

THE MOTHERLAND

Latest Mail from ENGLAND IRELAND and SCOTLAND

ARMAGH

His Eminence Cardinal Logue, Archbishop of Armagh and Primate of All-Ireland, on receipt of the news of the tragic death of the Empress of Austria, addressed a message of sympathy on behalf of Catholic Ireland to the stricken Emperor...

DUBLIN

A drowning accident, in which the Rev. Edward Connolly, of the order of Christian Brothers, lost his life, occurred at a place called the Quarry Hole, between Finlas bridge and Broom bridge, on the river Tolka.

The Freeman's Journal publishes the first instalment of subscriptions to the "Irish Language National Fund," which have been received in answer to a appeal signed by his Grace the Archbishop of Dublin, the Most Rev. O'Donnell, Bishop of Raphoe, the Lord Mayor of Dublin, Douglas Hyde, LL.D., President Gaelic League, Rev. Eugene O'Growney, M.R.I.A., vice-president Gaelic League, and John MacNeill, B.A., editor Gaelic Journal.

The appeal points out that "the Irish language, despite the proscriptions of the penal laws, and the worse proscription of the erroneous system of teaching pursued during the past one hundred years, and despite its being confined in every phase of public life, still lives here in Ireland, being spoken by nearly three-quarters of a million of the race. In the fact that the language so lives lives one of the best hopes for the future of the race for the decay of a language is the measure of the decay of a nation and no country altogether losing its language can hope to preserve its historic individuality."

Downwards was a scene of wild excitement and disorderly conduct on the night after the declaration of the poll for North Down. Some of the supporters of Mr. Houston had determined on burning a huge bonfire in the square in front of the Cornhill Hotel, and the Cornhill Hotel, and the Nationalists and Methodists, who they thought had been the means of stretching the victory from them.

The night Hon. the Earl of Halsbury, Lord Chancellor of England; Lady Halsbury, and suite, arrived at Tralee. The journey between Tralee and Tralee was not without incident, for the explosion of a number of fog signals at Kihorahin seemed to create quite a flutter amongst the party, according as it did in the heart of the district where Capt. Moonlight so long held sway. But this was not the worst of it, for the distinguished travellers had scarcely time to assure themselves that the fog signals were meant as a sort of "feu-de-joie" in honour of themselves, when they were robbed of the consoling belief by a wire from a patrolling railway official explaining that the fog signals were sent off in honour of a railway porter who was starting on his honeymoon, and expressing the hope that his lordship and ladies were not alarmed or annoyed.

Before Mr. J. P. Lynch, R.M., and Mr. T. P. Carr, J.P., ex-County Inspector, six members of the United Irish League in North Mayo were prosecuted for riot while returning from Newport on Sunday, 7th August, where they attended to present an address to the Lord Mayor of Dublin and Mr. Field, M.P., for the very kindly interest both these gentlemen took in the distressed and homeless members of the Mansion House Committee. The defendants were Michael Daly, of Bouchardon, Peter Gillespie, of Derron, Patrick Gillespie, of Derron, Francis Gallagher, Keshmohr, George Henahan, Clonduff, and Charles Daly, of Blackhall. Mr. Lynch said the court held that Michael Daly and Patrick Gillespie behaved in a very outrageous manner by shouting out "Breakdown" in addition to the band playing "Hallelujah" and "Duff". Therefore, ordered Daly to find surety, himself in £20 and two sureties in £20 each, or in default be imprisoned for three months, and Patrick Gillespie to give bail in himself £10, and two sureties in £5 each, or to go to jail for two months. The other cases were dismissed.

Mr. Lynch—Are they going to give bail?

Both defendants answered they would not give bail. They committed no crime.

MEATH

At the meeting of the Juries Board of Guardians the following letter was read from Mr. Wm. Manning, C.R., Cookstown: "I have been informed that the guardians have a 'haunted' labourer's cottage in Enniskerry, and that no one will go near it. I will be taking about ten days' leave from the 10th of this month, and want a change. If the guardians can see their way to letting it to me temporarily, I would take it at whatever rent they may see fit to charge, or £20 in as a year, or at £1 per week and a guarantee £100 that at any time they will find a bona fide labourer to take it. I will, on 21 hours' notice, hand it over to them."

John McCann, T. Clarke, wrote offering to sleep in the house three successive nights for £2 5s, and stating that if he saw "anything" he would "question it and find out what takes it there."

