1890.

With song and laughter welcome to our lands The youngest born of Time—the glad New Year i The people of the earth with outstretched

And eager hearts, give greeting; not one Shall dim his birth! He comes to us a King-Olothed in a royal garb of hope and love.
While in his train fast follows each rare thing
Which dowers man with happiness—to prove That life is bright and joyous, true and good.

Despite the storms which oft disturb its flod.

Then, bells, chime merrily-ring him in cheer-

He is blithesome, and bonnie and dear:
And while ye are passing our hearts will be feeling
That the hearts of our loved ones are near.

Ringlin the North! and summon ye forth The friend by his deeds confessed; Ring in the South I for the sweet, warm month Of the woman we love the best. Ring in the East I and the New Year's feast. Shall make the land its own.

Ring in the West! the Pacific's breast Re echoes each joyous tone!

-Ladies' Home Journal.

# A NOBLE HEART'S REWARD Good Daughter, Good Sister, is Sure to Make a Good Wife.

"Lizzie has gone "galn," said Mrs. Crest, "Lizzie's no sort of use to me of late. I don't know what's come to the child, but she does act to me as if she was bewitched."

Frances Crest set down the blue-rimmed plate she was wiping with a coarse homespun

"Where is she, mother ?" said she. "Out in the woods, I suppose. It's where ahe always goes." "Mother, you must remember that Lizz's

is young. Don't be hard upon her," pleaded Frances. Mrs. Crest was Farmer Obed Crest's second

wite, and Frances, the tall, pale girl, with the sember brown eyes and the oval, coloriess face, was the good woman's stepdaughter, while pretty eighteen-year-old Lizzle was her

own and only child.
"But for all that," said Mrs. Orest, "I put a deal more dependence on Frances than I do on L'zzie. Frances is all the same to me as my own child !"

"Hard upon her !" she repeated querulous-"What I'm afraid of is that I'm too easy with her. She's always had her own way in everything. And she takes it dreadful hard that you should be going to Albany and she left at home. I never knew such nonsense in my life !"

A disturbed expression passed over Frances's face.
"It's natural she should feel so, mother,"

she urged gently.

Frances Crest had diligently taught school for three consecutive seasons to earn the money for this coveted winter in Albany, during which she had promised herself to take music lessons, and add to her knewledge of

art and literature. Fer she was engaged to Stephen Elisworth. and she longed with an exceeding great desire to make herself worthy of his love.

"I'm only a country girl," she said to her-self, "and he lives in the city, where he is meeting brilliant women every day, and it would be dreadful if, after we were married, he should be ashamed of me!"

Mrs. Rigney, a distant cousin of the Orests, had offered to give Frances a home for the winter for what service she could render in household matters, and the money she had saved was to be spent in sultable dress, lessons and othes expenses.

And best of all she would see Stephen Ells-

worth every day.

She finished her household tasks and went quietly out to the neek in the woods where she knew that she would find Lizzie. And here, with her head leaning listle

against a tree trunk, sat a lovely girl of scarcely eighteen, with deep blue eyes, full sherry-red lips, and a complexion like a balsam flower. One hand was immersed in gleaming aliken gown held up by a slim white the cool, running water, the other held a hand, while her exquisite profile was outlined the cool, running water, the other held a hand, while her exquisite profile was outlined crumpled pocket handkerchief, drenched with against the ruby velvet of the lambrequin? "Lizzie!" exclaimed Frances, "you have

"Crying? Of course I've been crying." retorted Lizzle, "Who weuldn't cry to be left alone in this dismal hole all winter long, while you are enjoying yourself in the city But I won't stay here. I'll run away and ge on the stage, or else I'll drewn myself in Packer's pool. "Lizzie! Lizzie! think what you are say-

ing!"
"I don't care," pouted Lizzie. "What is

life worth in a place like this?"

And she burst into a fresh flood of tears. Frances sat down and took the golden head tenderly into her lap.

