The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY SEPTEMBER 25 1889. VOL. XVIII. NO. 51

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 September, 1889.

MOON'S CHANGES.

1st Quarter, 2nd day, 3h. 22.2m., p.m., S. E.
Full Moon, 9th day, 9h. 40.2m., a. m., N. W.
Last Quarter, 17th day, 0h. 36.3m., a.m., E.
New Moon, 24th day, 10h. 29.2m., p.m., N. W.

D M	Day of Week	Sun rises	Sun sets	The Moon Rises	The Moon Sets	High Water Ch'town
		h m	h m			
1	Sun	5 25	6 34	11 59	10 0	1 55
2	Mon	27	32	aft 72	10 38	2 44
3	Tues	28	30	2 23	11 23	3 50
4	Wed	29	28	3 34	morn	5 18
5	Thur	30	26	4 25	0 13	6 52
6	Fri	32	24	5 12	1 24	8 8
7	Sat	33	22	5 50	2 35	9 4
8	Sun	34	20	6 22	3 51	9 53
9	Mon	36	19	6 50	5 6	10 33
10	Tues	37	17	7 13	6 18	11 10
11	Wed	38	15	7 38	7 28	11 45
12	Thur	39	13	8 1	8 40	aft 19
13	Fri	41	12	8 26	9 48	0 54
14	Sat	42	10	8 55	10 54	1 31
15	Sun	43	8	9 47	11 59	2 13
16	Mon	44	6	10 6	aft 41	2 59
17	Tues	46	4	10 49	1 58	4 1
18	Wed	47	2	11 41	2 52	5 24
19	Thur	48	0	morn	3 39	6 30
20	Fri	50	5 58	0 38	4 21	7 38
21	Sat	51	56	1 39	4 56	8 21
22	Sun	52	54	2 45	5 26	9 15
23	Mon	53	52	3 53	5 52	9 54
24	Tues	54	50	5 2	6 17	10 31
25	Wed	55	47	6 12	6 41	11 5
26	Thur	56	45	7 23	7 6	11 39
27	Fri	58	42	8 36	7 32	morn
28	Sat	6 0	41	9 50	8 2	0 16
29	Sun	4	40	11 4	8 37	0 55
30	Mon	2	38	aft 17	9 20	1 40

KENDALL'S SPAVIN CURE

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

SOUTHBOROUGH, P. Q., May 8, 1888.

DR. B. J. KENDALL CO., Enosburgh Falls, Vt.

Gentlemen.—I have used Kendall's Spavin Cure for Spraining and also in a case of lameness and Stiff Joints and found it a sure cure in every respect. I cordially recommend it to all horsemen.

Very respectfully yours, CHARLES J. BLACKALL.

KENDALL'S SPAVIN CURE.

ST. THOMAS, P. Q., April 28, 1888.

DR. B. J. KENDALL CO., Enosburgh Falls, Vt.

Gents:—I have used a few bottles of your Kendall's Spavin Cure on my colt, which was swelled from fetlock to knee in a very bad manner, and can say that your Kendall's Spavin Cure made complete and rapid cure. I can recommend it as the best and most effective liniment I have ever handled. Please send me one of your valuable books entitled "A Treatise on the Horse." Yours respectfully, E. E. WILKINSON.

KENDALL'S SPAVIN CURE.

FORT ELLICE, MAN., May 19, 1888.

DR. B. J. KENDALL CO., Enosburgh Falls, Vt.

Gentlemen.—I always keep Kendall's Spavin Cure and never am without it. When you write, state they will do. I have cured a bad case of Spavin and also two cases of Ringbone with your medicine, on mares which I bought to breed from, and have had no sign of disease in their offspring. Yours truly, T. J. O'NEILL.

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 Falls, Vt.

SOLD BY ALL DRUGGISTS.

IMPERIAL CREAM TARTAR BAKING POWDER

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

E. W. GILLETT, TORONTO, ONT. CHICAGO, ILL.
Sole Mf'rs of the CELEBRATED ROYAL YEAST CAKES.

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

The Merchants' Protective
—AND—
COLLECTING ASSOCIATION.
HEAD OFFICE, - HAMILTON.