It was agreed to appoint Mr. Manning as caretaker.

TIPPERARY

At Clonmel Borough Court, Mr. R. K. Moore, J.P. sought, under the "Ejectment-made-good" Section, to obtain a decree for possession of lands within the borough held by John Hally, and Thomas J. Power, as caretakers. Hally's family have had the farm for many generations, and were industrious and hardworking. They paid their way always, and the day before the late Mr. Stephen Moore, D.L., died, Hally says he paid him £40 current rent in the street in Clonmel, on the understanding that the receipts would be sent to O.P. Moore, and his successor when Mr. Moore died, and his successor declined to believe Hally's story. The bench declined to act in the case.

NEW WESTMINSTER CATHEDRAL. The work in connection with the erection of the new Catholic cathedral in Westminster proceeds apace, and there is every probability that the desire of Cardinal Vaughan for its consecration to take place in 1900 will be realized. At present the monthly output is from £200 to £300, while the fabric rises in height five feet a month. The new Archbishop's house at the rear of the new cathedral will not be commenced before the end of the present year. The year 1900 will witness the celebration of the re-establishment of the hierarchy in England, and in connection with this event the Rev. Arthur Whelan is issuing a work entitled, "The Progress of the Catholic Church in London Since the Re-establishment of the Hierarchy."

ENGLAND.

CARDINAL VAUGHAN AND THE JESUIT MYTH. "A Proctor in York Convocation," writing to the Times, says: "I have received the accompanying letter from Cardinal Vaughan, and also his full consent to publish it. My part in the matter has been very simple. Deeply grieved, as every loyal Churchman and every Christian must be, by the charges freely and candidly made, and repeated with assent and growing boldness, that there are clergy in the Church of England who hold dispensations from the Church of Rome, and Jesuits similarly licensed, I ventured to write to Cardinal Vaughan (though a perfect stranger to him), enclosing him a newspaper cutting containing one of those terrible charges, and a letter from the Bishop of Liverpool. I asked Cardinal Vaughan if, for the honour of our Divine Master, he would not undertake to authorize a contradiction of the gross charge made. He has very generously replied to my letter with the one I herewith send you. I venture to beg you to give it a prominent place in your widely-read paper, in order that this most immoral charge, which it is to be feared that many believe through ignorance or prejudice, may be understood by all fair-minded men to be false."

Copy of letter received from Cardinal Vaughan, Archbishop of Westminster, "Archbishop's House, Westminster," "Aug. 28, 1898."

Rev. and Dear Sir—Your note of the 25th has been forwarded to me. I write at once to assure you that it is simply impossible that a dispensation should be given by a Bishop, a Pope, or any other ecclesiastical authority, to authorize a contradiction of the gross charge made. He has very generously replied to my letter with the one I herewith send you. I venture to beg you to give it a prominent place in your widely-read paper, in order that this most immoral charge, which it is to be feared that many believe through ignorance or prejudice, may be understood by all fair-minded men to be false."

After having during these last nine months been radically altered, much improved, and completely redecorated internally, St. Patrick's church, Edinburgh, has been solemnly reopened for public worship. The new and magnificent buildings of Edinburgh, St. Patrick's church has a rather unique history. Built originally as an Episcopal church more than one hundred years ago, it was purchased in 1838 by a small body of United Presbyterians. At the time the "Cowgate church," as then designated, was the largest modern church building in Edinburgh, with the exception of St. Cuthbert's edifice, and was consecrated in 1856. This denomination of United Presbyterians, having got into financial difficulties, the church was sold by them for £4,300 to the Catholic body in Edinburgh. I have always having the earnest desire after the purchase to make the building more Catholic than it appeared, the good priests and people of St. Patrick's had their Presbyterian brethren to fight, but, unlike their Presbyterian predecessors, they grew not weak, but rather potentially strong, in faith, having the divine depositary of faith within their fold, and so struggled on through generations with patient perseverance, firm fortitude, and Heavenly help, subduing and conquering every difficulty in the way. With the result that at length they were ready to receive as their just reward for fidelity to selves and Faith "one of the finest Catholic churches in the land. Elsewhere in another column we describe the important alterations of the church in detail.

purpose of furthering the supposed interests of the Church of Rome these dispositions would be known would be explained. Upon being so explained, the kind to be found, and for the best of all reasons, that no such dispositions are granted or can be granted.