All her life long the had been accustomed

to subordinate her will to that of this levely,

tempestueus sprite. What signified one sacrifice more or less? "Don't ory any more, Lizzle," she whispered. "I've made up my mind.

You shall go to Aunt Josie Instead of "And I'll wait another year," added Fran-

oes, swallowing a lump in her throat. "You shall have the music lessons and the art lectures; you shall see what a winter in the

Lizzle's eyes sparkled, her cheeks were red. She flung her arms around Frances s neck, with a sudden ory of rap-

"Oh, Frances, you don't really mean It ?"

"Yes, I do," bravely attered Fran ces. "But mother won't consent."

"I will see to that." Once more Lizzie showered soft, warm kisses

en her sister's cheek.

"Oh, you darling! you sweet guardian angel!" she oried. "And I am a selfish little beast to allow you to sacrifice yourself in this outrageous fashion. But if you knew how I have longed to escape from this dreadini groove of hensework and sewing and butter making l'

"You shall escape, Lizzie," sald Fran-And no one ever knew the bitterness

of the tears she shed when Lizzie went to Albany.

Mrs. Crest remonstrated steutly, but Fran-

ces held to her ewn way, and Lizzle's entrea-ties were not to be withstood.

'Frances don't care," pleaded she. "Frances always was a human icicle. And I'm so much younger than she is, and-

"And so much prettier," quietly spoke the elder sister. "Yes, Lizzie, dear, I know

Lizzie laughed and torsed her gelden

"At all events," said she, "I think I ought to have a fair chance," II.

A person cured of Deafness and poises in the and sparkle. She was like a bird let leose, and sparkle. She was like a bird let leose, and sparkle. She was like a bird let leose, and sparkle. The who was like a bird let leose, and sparkle in the beautiful of the let leose, and sparkle in the beautiful of the let leose, and sparkle in the beautiful of the let leose, and sparkle in the beautiful of the leose in the beautiful of the let leose, and sparkle in the beautiful of the let leose, and sparkle in the beautiful of the let leose, and sparkle in the beautiful of the let leose, and sparkle in the beautiful of the let leose, and sparkle in the beautiful of the let leose, and sparkle in the beautiful of the let leose, and sparkle in the beautiful of the let leose, and sparkle in the beautiful of the let leose, and sparkle in the beautiful of the let leose, and sparkle in the beautiful of the let leose, and sparkle in the leose, and sparkle in the leose, and sparkle in the let leose, and sparkle in the leose in th

epera was an actual reality. Her new dresses filled her with delight; she was improving so tast in music and drawing, and she could not imagine how she had ever lived all those dreary, dragging years in the

eld farmhouse at home.

And best of all, Stephen Ellsworth had been so often to see her and taken her out sleighing and to the pisture galleries and theatres, "all on dear old Frances's account, of course," she added, with a spice of merry mischief.

She could not say half enough in praise of stylish; the old Ellsworth mension on State street was so elegant; he sent her such exquisite out flowercand baskets of fruit.

And Francis, reading three letters at home after her day's work of school teaching was line cans in Americ . Top teaching order over, tried to rejain in her young sister's

hanpiness.
"Mother," she said one day, "I should like to see the child in her new dresses. I think I'll go up to Albany and surprise her. Lucy Lampson will take the school for a week. Dear little Lizzle ! how astonished she will be !"

"Wife," said Farmer Crest boarsely, when Frances had gone up to bed, full of her new among the piously disposed of her own plans, "I don't know's we ought to let her sex, and gradually matured the plan of

" Why not, Obed ?" he says everyone is talking of our L'zzie's en-

gagement to Cap'n Elleworth." "Obad Crest, you're a dreamin'!" "I wish I was, wife—I wish I was! But objects of their institution—nursing the sick, it's only what we'd ought to have expected teaching young girls, and nanctifying their Lizzle is as pretty as a picter and as icothy as a bowl of soap suds, and brimful o' mischief into the bargain. And Elisworth's only a mortal man efter all. Frances ought to the routine of domestic life in the world, have married him a year ago, when he wanted her to do so, only she wouldn't leave us until we'd paid the mortgage on the farm, and got even with the world."

