maria.*

Father Drummond, S. J., on Liberty.

St. Patrick's church was crowded to the doors last night, says the Ottawa "Citizen" of the 3rd inst., on the occasion of Father Drummond's lecture on "Liberty." The lecturer said the subject had a special fitness now, as this year was the hundredth anniversary of two great movements in the name of liberty, the French Revolution and the inauguration of the first President of the United States. Though the word liberty is in every one's mouth, it is not every one who knows what liberty is, a schoolboy might say it was the power to do as one pleased.

But a little consideration would show that liberty implies limitation; it must be limited by the rights of others; a second and most important characteristic consists in law and order. He considered the subject under four heads: political, religious, social and moral. It was wrong to say that there was no political liberty where the people are not the rulers. He admired the free institutions of the British Empire, but would not say that what suits us is the only thing that would suit others. We are prepared for liberty and others may not be. We must not thrust upon them more than they can bear.

In the French Revolution the advice of the prudent was unheeded, and the result was the reign of terror when liberty was changed to license. The reign of terror, every one knows, lasted long, but not every one knows how much of it is still felt. There is a great deal of tyranny yet in France, and exercised against helpless priests and nuns. There must be something radically wrong in the application of liberty, if after a century the results are so miserable. France, though by nature rich and fruitful, is now near to bankruptcy as a result of a century of liberty.

Generally, free government is suited to law-abiding people, but an example to the contrary is seen in Mexico. Before popular government was thrust upon them in 1821, treasure could be transported from one country to another without the slightest danger, but since then soldiers had to accompany these convoys, and even then they were not safe from attack. A man is not a political heretic if he asserts that popular government is not absolutely necessary. A ruler firmly established is more likely to listen to representations of grievances than the one there for a short time only.

No one more than the lecturer admired the character of Washington and Americans and their ways, but he must say the result of American institutions in the government of the country is not so satisfactory as might be expected. He instanced political corruption at Washington, trusts, combines, Western usages, etc.

There is no freer country than that over which floats the Union Jack. We ought to be thankful for the liberty we enjoy.

Speaking of religious liberty he asked how could a man call himself a champion of civil and religious liberty if he would not allow another the free practice of his religion. The lecturer came from Quebec where the utmost liberty was granted to the minority and he could not help contrasting it with his experience in Manitoba recently. He was invited to lecture at Plum Creek on the Society of Jesus, but a gang of rowdies broke up the meeting and prevented the lecture. This was an instance of religious liberty misapplied.

Social liberty is that liberty established in society which gives every man his due. In order to have it, certain usages must be respected. An example of the most perfect liberty is seen in the manners of a true gentleman. Ruskin has said the more laws any one creature observes the more perfect that man is. A beautiful painting is not dashed off in a few minutes, but is the result of years of study and the observance of all the rules of the art. Public opinion is not necessarily a sure guide to liberty. He had no respect for public opinion, except that of honest, respectable, God-fearing men. There must be a guide to show where true liberty is to be found. Natural law will guide a certain distance, but there are many cases only found out by revelation from above. All Christians admit revelation to be found in the Scriptures, but many interpret the Scriptures in different ways.

He believed the only way to insure true liberty was to have an infallible guide. It is only because men do not apply to religion the same reasoning they apply to business that they do not see the soundness of the view. The infallible guidance of the church and pope is the palladium of liberty. He would not stop to consider if divorce might not be right, for his infallible guide has declared divorce to be contrary to the word of God. Nations that permit divorce are taking a backward step towards savagery. He would not concern himself about the mysteries of the Rosminian philosophy, for it had been examined at Rome by an infallible authority and pronounced unsound.

Moral liberty is the power existing in the soul concomitant with the power of chosing one out of several objects. Power to do wrong is not liberty, but the doing of wrong is an abuse of liberty. The lecturer closed with an eloquent enumeration [illegible] different kinds of moral [illegible] of the highest and m[illegible] liberty, the [illegible] found in G[illegible] perfect being [illegible]

Archbishop Ryan's Happy Speech at the Opening of the Catholic University.