The letter from the Protestant Bishop of Liverpool to Mr. Glynn, in the cutting you send me, says: "I note carefully what you say about the clergy in the Church of England being Jesuits, and it entirely confirms my own belief."

"Now, if Bishop Ryle will give me the name of any single clergyman of the Church of England whom he believes to be a Jesuit, I will engage to furnish him with such proof as shall be satisfactory evidence to any ordinary Englishman that he is not a Jesuit."

"The Franciscans, Dominicans, and some other orders affiliate lay members, or laymen, attached to their rule. The Jesuit order has no affiliated members or laymen. No man can be a Jesuit without their being an authentic record of his name, age, training, profession, etc."

That there are clergymen in the Church of England who hold and teach nearly all such doctrines of the Catholic Church may be true, but it is simply a lie to assert that they are Jesuits or that they stay where they are by virtue of a dispensation from Rome.

Believe me, Rev. Sir, to be yours faithfully, HERBERT CARDINAL VAUGHAN, Archbishop of Westminster."

SCOTLAND.

THE "ROMAN" SCALE IN EDINBURGH. The Edinburgh Evening News publishes some correspondence on "Popish practices in the Scottish Episcopal Church." One solitary sensible writer in the Evening News, signing himself Dunvagan, and fully alive to the gravity of the situation, enters a manly and touching protest, which every lover of the human race must endorse, against the editor's Agnostic tendencies, and pointedly asks, but of course receives no satisfactory answer, "Is the editor honestly thinks he is doing humanity any good by seeking to dissociate mankind from their belief in a Personal God. He further pertinently asks, will Agnosticism readily furnish mankind with the enthusiasm and conviction which religious belief always affords to face life's work, and if so, how? What force (the writer asks) would such a phrase—"the enthusiasm of humanity"—have, say, in South Africa, compared with "the few days' negroes' principle? You made an appeal to the respectability of 'personal freedom, religious liberty, family sanctity, and purity.' Can these exist if they are dissociated from the belief in a Personal God? (Read Carlyle's essay on "Voltaire" that part dealing with the age of Louis XV.) Lately you said 'the battle (to-day) is between Agnosticism and Supernaturalism.' It would be correct to say by 'Agnosticism and Supernaturalism,' because Agnosticism is precisely and almost wholly mere negation. Man-kind must have some possible belief, and the tendency of Agnosticism is to gravitate either downwards to Materialism or upwards to Supernaturalism. But, taking your statement as it stands, which side do you take? I ask this question in no petty personal spirit. I most deeply desire that you should be more constructive than destructive when you deal with religious subjects. Bring to their consideration the knowledge, power, and courage which you display when dealing with other subjects, and I am sure you will earn the gratitude of many readers. If it is possible for you to write on behalf of Supernaturalism, you will influence for good many who are not a little perplexed and alarmed amid the downward tendencies of the present time."

ST. PATRICK'S CHURCH, EDINBURGH. After having during these last nine months been radically altered, much improved, and completely redecorated internally, St. Patrick's church, Edinburgh, has been solemnly reopened for public worship. The new and magnificent buildings of Edinburgh, St. Patrick's church has a rather unique history. Built originally as an Episcopal church more than one hundred years ago, it was purchased in 1838 by a small body of United Presbyterians. At the time the "Cowgate church," as then designated, was the largest modern church building in Edinburgh, with the exception of St. Cuthbert's edifice, and was consecrated in 1856. This denomination of United Presbyterians, having got into financial difficulties, the church was sold by them for £4,300 to the Catholic body in Edinburgh. I have always having the earnest desire after the purchase to make the building more Catholic than it appeared, the good priests and people of St. Patrick's had their Presbyterian brethren to fight, but, unlike their Presbyterian predecessors, they grew not weak, but rather potentially strong, in faith, having the divine depositary of faith within their fold, and so struggled on through generations with patient perseverance, firm fortitude, and Heavenly help, subduing and conquering every difficulty in the way. With the result that at length they were ready to receive as their just reward for fidelity to selves and Faith "one of the finest Catholic churches in the land. Elsewhere in another column we describe the important alterations of the church in detail.