Nor I neither. There's no help for it, wife; she's got to find it out herself.' And he let his wrinkled forehead fall into

his hands with a groan. Just then the door opened.

A tall, slight figure came in like a gliding shadew.

"I've heard it all, father," said Frances, "and you musn't blame either Stephen or rule read. Their dress was to be always Lizzle. It—it was only natural. He has plain in tenture, and sober in hue and make, grown tired of waiting for me. And Lizzie but a custume was not at first adopted. is very lovely. I can't blame any man for St. Angela died in 1540. A bull of Albany, all the same, and tell them not to the title which she had given to it. The mind me. You know" (with rather a ferced work of teaching was from the first a distinct smile) "people always said I was cut out for | tive employment of the society; and as their an eld maid. And—and—we three can be success and popularity increased, the need of very happy here at home all our lives, can't greater stability than was furnished by the

orled bitterly.
"Don't mind me," said she. "I shall be Papal buil. quite used to it after awhile."

III.

It was a brilliant December afternoon—the ground covered with snew, the sun shining with arctic spiender, and all the streets musical with the joyous chime of sleigh bells -when Frances Crest arrived at Mrs. Rig-

ney's house in Albany.
"Why—Francie—Crest!" ejaculated the good lady, "is this you?"
"I came to surprise Lizzie, Aunt Jesie,"

said the traveler, smiling faintly.
"Well, it will be a surprise," said Mrs. Rigney, "Go right up, dear,. She's in the parlor with——"
"With Capt. Ellaworth?"

"How on earth did you know !" orled the

comfortable elderly lady. "Has she written "No, not a word," Frances answered.
But I know it all, nevertheless."

She went on and knocked at the parlor door.

heart. Frances obeyed.

Was that little Lizzle standing by the fire. ene dainty, slippered foot on the fender, her She looked more like a princess, a fairy queen. In this atmosphere of change and happiness she had fairly blessomed out like a rose in mid-June.

And that tall figure in the shadew beyond---

"Frances! Dear, dear Frances!" In a second Lizzie was in her arms.

"You got my letter, love-the letter I wrote you yesterday—the letter that told you all?"
"I have received no letter, Lizzie. I left

Capt. Ellsworth ?" i Here, right here before your eyes. Come here, Clarence, and let me introduce you to

your new sister, for we are engaged, Frances. Clarence and I. That is my mysterious secret," The tall figure advanced with a military

sort of sainte.
It was not Stephen at all, but a taller, younger, less impressive-looking man.

Frances bowed in a bewildered way. "But Stephen, where is Stephen?"

"Cone down to Weodfield, Francie, after you, because he says he means there's to be a double wedding if there's to be a single one, and he declares he won't wait any longer for you to make up your mind. And how puzzled he will be, to be sure, when he finds the bird has flown! Are you very much surprised, Frances? But, you see, Clarence is in the regular army, not a mere militia captain like Stephen. He is stationed in Florida, and he was spending his leave of absence with his cousins here in Albany; and so, of course, I couldn't help getting acquainted with him, because Stephen came here every day to talk about you, and Clarence always came with him. And—yes, Clarence, go away, now, to get the flowers for the evening reception at Miss Bird's, for

I've got so much to say to my sister.' She dismissed her handsome lover with the nonchalance of a queen, and then showered

caresses answ on Frances. "Isn't he splendid, darling?" she oried. "And only think, I owe it all to you, fer if it hadn't been for your sending me here I never should have met him at all. And we'll telegraph to Stephen at once, and you will conent to be married at the same time with me,

won't you, dear?"
"Yes," said Frances, her eyes brimming ever with blissful tears, "I will."