Having for its objects: To collect from all that can be collected from, and stop the credit of all that cannot or will not pay.

Accounts collected in Canada or United States. Membership fee $10, upon receipt of which Delinquent Book, full supply of Notices, with complete instructions for using, will be sent.

MILLS & DYER, Managers.

Warning to Debtors.

All persons that have received Notices from Members, Agent or Head Office, to pay, had better do so at once, if they wish to save costs and expenses.

MILLS & DYER, Managers.
July 17, 1889—1y

BEST ON EARTH
SURPRISE SOAP
THE GREAT SELF WASHER TRY IT

The St. Croix Soap Mf'g Co., St. Stephen, N. B.

JAMES H. REDDIN,
Barrister-at-Law,
SOLICITOR, NOTARY PUBLIC, &c.,
OFFICE, CAMERON BLOCK
(Head of Stairway),
Charlottetown, P. E. Island

Collections carefully attended to. Money to loan at lowest rate of interest.

Nov. 21, 1888—1y

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.

D. A. MACKINNON, LL.B.,
BARRISTER-AT-LAW
Solicitor in Equity,
NOTARY PUBLIC,
Commissioner of Deeds, Wills, &c.

MONEY TO LOAN.

Georgetown, November 21, 1888—3moew

HATHEWAY & CO.,
31 Central Wharf, Boston,
(*Corner Atlantic Avenue*),
General Commission Dealers
—IN—
Potatoes, Apples, Hay,
ALL KINDS OF PRODUCE, ETC.

Write for Prices on any kind of Goods you want to ship. Quick Sales and Returns.

June 5, 1889.

It Made Mother Strong

"My mother has been using PAINE'S CELERY COMPOUND for nervous prostration, accompanied by melancholia, etc., and it has done her a world of good. It is the only medicine that strength ens the nerves." G. H. BURNS, Oxbridge, Pa.

"I am in my 6th year. Have been afflicted it seems w[illegible] could not sleep, had no appetite, no courage, low spirits. I commenced using Paine's Celery Compound, and feel relief from the first day after using it. I now have a good appetite and can sleep well. My spirits and courage are almost like those of a young man." S. C. KINKAID, D. D., Geneseo, Ill.

Paine's Celery Compound

Strengthens and builds up the old, and cures their infirmities. Rheumatism, indigestion and nervousness yield quickly to the curative power of Paine's Celery Compound.

A Perfect Tonic and Invigorator, it GIVES NEW LIFE.

"I am now 69 years old and have tried several remedies, but none had any effect until I used Paine's Celery Compound. I feel entirely different for the short time I have used it. I can walk nearly straight, sleep sound and well, and feel as though there was new life and energy coming into my whole system." H. MYLIUS, Cleveland, Tenn.

Paine's Celery Compound is of unequaled value to women. It strengthens the nerves, regulates the kidneys, and has wonderful power in curing the painful disease with which women so often silently suffer.

$1 per bottle. Six for $5. At Druggists.

WELLS, RICHARDSON & CO. MONTREAL.

DIAMOND DYES True to Name and Color. Nothing can Equal Them.

YOUR BABY will be rosy, plump and merry if given LACTATED FOOD.

CASTORIA
for Infants and Children.

"Castoria is so well adapted to children that I recommend it as superior to any prescription known to me." H. A. ARCHER, M.D., 1115 So. Oxford St., Brooklyn, N. Y.

Castoria cures Colic, Constipation, Sour Stomach, Diarrhœa, Eructation, Kills Worms, gives sleep, and promotes digestion, Without injurious medication.

THE CENTAUR COMPANY, 77 Murray Street, N. Y.

STAPLE & FANCY
Dry Goods
—AT—
LOWEST PRICES
—AT—
STANLEY BROS.,
BROWN'S BLOCK.