TRUTHFULY OF THE WAR IN THE SUDAN

The London Daily Express writes in the London Times: "I have a letter this morning, which, if any voice more powerful than mine would be raised in the London press against the falsity of the war in the Sudan, the Daily Express would be the first to do so. But they have not done so. On the contrary, each day's issue of the morning papers has more and more revealed a consensus of English civil, military, religious, Tory, Whig, Radical, High Church, Low Church, no church financial and political, which holds all that has been done in this way to have been rightly done, and that the destruction of these 20,000 British soldiers fighting a desperate battle at desperate odds has been a highly moral spectacle, for which to thank God and our rulers a deed so heroic and disinterested that it will reflect glory on the British name for centuries to come."

Allow me, nevertheless, to state my simple among my countrymen and at the risk of much unpopularity, to record a first word of absolute dissent from the Daily Express's estimate, as I still and believe that the British name will not hesitate longer to say that a massacre so elaborate in its proportions, and so little justified by any circumstances of necessity or self-defence was never committed by a civilized European nation since modern war began, not to I doubt that as such it will ultimately be known to our sons. Moreover, I venture to affirm its unjustification acceptance and justification in the whole free English nation, and the turning point in our character, which separates our way of looking at things, right or wrong, for ever from that of our fathers."

I permit me to emphasize a few brief facts in this astonishing drama. I. The Sudan campaign, re-opened three years ago by a telegram from London, was justified by no imminent danger, or probability of invasion to Egypt, and the personal knowledge. I was at Wady Halfa only a few weeks before the advance was ordered, and I can testify that the sole complaint then made by our English frontier officers was that the Derwishes had ceased to give trouble, that they had lost their fighting initiative, that there was no danger and nothing to do. An advance was ordered, not for there was no reasonable excuse for it. The question had gone to sleep."

2. Contrary to what was asserted at the time, the campaign was ordered neither on the initiative, nor even with the fore-knowledge of the Egyptian Government. Lord Cromer himself had not been consulted. It was a decision sent from London, a decision which the Emperor of Germany, the King of Italy had personally appealed after the defeat of Adowa. It is not surprising, therefore, now that the Emperor should be found the first to offer his congratulations."

3. The misgovernment of the Khalifa has been immensely exaggerated for political purposes. It was a severe, and towards certain sections of the population most oppressive, is true. But at the time the campaign was decided on the tyranny of the Bagaras had been notably relaxed, and to the point that the Beihern refugees at Cairo were clamouring to General Kitchener and Lord Cromer to be allowed to return to their homes, where they would not only be welcomed by the Derwishes, but by the Derwishes Government unmolested and better than at Cairo. This, too, is within my personal knowledge. General Kitchener's reply was that they could not be permitted to return, as it was desirable for military reasons that the frontier villages under the Khalifa should remain unoccupied. If the severity of the Khalifa's government was directly due to General Kitchener's advance, the Janin tribes were the chief sufferers. Under the Khalifa had ruled the Sudan. Under the Khalifa the Bagaras had come to rule it. They were jealous and disaffected. The Egyptian advance encouraged them to revolt, and the Khalifa suppressed them, and destroyed their villages. It was a matter of life or death to him, and if he did not ruthlessly measure was at least excusable. The Khalifa has been held up to execration for this purpose."

4. English opinion has long been systematically prepared for the climax of the war. For this purpose Messrs. Wingate and Slatin's books were published. But in reading them this should be remembered. The two officers named in the title were in the Egyptian Department at Cairo, and were part of their duty to disseminate news in accordance with military designs. I don't say "false" news, but news selected and highly coloured. The Derwishes are black, but not so black as they have been painted for political purposes. After all that has been said, Neufuss, as reported, was found unharmed at Omdurman after the attack, the Christian nuns alive and well. Slatin himself had his life spared under circumstances which might have excused his death."

5. Gordon has been avenged. We have the German Emperor's word for this, and he ought to know our real object in the war, since it was originated on his initiative. Also the whole moral sense of England had accepted it as an all-sufficient reason. But poor Gordon! Can any one of his friends imagine him, Christian hero as he was, who loved the blacks as his fellowman and protected as he did to the last, against an army of relief being sent to Christianism on his account; can one imagine him less than indignant at the pagan slaughter over

his land of these 20,000 Southerners butchered to cause the existence of the English nation and make an English holiday? I need say no more of this, but submit it as a point of 19th century civility to be discussed next Sunday from our Christian pulpits."