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self-operating washing machines. No wash-board or rubbing required. It you want one, send to the Monarch Laundry Works, 25 Pacific Avenue, Chicago, Ill.

It is common, says Tacitus, to esteem most what is most unknown:

TO THE DEAF.
A person cured of Deafness and poisss in the

# THE URSULINE NUNS.

A Brief Sketch of this Most Celebrated Teaching Order in the United States.

The Ursuline Order is not a new or recent organization. It has stood the test of centuries, and the lapse of time-served to demonstrate ever more clearly the most valuable services rendered to religion by these worthy religieuses, especially by the work of Chris Stephen Elisworth. He was so handsome, so tlan education. Two hundred and fifty years of noble work form their aplendid record on the American continent, for, but a few mouths ago, Canada celebrated the 250th anniv reary of the establishment of the Uranwas obtainedly founded by St. Angels Mer-riel, of Bresons, in 1537. Angels was born in Devenzance on the Lake of Gards, in 1470. Her life was one of long endeavor at perfec-tion. She joined the Third Order of St. Francis, priorited the greatest austerities, made a pilgr'mage to Jerusalem and Rome, and on her roturn settled at Brescia, where she obtained a prest inflaence

a new institute. She seems to have desired a freedom for action and of movement "I saw Dr. Jones this morning. He is for herself and associates, which would not just home from Ablany Medical College, and have been compatible with incleance and solemn vows. A fervent company of seventythree women met together in the kitchen of Augela's house, in Bresies, in 1527; the teaching young girls, and nanctifying their lives—were known to them all; the rules by which Augela endeavored to conciliate a certain community of work and worship with were considered and approved, and she was elected superior—foundress she would be called—of the Company of St. Ursula." A young girl might join the company from "Bat, Ubed, what are we to do? I can't twelve years of age and upwards. At the tall her!" sobbed the old lady. lution of living chastely in the society, without taking the vows of chastity. They were to hear Mass daily. On the first Friday of every month they were to meet in the church of the city previously fixed upon, and all receive Communien. An the last Sunday of the month they were to assemble in the or-

is very lovely. I can't blame any man fer St. Angela died in 1540. A bull of Paul wanting to make her his wife. I shall ge to III., in 1544, confirmed her foundation under primitive rule, would naturally be felt. A

And here poor Frances broke down and uniform costume, with leathern girdle, was introduced soon after the appearance of the

atery belonging to the company to hear the

rule read. Their dress was to be always

St. Charles Borromeo brought the Ursulines to Milan in 1568, and favored them in every way, advising all his suffragan Bishops to introduce them in all the large towns of northern Italy. In the Milanese alone there were eighteen Ursuline houses at the death of

Saint Charles.

Cesar De Bus assisted a lady of Avignon, Franceise de Berment, te establish there a colony of Ursulines, on the original plan, in 1594. Francoise was a person of great energy. She traveled from city to city in the south of France, and planted Ursalines at Aix, Marseilles and Lyons. She adhered to the design of St. Angela, except that she instituted the common life instead of disper-

sion in various homes. The conversion of the seciety into religious order was chiefly the work of a French lady, Mme, de Ste Benve, who built and endowed a monastery for Ursulines in Rue St. Jacques, Paris, in 1510, and obtained from Paul V., two years later, a bull by which her foundation was subjected to the "Come in," called Lizzle's sweet soprano rule of St. Augustine, under the invocation voice; and, with a sudden quickening of her of St. Cranla. The nuns were to be strictly heart, Frances obeyed. with the addition of a fourth vow-that of the instructing the young. This was the be-ginning of the Ursuline congregation of Paris, which seen numbered forty-five houses. The

followers of St. Angels, who preferred still to abide by their original plan, were called "Congregated Ursulines;" but the "Religious" Ursulines, who observed the inclosure and took solemn vows, appear to have better suited the prevalent mode of thought in the seventeenth century, and they were multiplied in every direction.