BE SURE YOU SEE
PROWSE BROS.,
The Wonderful Cheap Men.
CLOTHING! CLOTHING!
AT AUCTION PRICES.

HAVING secured about Eight Thousand Dollars worth of CLOTHING at about Half price, we are going to slaughter it right and left, and the Man or Woman that don't see our Stock before buying will get left, sure.

Over 1000 (One Thousand) Children's Suits to select from.
Over 950 (Nine Hundred and Fifty) Men's Suits to select from.

In fact, we carry the largest stock of CLOTHING AND HATS on P. E. Island.

We know what we say when we tell you we will give you Clothing less than any other House in the trade. We can prove it. Don't pass us.

PROWSE BROS.,
The Wonderful Cheap Men, Queen Street.

Here We Are Again!

McLEOD & McKENZIE,
Merchant Tailors. Merchant Tailors.

For years it has been well known to the people of this city and Province that we are

THE PEERLESS ARTISTS OF OUR DAY.

We have, therefore, no hesitation in saying that we are prepared to guarantee the highest satisfaction to all who favor us with their custom.

Our Cloths are the best in the market; our styles are the very latest; our Mechanics are unsurpassed, and our Cutters are unequalled in this Province, consequently we are in a position to furnish a suit of Clothes superior in material, style and workmanship to any other Clothing House in the Island. In order to be convinced of this fact you have only to call and leave your measure with us.

Hats and Gents' Furnishings in the very latest styles.

McLEOD & McKENZIE,
Ch'town, May 8, 1889. FASHIONABLE MERCHANT TAILORS

JOHN S. MACDONALD,
ATTORNEY-AT-LAW.
OFFICE:
Newson's Building, Opposite New Post Office.
Charlottetown, Oct. 7, 1886—1y

FITS STOPPED FREE
Insane Persons Restored.
DR. KLINE'S GREAT NERVE RESTORER
Sold for all BRAIN & NERVE DISEASES. Only sure cure for Fierce Afterwards. Fits, Epilepsy, etc. TREATISE & $2 trial bottle free to the patients, they paying express charges on box when received. Send name, P. O. and express address of affected to DR. KLINE, 931 Arch St., Philadelphia, Pa. Sold by Druggists. BEWARE OF IMITATING FRAUDS.

Princes of the Church

CARDINALS NEWMAN AND MANNING DESCRIBED—LIVES FULL OF GOOD WORKS.

LONDON, August 31.—I have this week had the privilege of seeing two men who are among the oldest and yet most vigorous in the united kingdom. These are famous wherever the English language is spoken.

Down in bustling Birmingham there is one quiet spot. It is at the Oratory of St. Philip Neri. If you were to happen within the walls of the Oratory some day, just at the hour when sunset is beginning to be followed by twilight, you might hear stealing down the long, silent corridors of the building sweet strains of music drawn from the strings of a violin by a skilled and delicate touch. If you should ask one of the robed Fathers whence the music comes he would probably smile and answer: "It is his Eminence, the Superior, who is playing."

The answer would be correct, for it is on an old and valuable Stradivarius that the greatest churchman in England, and one of the greatest masters of the English language, finds relaxation and peace as the evening falls. And the master of the violin is none other than John Henry Newman, who was at Oxford, the college mate of Gladstone, Pusey, Hurrell, Froude, Keble, and others, who was ordained in the English church, and was one of the select University preachers and vicar of St. Mary's, Oxford, but who is now a cardinal in the Roman church, which he joined over forty years ago. He is one of England's vigorous old men. He is older than either Gladstone or O'Gorman Mahon; he is almost as old as the nineteenth century, for he was born in 1801. But as the Cardinal gently touches his violin in the twilight hours, he is content in the belief that his life work is done. He has passed through the storm and is now safely moored in a peaceful haven. In the Oratory he is quiet and undisturbed, and his days pass peacefully and without a disturbing incident. The revolution of religious thought which the Earl of Beaconsfield declared to have been the greatest that England had seen in more than 500 years, and in which Newman was the leading figure, is a thing of the past, and I found that Cardinal Newman's popularity extended through all ranks and denominations. Among the visitors to his retreat you will find men and women of various creeds and from almost every where. There is but one opinion as to his standing as a master in the literary art. Years ago an eminent English writer said that if he were sentenced to suffer solitary confinement and allowed his choice of books, being limited to one or two writers, he would prefer some of Newman's to even Shakespeare himself. This will give an idea of the manner in which Newman is regarded here.