6. Lastly, is not the boasting of our all making of the heroic value of our British soldiers' action in the Sudan? Is it not the British soldier we all know, in a word fighting man. In times past, in the great days of the Duke of Wellington, no proud of this in the face of the world against great odds and opposed to the first military force of Europe. Let us hope he will do so again if necessary. But here in the Sudan is it not a little difficult to boast of what he has just performed. All the hard work of the campaign was done for him before ever he left England during three exhausting years in the Egyptian camps. These made with him the last of his life, which he travelled gallantly and well to the field of battle. Even there if I read the telegram aghast the Egyptian troops bore the brunt of the fighting. They suffered the severest loss. All he was called upon to do was to stand still and fire into the ranks of the practically unarmed British force which brave as it was and bravely determined, never to within striking distance of him, the British force, and despatch the shattered for by thousands in their rout. Who can doubt the meaning of the figures telegraphed—10,000 counted corpses, 16,000 wounded who had crawled away into the river, 300 or 400 more killed after wards in the town, only 3,000 or 4,000 prisoners? This may be avenging Gordon, but it is hardly heroic war, certainly not the sort of fight which men of the age of our fathers, hop and dash, and I conclude, confess my regret only that "The Times," in deference to my long connection with Egypt, and connection with its columns, will excuse it and allow its insertion."

On one point at least I am wholly and unreservedly in sympathy with all the public voice, and especially with that of "The Times," my lament for the loss of our gallant correspondent Mr. Hadow. His death is to me personally the most pitiful incident in all this sad affair. Your obedient servant, WILFRED SCAWEN BLUNT

CELTIC CHRISTIANITY.

Under this head the Right Rev. Dr. Henshaw, Bishop of Nottingham, writes as follows to the Nottinghamian (England) Express:— "Sir,—As you object, very rightly, to some statements of yours on the 3rd inst., which I think are misleading? 1.—You say:—"The only thing concerning Celtic Christianity about which historians are quite sure is that it did not come from Rome." But if we look to Celtic Christianity as it existed in England before St. Augustine, all the early historians tell us that it did come from Rome. The Book of Llandaff narrates that Lucius, King of the Britons, sent as his ambassador Elfan and Medwy, and that the Pope St. Eleutherius (A.D. 179) was pleased to receive them to be baptised, and, on their receiving the Catholic Faith, Elfan was ordained bishop, and Medwy a teacher. "Through their eloquence," in continues, "and the knowledge they had of the Holy Scriptures, they returned preachers to Lucius into Britain; by whose holy preachings Lucius and the nobles of all Britain received baptism, and according to the command of St. Eleutherius the Holy See, he constituted the ecclesiastical order, ordained bishops, and taught the way of leading a good life. This account is confirmed by the Venerable Bede, the Anglo-Saxon Chronicle, Gildas, Nennius, and others. Goucelinus also tells the British Bishops, replying to St. Augustine, defended their observances (about Easter and the tonsure) "by the authority of the Holy Pope Eleutherius, their first founder." St. Augustine, refused to help St. Augustine, preaching Christianity to the pagan Saxons. Of Irish Celtic Christianity we may say that no Catholic writer has ever doubted that St. Patrick founded it, and became the Apostle of the Holy See. The Roman Breviary, of ancient use throughout the Latin Church, thus speaks of the blessed Pope Celestine, and he had been consecrated Bishop, he went into Ireland, and again, "by the authority of the Roman Pontiff, he made the whole island of the British Christianity was derived from Rome through St. Columba 2.—You say:—"The conversion of the North of England was effected by the Celtic missionaries." This is hardly accurate. St. Paulinus, a companion of St. Augustine, was ordained Bishop by St. Justus of Canterbury, St. Augustine's successor, and sent by him to evangelize the pagan King of Northumbria, in A.D. 625. He baptised the king in 627. Bede says that the crowds he baptised were so great that he had to baptise in the river Swale, as he afterwards did in the Glen. He preached the Faith in Lindsey, and baptised Eborac, which is now York, in which city St. Paulinus was slain in battle by the pagans, Penda and Cadwalla, and St. Paulinus was compelled to flee with Edwin's son, and grandson, St. Paulinus, therefore, was the founder