Archbishop Ryan, being requested by the Cardinal to respond to the toast, "The Hierarchy of the United States," which had been assigned to His Eminence, said that the request to speak had come from the Cardinal on his arrival at the University a few hours ago, and that in the meantime he (the Archbishop) attended the opening ceremonies and had little time to think. He narrated the incident of one of the French Generals having written a play which was not successful, some of the courtiers of Napoleon, and even the great Emperor himself, rather twitted him on the subject. "Sire," replied the General, "it is an extremely difficult thing to write a play." "Certainly it is," replied the Emperor; "but is it not a difficult thing not to write a play." Under the present circumstances, I should be happy to select the more prudent course of not making a speech, but for the urgency of His Eminence. The Archbishop then alluded to our Lord as the great model Bishop of our souls, as He was the universal Model for every station in life. Our highest ideal of a secular man is expressed by the term gentleman—one gentle yet manly, manly yet gentle. These two classes of qualities met in the humanity of our Lord, and should meet in the Christian bishop. But as there are no two things in nature alike, which he should act out according to reason and religion, without trying to be some other man, so the quality of gentleness will become more visible in some and that of manliness in others. Bishops are no exception to this rule; not that the manly are not gentle nor the gentle not manly, but the distinguishing individuality will thus classify them. Some bishops have gentleness as a "Christian heritage" coming down with "The Faith of our Fathers"; and others have the quiet, mossy surface beneath which is the solid rock, and their motto might be "*Dominus Petra Mea*," "the Lord is my rock." Others are naturally brave, and when necessary aggressive, have to fight the battles of the church, and even if not always successful the defeats are triumphant ones, like that of Thermopylæ. He spoke of the devoted bishops who stood bravely at their posts in the time of yellow fever, and though subsequently relieved of their dioceses, and promoted to higher places went back in the hour of pestilence to aid the priests of their former diocese. "Such men," he said, "would lift their mitres as the twenty-four elders lift their crowns, before the throne." He spoke of the great busy bishops who had been battling with the difficulties of new surroundings, whose zeal no man could attribute to anything but the Penetecostal inspiration of the apostles, and who certainly are not mere "consecrated blazards" nor men filled with "new wine." (This allusion was at once fixed by the audience on Archbishop Ireland, of St. Paul.) Others there were who physically and intellectually represented great cities—represented them in everything except retiring modesty. For whilst the bishop was modesty itself, the modesty of the city was certainly not visible to the naked eye. Others again were noted for consummate prudence, which, though a Cardinal virtue, was not to be monopolized by the Sacred College. Prudence regulates all the virtues, which, like spokes of a wheel, move around the "Hub." So with this class of great bishops.

His Grace continued in this strain for some time. Archbishop Ryan then alluded to the distinguished visitors present, and to the great occasion which called forth this magnificent demonstration.

The Propaganda.

ONE OF ROME'S GREAT CATHOLIC INSTITUTIONS.

It is one of the most interesting features of this great educational establishment that so many different languages, races and nations are represented within its walls. A few facts will best serve to illustrate the polyglot character of the Propaganda College. In December, 1871, the list of students comprised three Danes, two Germans, six Syrians, two Maronites, fourteen Greeks, two Englishmen, three Swiss, three Belgians (intended for the Mongolian missions), two Melchite Greeks three Africans, two Bulgarians, four Illyrians, three Albanians, eight Americans, two Dutchmen, three Nova Scotians, and three Newfoundlanders; in all 113 students. It is given as the reason why the same list included no Chinese that the Chinese missions, taking advantage of the liberty afforded them by the treaty of Pekin, have established native seminaries in China itself. Again, a notice of the College to be found in the *Catholic Annual* of 1883 gives the number of Propaganda students as about 130, speaking thirty-two languages, while a still more recent account of the Polyglot Academy states that twelve of the speakers were natives of Asia, three of Africa, sixteen of Europe and one of Oceanica. Finally a recent catalogue of a distribution of prize winners comprised two Slavonians, seven Americans, ten Irishmen, two East Indians, one Dutchman, one Swiss, three Scotchmen, one Chinaman, two Danes, one Syrian, five Armenians, three Egyptians, one Spaniard, one Greek and one Illyrian.

In the matter of discipline and disciplinary regulations there is little difference between the Propaganda College and others of a [illegible] character. In addition [illegible] less stringent ob[illegible] similar gandists. [illegible] to others and sch[illegible] gations the Propa[illegible] a suitable period of their [illegible]astic carreer, take the oath first formulated in 1660 by Pope Alexander VII. in the Bull *Cum circa juramenti*. By the terms of this oath they bind themselves to receive holy orders whenever the Congregation of the Propaganda shall deem them worthy, to return to their native land when they leave the college, there to labor for the salvation of souls, and to write to the Congregation once a year if living elsewhere, concerning the country in which they are residing, the duties they are performing therein, and their modes of life. They likewise bind themselves not to join any religious body or order without permission of the Holy See.