Several distinct congregations, each num-

bering many convents, were formed. That of Bordeaux was founded in 1606 by the Cardinal Archbishop de Sourdis, with the aid "I have received no letter, Lizzie. I left of Mother Madeleine de la Croix, and approvhome early this morning. But—where is ed by the Holy See in 1618. Before long it had eighty-nine affiliated houses. The congregation of Dijon (1619) owed its existence to the zeal of Francoisce de Xaintonge. The vows in it were simple, seleme, and a fourth vow of praeverance in the society was taken. The congregation of Lyons, of which the beginning was the house founded by Francoise de Bermont, in 1510, for "Congregated Ursulines," adopted inclosure and vows in 1620. Mention is also made of a congregation of Tulle, and another of Arles, founded about

the same time. The order was introduced into Canada through the zealous exertions of Madame de la Pettrie, 1639. The site at Quebec, which they still occupy, was soon obtained for them and till 1850, might be seen within the convent precinct a venerable ash tree, sole relic of the ancient forest, under which the first Ursulines used to teach the catechism to little children. Having belenged to dif-ferent congregations in Europe the Ursulines of Quebec had for some years no determinate constitutions, but in 1682 they affiliated themselves to the congregation of Paris. The services rendered by this community, during the century and a half of its existence, in preserving a religious spirit among the may be the better able to persuade the people structing the Indians and half-castes are beyoud all estimation. In the chapel of their govern diocess, in order "te smooth the way convent may be seen the temb of the heroic for the secularization of religion. for the Marquis de Montosim, slain in the unequal destruction of the ecclesiastical hierarchy, combat on the Heights of Abraham (1758), and for the institution of that civil legislation which decided the fate of Canada as an English dependency.

The Irish Ursulines owe the establishment at Cork, in 1771, to Miss Nane Nagle, found-ress of the Presentation Order. They regarded themselves as a filiation of St. Jacques convent, Paris, because all but one who founded the house at Cork were trained there. That one was Mrs. Kelly a professed nun of the Ursuline convent of Dieppe who, accompanying her countrywomen to Cork, governed the new monastery for four years. In 1818 two American ladies from the convent at Three Rivers established Mt. St. Benedict's convent of Boston, which to the disgrace of that city, was burned by a Knownothing mob in 1834. The oldest Ursu-

lished in most of our Americancities, and the stead of religious marriages and funerals, by demand for the services of these name is so preventing—gain "as far as possible"—the inducements to advertisers. Write for constant that they cannot all be filled. The baptism of inlants, and, lastly, by doing all lar giving information as to rates, etc.

parochial school has a large and constantly in their power "for the discredit of every-increasing attendance, and it is hoped thing of a religious character, particularly of the Catholic Press."

A NATURAL REMEDY FOR THER MOENIGS FOR Epileptic Fits, Falling Sickthat the encouragement extended to these good Sisters will be such as to induce them soon to establish and open many schools and

academies, The Uracline convents everywhere in this country are noted for their auperior methods of education in the higher grader, and have enjoyed the warm admiration of the beat scholars in the United States. - The Catholic

# PLANS OF THE FREEMASONS.

A Diabolical Decument Brought to Light in Italy.

A remarkable address has just been issued by the leaders of the Freemasons of Italy. It was, it is needless to say, intended for pricopy fell into the hands other than those for et Roman Gamelles to the whole world is which alone it was intended, and it has been estimated at 218,000,000, and divided as folpublished in its entirety in the columns of he Arco, a Palermo journal. The Parts Univers, commenting on the address in question, styles it a "horrible document." think the words far too mild. The advice a little over 500,000.