of the Faith in the North. In 627 the Christian King Oswald, Edwin's nephew, slew Cadwalla, and sent for a Bishop to St. Columba's monastery at Iona, which by the then St. Aidan came, and by and two successors, were Bishops of Lindisfarne for 23 years. After the death of St. Aidan, Abbot of Iona, and James, the Deacon of St. Paulinus, in 645, King Oswald that Bishop Colman of Lindisfarne, and St. Chad of Eborac, should keep Easter after the Roman usage, alleging the authority of St. Peter, to whom were given the keys of the Kingdom of Heaven. All agreed that St. Peter had the keys of the Kingdom of Heaven, the Roman custom. Colman returned to Iona, "to consult his brethren." His successor at Lindisfarne adopted the Roman usage, as did the North Irish in 703 (St. Bede, l. ii, c. 28, segg) St. Theodore, Archbishop of Canterbury, consecrated by Pope St. Bénédict in 668, exercised undisputed spiritual sway over the whole of England. I think then you unduly magnify the little episode of 29 years only and you omit to state that the Celts also were under the authority of St. Peter, and only differed from the Roman missionaries in two points of discipline—the time of keeping Easter and the shape of the ecclesiastical tonsure."

The editor having referred the Bishop to Mr. Willis Burd's "Celtic Church," remarking that the readers of his paper would do well to peruse their paper, which follows the scientific method, the Bishop replies in another letter. In the course of his reply, "For myself, I think it is more 'scientific' to follow the accounts of the great Anglo-Saxon chroniclers and historians than to give a blind belief to the statements of modern writers, who can go so far as to venture the assertion that 'the only thing concerning Celtic Christianity about which all historians are quite sure is that it did not come from Rome.'"

J. M. + J. D.—Urgent Appeal.

For the love of the Sacred Heart of Jesus, hold a poor priest whose Church of St. Denis, at Athens, (two thousand dollars)—a very large sum for the pastor and people of St. Denis to pay; and which they cannot unless aided by the charitable abroad."

My lamented predecessor, Rev. J. J. Kelly, actuated by his zeal for the sanctification and salvation of souls, with the approbation of the late Archbishop of Kingston, built this Church a few years ago. Father Kelly saw that the few Catholic families in and around the village of Athens, being for the most part very poor, could not pay for this truly beautiful church, so he set out for the remote Province of Quebec and collected a large amount of money among the good people there who were devoted to him. It was Father Kelly's intention to continue collecting in Quebec until the church should be paid for, but alas! death overtook him, and his good work of collecting had to be abandoned. After Father Kelly's death I was appointed by the late Archbishop of Kingston to succeed him. I am a stranger in this country, not known to the Bishops, priests and people outside the diocese of Kingston, consequently I could not make collections from them. It is conceded by all that I have the poorest mission in the diocese of Kingston, and therefore to come particularly hard upon me when I have to raise the money which is needed to keep the interest of the debt paid. May God inspire you to aid me in this good work."

All those who will send me \$1 (or more) I promise them that they will have part in all the good work I pray, and all the other good work that may be done by me until my death. Do not forget to send registered letter to Rev. J. J. Collins, Trovroyan P.O., Leeds County, Ont. Post Office Orders payable at Athens, Ont.

O'Connell's Will.

The following anecdotes of Daniel O'Connell is told by Mr. T. P. O'Connell in his curious and amusing "The Humors of Parliament," written for M. A. P.:—"A certain member named Thomas Massey, who had his eye always on the Pope, brought in a bill to obliterate the Pope's name from the Statute Book, and substitute the good old Saxon word 'God' in all instances as Christmas and Michaelmas, and 'Michael-tide,' respectively. O'Connell listened attentively to all the member had to say in favor of his scheme, and then got up and said:—"Since the honorable gentleman is so anxious to wipe out the obnoxious word from the English vocabulary, why does he not make a commencement by striking out the name of God? In fact he would be known as 'Theodid, Tidedy.'"

"The 'hide' of laughter that rose at over the house at this sally fairly overcame the presence of the measure, and swept his bill into the breakers, where many of its equally absurd predecessors were wrecked—on the rocks of common sense."

A LIFE SAVER.—Mr. James Bryson, Cameron station, was confined to his bed with inflammation of the lungs, and was given up by the physician, his neighbor advised me to try Dr. Thomas' Eucalyptic Oil, stating that his wife had used it for a throat trouble with the best results. Acting on his advice, I procured the medicine, an ounce less than half a bottle cured me. I was with-reliciance that I consented to a trial, as I was reduced to such a state that I did not believe any remedy to do me any good."

Mrs. Jones says she would so like a little change, Mrs. Jones' hair is now and-silver for half-a-crown."