As has been said, the days of the Cardinal are very quiet days now. He is approaching 90 years of age, and has all his life been a vigorous worker. He rarely preaches, and writes but little. He still rises early, as he has always done, and his mornings are given to devotions, and to looking after the affairs of the Oratory that he loves so well and which he established some years ago. The love that the students and priests at the Oratory bear for the aged Cardinal is touching. Between all of them and the Cardinal the warmest friendship exists. The youngest as well as the oldest of them finds in the old man one who is always ready to sympathize with and assist them when called upon. The same gentle character which made him so popular at Oxford has not been changed by age.

And so the days at the Oratory pass on peacefully and quietly as the old man could wish. There is no bitterness in them. All the bitterness is gone. The opponents of other days are his friends. He has no enemies in the evening of his life. And so in the evening we can leave him, a smile on his gentle old face, with his old violin, softly playing the airs of other days. And so let the night quietly fall.

* * * * * * *

At Westminster you will find another man who is to-day doing the work of two ordinary men, although he is more than two years older than Gladstone. You may see his spare figure on platforms here in London and elsewhere whenever any movement in behalf of temperance, the London poor or some important public reform is put under way. You may even see him with one attendant inspecting some of the poorer districts of London, and you would scarcely suspect that the active old man was 81 years old last month. But he was. This man is none other than Henry Edward, Cardinal Manning, archbishop of Westminster, and head of the Roman hierarchy in England. Cardinal Newman was the son of a banker. Cardinal Manning was the son of a respectable merchant and member of Parliament, and so, like the former, was in a position to obtain a good education. The young men were together at Oxford, and Manning was much influenced by the finer and more powerful mind of Newman. Like Newman, he was ordained in the English church, and before he left it was archdeacon of Chichester. Like Newman, he was a convert to the Catholic church in 1851. Like Newman, too, he is to-day one of the popular men in England. Here the likeness between the men ends. Newman's life has been spent with his books and writings, except for his work at the Oratory. He is but little seen in the outside world. But Cardinal Manning is in and of the world, and is a more familiar figure generally about London, leaving the vicinity of the House of Commons out of the matter, than Parnell, the Irish leader. Not that Cardinal Manning is not a writer. He has, in fact, written much. But it is as a man of action that he is best known.

The life of the Cardinal Archbishop of Westminster is a very busy one. He has all his life been a prodigious worker, like Gladstone. When he was appointed a priest in one of the poorer parishes of London in 1857, he became intensely interested in the people among whom he was appointed to work, and in all schemes having for their object the amelioration of the wretched condition of hundreds of thousands in this great human hive.

As soon as possible after devotions and prayers the old man is in his office attending to his correspondence and receiving and directing subordinates. This is no easy task. Besides being archbishop of Westminster, Cardinal Manning is the practical head of the Catholic temperance movement. Besides, he is more or less interested in pretty much every reform movement of an unsectarian character in London, and, for that matter, in England, and his correspondence with these alone is a heavy one. Then the Cardinal looks after the smallest details of his great archdiocese.

In the afternoon you may see the Cardinal in almost any part of London. You may meet him in the slums looking after the affairs of some local mission, or you may meet him in some West End drawing room, for the Cardinal numbers among his intimate friends some of the leading lights in the fashionable world of London—and Protestants, too. You are pretty sure to see the tall, spare figure of the Cardinal at any one of half a dozen meetings in London on any afternoon. It may be a meeting which has for its object the improvement of the condition of the poor. It may be the meeting of a temperance or some other organization. You are likely to see him cheek by jowl with some minister of the church of England. In this way Cardinal Manning has done much to remove the bitter sectarian feeling that once existed here, and, in fact, you see very little of it now.—*New York Star.*

Ireland's Catholic University.