a etructions contained in it are satanic, In the order of

of the Church in warning its children against Italy, 28,000,000; Spain, 17,000,000; Ger. joining the Freemason sect in any country, [many, 16,000,000; Great British and Ire-Although we do not mean to charge English | Isnd, 8,000 000; Poland, 4 500,000; Portu-Masons with complicity in the extreme | gal, 4,350,000; Russia, 3 000,000; Belgium, Masons with complicity in the extreme gal, 4,350,000; Russia, 3 000,000; Belgium, designs and full objects of their Continental 5,000,000; Holland, 1,500,000; Switzmand, brothen. The words of the address show clearly how widespread and diabolical are the sims of the chiefs of the secret societies which now exert so much influence throughout the world, and which, no matter what their name, no matter what their professed object, have in reality and in practice one and the same character, the same effects, and the same purposes-viz, the separation of man from God and his emancipation from the re-

straints of religion. As to the absolute authenticity of the document discovered by the Arco there is, signed and countersigned by its chief official. Catholics everywhere have good reasons to be greatful to the Arco for the service it has performed in bringing this detestable decument to Hob

ment to light. The circular to which we are referring is a species of rallying cry to Freemasons throughout the world to unite for the more rapid and certain destruction of "le malfaisant instinct des theocratics," i. e., the mischievous belief in the power of God over mankind : to combine against "supernatural religions, and in special against the most powerful of all-the Catholics," The address proceeds to point out that what Freemasonry has already achieved in Italy gives the mom bers of the craft good reason for hoping that it can do even greater things still. It declares that it has done much for the "strengthening in Italy of the worship of Humanitarian ism, notably by the suppression of the religious Orders, by the confiscation of the pro-perty of ecclesiastics, and by the destruction of the Temporal Power." These triumphs of infidelity are declared to form a "granitic base" for the Masonic movement in Italy. From the same point of view it commands what is being done in the school, in the press, and at the meetings and demonstrations of the "anti-olerical" clubs of that country. All this, however, the ad-dress proceeds, is not enough. The goodwill of the Italian Government towards those who are engaged in the diffusion of the theo-ries of naturalism in opposition to the truths of revelation is not sufficient to secure "practical efficiency." It deplores the fact that internal and external political exigencies hamper the efforts of those who in every country labor for the destruction of

the Catholic Powers and for that of Catho-

licity. The promulgators of this document undertake towarnthose to whom it has been issued "that the general welfare of Italian Freemassnry, as of Freemasenry throughout Europe, necessitates their proceedings with prudence; they must endeaver to influence the action of statesmen privately, but they must be prepared to aid with all their power anything and everything which can be made to secure "the triumph of Humanitarianism purified from superstition." It is needless long one to tell our readers that in all this there is and yet be simply a repetition of the sin of Lucifer. the short-There is the same proud boast of being "like are not angels but men already fallen and for instance degraded, whe, under the inspiration of the St. Paul, Satan, clamor not merals for Satan, clamor not merely for an impossible equality, but also for the destruction of all belief in and all reverence for the Divinity. | way has over The modus operandi suggested by the Grand Orient are as follows :- The Masons are to lose no opportunity of inculcating on the and managed, people that their objects are not political but it is one of the the well-being, the peace, the liberty, and greatest railway eye the redemption of souls aggrieved by the dogmas and precepts of religion." Rarely if ever have the designs of Continental Freemasonry been explained so ully er so

Farther, the brethren are warned that the Further, the brethren are warned that the it is the only line to Great better to carry out this diabelical work, Falls, the future manufactthey must pretend to the people everywhere uring center of the Northwest; that their war is not against Catholloity, but to the fertile free lands of the Milk ouly against "Clericalism." In other words, they are to deny desire to assail religion, while they carry on a propaganda against the priesshood and the episcopacy. Nay, they are even instructed to "mystify the clergy" by professing devotion to the interests of the Pontiff and of the Church, that thus they French population and humanizing and in that they should have a voice in the selection of priests to rule parishes and of Bishops to which will give all power to the State.