A few words may be added concerning the internal arrangements of this great establishment which are in every way worthy of the object for which it has been instituted. Its chapel, which is dedicated to the Magi, the first among the Gentiles who received the true faith, is adorned with busts of its principal benefactors, such as Cardinals Barbarni, Galamini, Weldini and Cornard who left their property to the college, and Mgr. Vives and Mgr. Savenier. It likewise contains several monuments, one of them being in memory of Cardinal du Tournon, Legate of the Holy See in China, who ended his life in that country.

ITS VAST LIBRARY,

which possesses about 50,000 volumes, and for which the college is under large obligations to Cardinal Borgia, contains commentaries on the Bible, the London Polyglotta, the *Editiones principes*, the volumes on Mexican antiquities, and a collection of cathechisms, grammars and dictionaries in most of the known languages of the world. And lastly, its museum, from the name of its founder, Cardinal Stephen Borgia, possesses not a few treasures of priceless value. Among them are numerous manuscripts in Arabic, Syrian, Chaldean, Armenian, Coptic, Turkish, Hebrew and Sanskirt. It contains, besides, the celebrated Mexican Code, the maps of the New World on which Pope Alexander VI. traced, having been requested to do so in capacity of arbitrator, the line of demarcation between the Spanish and Portuguese possessions, a rich collection of Chinese books and paintings, a planisphere of the tenth century, and numerous other curiosities. Additions, moreover are constantly being made to its treasures, and only recently the Sacred Congregation addressed a circular to the Bishops and missionaries under its jurisdiction, requesting them to forward to it from the various missions documents and other objects which may throw a light on the acts and customs, and especially upon the religious relief of those among whom they reside, as well as anything whatever which may bear usefully on such subjects as geography, ethnology and natural history.

Father Mathew and Fred Douglass.

No statesman, nobleman, poet, orator, or painter, received a kindlier or warmer welcome from the apostle of temperance, than did Frederick Douglass, known at that time as the "Fugitive Slave." In speaking of it afterward, Mr. Douglass said: "There were two hundred and fifty persons present. It was decidedly the brightest and happiest company I ever saw anywhere. Among them all I saw no one that seemed to be shocked or disturbed at my black face. I think it would be difficult to get the same number of persons together in any of our New England cities without some nose growing deformed at my approach. On the morning after the soiree Father Mathew invited us to breakfast with him at his own house—an honor quite unexpected, and one for which I felt myself quite unprepared. I, however, accepted his kind invitation and went. As I approached, he came out of his house and met me, about thirty yards from his door, and with a face beaming with benevolent expression, he exclaimed: 'Welcome, welcome, my dear sir, to my humble abode: at the same time taking me cordially by the hand, and conducting me to the door. Upon entering the house, Father Mathew introduced me to his friend, Mr. William O'Conner, an invited guest and an ardent admirer of Father Mathew During our conversation Father Mathew said he was once asked by a very rich distiller, rather imploringly, how he could deliberately plot the ruin of those who had their wealth invested in distilleries. Father Mathew gave him the the following appropriate, though peculiar reply: 'A very fat old duck went out early one morning in pursuit of worms, and after being out all day she succeeded in filling her crop, and on her return home at night she had the misfortune to be met by a fox, who at once proposed to take her life to satisfy his hunger The old duck appealed, argued, remonstrated. She said to the fox: 'You cannot be so wicked and hard-hearted as to take the life of a harmless duck merely to satisfy your hunger!' She exhorted him against the commission of so great a sin, and begged him not to stain his soul with her innocent blood. When the fox could stand her cant no longer, he said: 'Out with you, madam, with all your fine feathers; you are a pretty thing to lecture me about taking life to satisfy my hunger; is not your own crop now full of worms? You destroy more lives in one day, to satisfy your hunger, than I do in a whole month!'"

Such was Theobald's answer to the point that distillers, ba[illegible] saloon keepers, etc., h[illegible] to prosper on the [illegible]

[illegible]owers,
One [illegible] the right
[illegible]un of others.

[illegible] the youngest monarchs in the [illegible]orld is King Thantal, potentate of Annam. He is nine years of age, very precocious and fully conscious of the importance of his position. He is solemn and thoughtful, disdains childish sports, and spends all his time in the seclusion of his palace, studying, conversing with aged counsellors and poring over books and manuscripts. He is learning Chinese and French, and shows remarkable aptitude in the acquisition of foreign tongues. He is very arbitrary and exacting, and his teachers stand in great awe of him.