On the motion for the third reading of the Appropriation Bill on Monday, Aug 27, in the House of Commons, Mr. Sexton called attention to the position of the National elementary teachers in Ireland. In the course of a long speech, he said the teachers were miserably and altogether inadequately paid, and that in spite of the Act which was passed fourteen years ago, only 700 residences had been provided for 8,000. He declared that no confidence was felt in the National Board of education, and argued that the books used in the schools were full of dull pedantry, and were to the scholars most uninteresting, and urged equality of treatment in the matter of grants for the denominational and State training colleges. Dealing next with the question of University education, he counselled the establishment in Ireland of a Common National University, comprehending all creeds, and allowing full liberty. That was a settlement which would be satisfactory; and if there was a failure to settle on that basis, the fault would not be due to the Catholics of Ireland.

Mr. A. J. Balfour, replying on behalf of the Government, said he regretted that the position of the Irish teachers was not more satisfactory. But he might point out that their income had been increased by the Board of Education, and that there had been a relaxation of the regulations under which a moiety of the results fees had been sanctioned, and the consequence of that had been to increase from £57,989 to £102,000 at the present time the sum which they received. The number of teachers, it was true, had increased, but the increase was not in proportion to the augmentation. Again, it should not be forgotten that a sum of £1,200,000 had been granted from the Irish Church Surplus Fund to provide pensions for teachers. It was a gift which was without parallel, and which ought not to be left out of sight. Moreover, the grants for school buildings and teachers' residences were less onerous than any other State loan in the kingdom. The total amount applied for by Catholic managers since the act of 1878 was passed was £172,000. In the circumstances which he had stated, and however much they might sympathize with the condition of the Irish national teachers, he must say that the Imperial Exchequer was not responsible for that condition. The imperial contributions to the English principal male teachers amounted to £57, and to the Irish teachers £64 per head. The imperial contributions to the English female teachers amounted to £38, and to the Irish teachers of the same class to no less a sum than £54 per head. He admitted that modern schools had not fulfilled the expectation of those responsible for framing the educational (Irish) system, but he thought these schools formed a valuable link between primary and secondary school, and for that reason he could not give his adhesion to any general proposition condemnatory of these schools. He mentioned that training colleges were on as good a footing with regard to State contributions as those in England. He was of opinion that denominational and undenominational training colleges should be put on an equality, so far as the State was concerned. He agreed that something ought to be done to provide higher education for Roman Catholics in Ireland, seeing that the Queen's colleges did not meet the wishes of the Roman Catholic population, but he could not at that time give any outline of a scheme for this purpose. With regard to primary schools, he stated that the religious difficulty was a very serious one. The State paid four-fifths of the income of all teachers, who were the servants, not of the State, but of the managers, who were almost entirely clerics. In addition to that the State paid 30s for each scholar as against 17s. 6d. paid for each scholar in England and Scotland. Altogether a total of more than a million sterling was paid out for a system of education in Ireland which was more denominational, and more favorable to the Roman Catholics than any other in Europe—[hear, hear]—and it must be remembered that this was paid from what was substantially a Protestant exchequer [hear, hear.] He admitted the necessity for some alterations, and hoped to be able to make them. (Cheers.]

Mr. Parnell wished the Chief Secretary were serious in his attempt to settle the much vexed question of University education in Ireland. He desired to know, however, whether the Government proposed to make this matter the subject of one of the early measures of next session. As to primary education, it was perfectly true that as compared with England there was a marked disproportion in the contributions made to denominational schools; but even so, at the same time the system was not so entirely denominational as to secure the absolute support of the people. All creeds in Ireland were in favor of the denominational system, and desired the Churches to take a large part in superintending the education, as well as that they should give religious instruction. The Government had been compelled to modify the system of primary education in Ireland year after year, until now it was shown that the system had practically become denominational. Was it not better to make it so with a good grace? [hear, hear.] Sufficient funds would then be forthcoming. With regard to the question of model schools, he would only say that he thought they ought to deal with them as a whole, and to consider whether the £30,000 paid for their maintenance justifiable by results. As to training schools, the question was one which the right honorable gentleman had endeavored to meet by intimating his readiness to discuss the subject with the managers, with a view to seeing their demands. He was very glad to hear this, and trusted that the result would be the formation of some scheme which would satisfy the desires of the managers. [hear, hear.]