Yet again the Masons are told that, with wiew to "the propagation of these saintary ideas," they should endeavor to gain influence over the public journals, over the mu-tual help or friendly societies, and over the tual help or friendly societies, and over the Minneapolis & Manivarious co-operative and labor associations. Minneapolis & Manitoba Railway. Write Finally, the address concludes by pointing out that the instructions contained in it require development as regards details, but declares that a general adherence to the principles of action sketched in it will hasten the coming of the day when "Naturalism will chant its hymn of redemption on the ruins of revealed religion, when men and humanity will advance without restraint on a course of illimitable progress, and will employ themline community in the United States is that selves in producing and enjoying that happiline community in the United States is that of New Orleans, dating from 1727. In 1844 ness on earth which is new dreamt of as become a colony from France settled at St. Martia's longing to a future life." The attainment of the colony from France settled at St. Martia's longing to a future life." The attainment of the colony from France settled at St. Martia's longing to a future life." The attainment of the colony from France settled at St. Martia's longing to a future life." Ohio, and later others at Columbia, this triumph of atheiem, it is declared, will S. C., St. Louis, Mc., Louisville, Ky., with numerous subsidiary branches. Since wherever possible, to advocate cremation of then branches of the Order have been estab. | the dead in lieu of Christian burial, civil in-

parochial school has a large and constantly | in their power "for the discredit of every-

the Catholic Press."
Such are the objects of the Freemasons as sketched by themselves. It behooves the people of every Christian land to be vigilant against them. The document from which we quote proves that the agents of this devilleh system may come to them in varied guise. It has pleased Providence to warn Cathelics in time of the plots which are being woven for their destruction, and over which valorous devotion to the banner of the Church will alone bring them triumph. - Irish Catholic.

#### Census of Catholicity.

From a recently and accurately compiled statistic by the Congregation of the Propa-ganda Fide of Rome, based upon documents sent by Cardinals, Patriarchs, Archbishops, Bishops, and Catholic delegates from the five vets circulation only. Luckily, however, a parts of the globs it appears that the number lows: Europe siene has 154,000,000; North, Central, and South America, 51,000,000, cf which 12,000,000 are to ton United States; We | Asis, 9,500 000; Africa, 3 000,000; Ocennica,

> In the order of nations come France, 36 500,000; Austria and Hunwary, 30,000,000; 1,200 000.

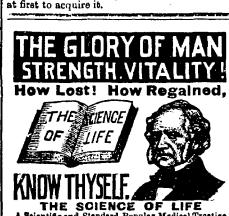
> Tuero are actually in the defferent parts of the world I Pope, 72 Cardinals, 13 Patriarche, 188 Archilehors, and 754 Bishops of the Catnolic Apostolic Roman Church. - C. C. Moreno, in Church News.

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It was, as we have said, intended for circulation amongst freemasons only, for whom it was to be amonita secreta, a standing guide in their political and social conduct. To be

It is as difficult to preserve fame, as it was



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THOUSAND THANKS

FLOBISANT, Mo., Nov., '88. My wife took 2 bottles of Pastor Koenig's Nerve Tonic for backache, which troubled her since 15 years, sometimes so much that nothing relieved her, and she was compelled to lie in hed for days-but since she took the Nerve Tonic the trouble disappeared, and this summer -h was able to do the hardest work. Now my wildenjiye good thanks, J. M. KIRCHNER. my wife enjoys good health, and we therefore

Our PAMPHLET for sufferers of nervous disease will be sent FREE to any address, and POOR patients can also obtain this medicine

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THE OLD AND THE NEW.

Eighty-nine, eighty-nine!
Ring it out, a broken chime!
Tis a year without a handle,
"Tis a stand without a candle, Tis a clock that's running slow, Feebly its last seconds go-Eighty-nine, eighty nine l

Take your place last in the line. Eighty-nine, eighty-nine ! Dim and far your memories shine; All your days seem light and airy, Snuff them out, you little fairy, It was young, it now is old; It is lead, it once was gold— Eighty-nine, eighty nine!

Your last passport now we'll sign. 1890, young and spry.
Wake and reign, your hour is nigh!
Bring us joy in January, Bring us love in February; March may come, but keep us warm Through ics wind and April's storm; Bring sweet flowers in the May, Make our June one holiday; Patriot tree send with July, Bid hot August swiftly fly; Send us full September glee, Fill October's coffers free, Bring us mirth in cold November,

Gratitude in wild December. Eighty-nine, eighty-nine! Like a dim remembered rhyme. Haste your last fond lingering !

IRISH CHURCH BELLS.

1890 now is king.

Archbishop Walsh Tells a Story of th Penal Days.

Archbishop Walsh recently blessed bells for the churches at Lucan and Wicklow, in his Archdioceae of Dublin, Ireland. Some work of his on the former occasion attracted the attention of a gentleman of Dublin, who gave the Archbishop an interesting incident of the early history of Lucan. This Archbishop Walsh related at Wicklow, as follows :-

His correspondent's information went back to a time, notindeed so very long ago—it must have been, I should say, well within the present century—when a bell was first proposed to be erected on the Catholic Church, or, as it was then called, the chapel of Lucan. It seems that when the report went abroad that the Catholics there were about to e-ect a bell on their poor chapel, the whole neighborhood was thrown into a ferment of excitement and indignation. It was one of the first attempts made to erect a bell upon a Catholic place of worship, anywhere around Dublin, since the Protestant ascendancy had been set up in Ireland. It was at that time, I dare say, against the law to erect a bell upon a Catholic church. For, down to a time within the memory of not a few still living, it was against the law for Irish Catholics to erect either steeple, or belfry, or bell upon their places of worship. The dominant sect alone in Ireland enjoyed that privilege, and few privileges of their ascendancy were more jealously preserved. So jealous, indeed, was this exclusive privilege preserved by them that they insisted on its tong secured by express enactment even in the very acts of Parlia-ment that were passed from time to time for the

relaxation of the Penal Laws.

We have an instance of this even in the Act of Parliament that was passed to remove the penalties under which the saying or the hearing of Mass had until then been prohibited. That Act provided that this relief was not to extend to any case in which Mass was said in a chapel with a steeple or with a bell. It is not then to be wondered at that when the project of erect-ing a bell upon the old chapel at Lucan came to be known, it should have excited, as it did, a storm of indignation. The indignation took practical shape. One of the principal Protestant residents of the place called a meeting in his demense, to express the feelings of the Pro-testants of the district at the daring aggres siveness of the Catholic priest and of his people, and to take the necessary measures to prevent the erection of the bell. In due course the meeting was held. As a meeting it was a great success. It was at tended in great numbers by the magle-trates and other Protestants of the neighborhood. Language of the strongest determination was freely used by the speakers. But, fortunately for the freedom of the Catholic worship, and let me add, fortunately also for the honor of religion, there was present at the meeting the Protestant rector of the parish. This benevolent man—his name surely deserves to be re-membered—the Rev. Edward Berwick, father of the judge of that name, managed somehow to calm down the angry and excited feelings of his friends. On various grounds he appealed to them to abandon their threatened opposition. Amongst other pleas he urged the ingenious one Amongse other press he urged the ingenious one that the boll which the Catholics were about to put up was but a very small and poor one, for in truth they could afford no better. The benevolence of that worthy clergyman proved effectively. tive. The opposition melted away, and the Catholics were allowed to erect their bell in peace. Is it not well for us, dearly beloved, from time to time to look back upon the past, and to think of such things as these? Not indeed that we should think of them in any spirit of uncharitableness, but that our hearts may be be filled with thankfulness to God for having brough our fathers safely through such a time of trial, with untarnished faith and with unshaken loyalty to the Church of Christ and to the See of Peter.

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Random thoughts bear a resemblance to way side flowers.

He that will sell his lame, will also sell the

public interest.