Mr. Woodall offered his congratulations to the Chief Secretary on his recognition of the principle of governing Ireland according to Irish ideas. [Hear, hear.]

Mr. J. O'Connor hoped the Chief Secretary would next year introduce a measure, having for its object the amelioration of the position of a well-deserving class of Irishmen, and that then there would be no reason for complaint in this vexed question.

The Angelus at Rome.

Among the many striking impressions which a visit to the Eternal City produces upon the religious mind there is one peculiarly beautiful and enduring, it is that caused by the bells of Rome as they ring out the evening Angelus, or Ave Maria, as the Italians love to call this sweet prayer to the Queen of Heaven.

Every day the sound of a cannon, fired from the Castle of St. Angelo, announces the hour of noon. At this signal the bells of the city peal forth, inviting, as it were, all the people to suspend their ordinary avocations for a few moments, and forgetting the things of earth, direct their thoughts to Heaven, and invoke the intercession of her who is the help, the consolation, the safeguard of Christians. But especially beautiful is the sound of these bells at the evening Angelus, which is always recited at sunset. It will be readily seen that this time varies according to the different seasons of the year.

When the Ave Maria sounds, all labor ceases, the streets are deserted, students return to their colleges, monks to their convents, the monasteries are closed, and no one can gain admittance under any pretext.

The Ave Maria is thus the most solemn time of the day at Rome; it is also the most impressive. There are three hundred and seventy churches in the city, and the sound of their numerous bells, forming a grand harmonious concert of praise to the Queen of heaven and earth, is of all music the most pleasing to the ear, and the sweetest, most touching to the heart of the devout listener. But this concert of harmonious voices, ever beautiful, receives additional beauty and grandeur when heard from the magnificent promenade of the Pincio, or from the Forum, or from the Appian Way.

When heard from the Pincio the effect is grand and sublime, for the sounds that predominate are those of the bells of St. Peter's and the largest churches of Rome. From the Forum the impression is more calm and soothing, and leads naturally to recollection and meditation; for there one finds oneself in the midst of the ruins of ancient Rome and the sound of a bell, when heard amid ruins, saddens and depresses the heart. One seated on the side of the Capitoline Hill, as day draws to a close, seeing before him workmen returning from their dry's toil, monks, priests and people of all classes—all blessing themselves and praying as the sound of Mary's bell is heard. The shadows grow deeper and deeper, and forms are mingled and confused in the increasing darkness. Suddenly all the bells burst forth in one glad peal, and the monuments around seem to receive, renew, and send forth again the sound and to prolong its echoes. Soft and sweet come those aerial voices from churches and chapels built upon the ruins of the palaces of the Cæsars, or upon the environments of the Coliseum, hallowed centuries ago by the blood of the first martyrs.

It is at such a moment that one realizes the emptiness of all things earthly, the instability of all human institutions and their grandeur. The power of the Cæsars is broken; the trumpets of war no longer resound with their notes of slaughter; the tiger and the lion have been changed by a mighty hand into the inoffensive lamb—and now the sweet voices of bells, calling to prayer, are heard through these ruins, imposing still, but sombre and mute like so many gigantic sepulchres. One glory alone remains, and one exalted far above all the glories so dazzling in their splendor of ancient times—the glory of Mary, the virgin mother of God, who, through her divinely communicated privilege of the immaculate conception, has crushed the head of the serpent, and still continues to destroy the work of his emissaries on earth.—*Ave Maria.*

Christianity in Scotland.

In the church of Our Lady and St. Andrew, Galashiels, the Rev. Joseph Stevenson, S. J., the eminent Scotch historian, recently commenced a series of lectures on the "Rise, Progress and Prospects of the Christian Faith in Scotland," with an unbiased investigation of the facts which led to the substitution, in the sixteenth century, of the Presbyterian form of worship for the ancient Catholic faith, and of the results of the change then effected. The first lecture was on the "Introduction of Christianity into Scotland."

He clearly showed that the faith of Christianity was brought into Scotland early, and only through Rome; that the Christianity of Scotland looked to Rome as its centre, and that the change of its religion was effected by a political movement, not by religious conviction. During the time of the Roman occupation of Britain the Pope summoned certain councils to meet for the transaction of ecclesiastical business. He did this in the plenitude of his power as the guardian of the holy Catholic church; and those councils met and deliberated and decided, and the proceedings of some of them have come down to our own time. There are three of them to which I invite your attention—the council of Arles (A.D. 314), the council of Sardica (A.D. 340), and the council of Rimini (A.D. 359). Taking their dates roughly, we may say that they were held from about the yerr 314 to 360, a very early period. The Pope invited certain bishops from Britain to attend these councils, and the bishops accepted the invitation of his holiness. Now, I ask in all fairness, would they have gone unless they had been of the same faith as the Pope? Would they have deliberated and voted in their councils? Were they in union with the head of these councils, or were they not? If they were, then Scotland was in union with Rome in faith and doctrine; if not, then all this is sheer nonsense.

The second lecture treated of St. Cuthbert and Melrose and Lindisfarne. Having related the history of their own St. Cuthbert, who has left behind him a name dear to all, and recalling the benefits which he conferred upon the early church in Scotland, he passed to that of St. Margaret of Scotland, a considerably later period, but carrying on the same grand tale of work done and suffering endured for Christ crucified and love for the brethren. One of her daughters became queen of England, and two of her sons kings of Scotland. She was a saint-like woman, who did much for their country, and much for their households; she induced the rising race of young women to act with that reserve and simplicity which forms such a beautiful part in a woman's character. She cultivated domestic labors, and taught them the art of sewing. She knew the value of labor, and was well skilled in the use of the needle; and while thus occupied at home she gave the money that was gained by her work to the poor. The poor were very dear to her; she loved them and cared for them, and she brought up many orphans in her own household. Three hundred hungry mouths were fed daily at her table, and while she waited upon the women her husband waited upon the men. Besides, she also taught the poor, instructed the ignorant, and tended the sick in the hospitals.

Think of these things, my brethren, concluded the preacher; it is not I that speaks to you, it is Cuthbert and Margaret, and the spirit of the grand old Catholic church of our country. Love God, be faithful to his holy faith, listen not to strange doctrines, seek God on the altar of God, be true to his holy religion, to the religion of the holy Catholic church. There is no other road than this—this is the one road, the true road, the road that leads to the land of the living.

The Bastille.

La Leforme Sociale, a French review largely devoted to economic questions, has published a very interesting study of life in the old Bastille at Paris. When the Bastille was destroyed, its records were preserved intact, and they present a very different picture of the daily life of the prison from that which has been preserved in popular tradition. The prisoners of the Bastille were as a rule confined for reasons of State, many of them were nobles, and men of property, and the whole regime of the place was on a different footing from that of the other prisons of Paris. Richelieu did not, like Mr. Balfour, insist that political prisoners were to be treated as common criminals. In the Bastille the prisoners were fairly well lodged. They met each other at certain hours. They had books and papers, and they had facilities for seeing their agents on business affairs. Compared to the Newgate of the day the Bastille was a palace. When the place was captured by the Parisians in 1789 they found in one of the cells what was described as a machine for keeping the limbs rigidly fixed in one position. It was really part of an old armour. There was also exhibited among the spoils of the Bastille "an engine of torture of which the precise use could not be discovered." This engine of torture was the framework of a secret printing press seized by the police fifty years before.