The Charlottetown Herald.

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THE HERALD.

Published Every Wednesday.

ONE DOLLAR PER YEAR,

IN ADVANCE.

OFFICES:

Macdonald's Building, West Side Queen Street, Charlottetown, Prince Edward Island.

THE HERALD

HAS NOW THE

Largest Circulation of any paper on this Island,

AND IS INCREASING AT THE RATE OF

TWO HUNDRED COPIES A MONTH

Advertisements inserted at reasonable rates.

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Items and general news of interest, in a condensed form, solicited.

Remittances can be made by registered letter.

Address all letters and correspondence to the HERALD Office, Queen Street, Charlottetown.

RICHARD WALSH, Publisher.

CALENDAR FOR NOVEMBER.

MOON'S CHANGES.

Full Moon 3rd day, 6h. 24.3m., a. m., S. W.
Last Quarter 9th day, 6h. 59.9m., p. m., N. E.
New Moon 17th day, 1h. 59.2m., p. m., S. W.
First Quarter 25th day, 6h. 5.4m., p. m., S.

D M	Day of Week.	Sun rises.	Sun sets.	Moon Rises.	Moon Sets.
		h. m.	h. m.		
1	Sat	6 47	4 41	after'n 3 57	morn. 5 24
2	Sun	48	39	4 34	6 4[illegible]
3	Mon	50	38	5 15	7 55
4	Tues	51	36	6 8	9 4
5	Wed	51	35	6 54	10 16
6	Thur	54	34	8 0	11 15
7	Fri	55	32	9 6	aft 5
8	Sat	57	31	10 13	0 50
9	Sun	58	29	11 21	1 35
10	Mon	7 0	28	morn	1 22
11	Tues	1	27	0 29	2 52
12	Wed	3	26	1 31	2 20
13	Thur	5	25	2 37	3 2[illegible]
14	Fri	6	24	3 35	3 42
15	Sat	7	22	4 41	4 17
16	Sun	8	21	5 41	4 50
17	Mon	9	20	6 40	5 25
18	Tues	11	19	7 38	6 6
19	Wed	12	18	8 29	6 54
20	Thur	13	17	9 19	7 43
21	Fri	15	16	10 4	8 36
22	Sat	16	15	10 45	9 33
23	Sun	18	15	10 30	10 32
24	Mon	20	14	11 58	11 34
25	Tues	21	13	aft 23	morn
26	Wed	22	12	0 53	0 39
27	Thur	23	12	1 22	1 46
28	Fri	24	11	1 52	2 56
29	Sat	26	11	2 26	4 10
30	Sun	7 27	4 10	3 3	5 26

GROCERY & TEA HOUSE.

Monaghan's Brick Building,

WEST SIDE QUEEN ST.

THE Subscriber has always in stock choice brands of FLOUR, and the best quality of TEA, MEAL, MOLASSES, COFFEE, SUGAR.

Also, all first-class GROCERIES at the lowest possible prices.

P. MONAGHAN.

Charlottetown, July 2, 1884—1y

THE SCIENCE OF LIFE, ONLY $1

BY MAIL POST-PAID.

Great Medical Work on Manhood

Exhausted Vitality, Nervous and Physical Debility, Premature Decline in Man, Errors of Youth, and the untold miseries resulting from indiscretion or excesses. A book for every man, young, middle-aged and old. It contains 125 prescriptions for all acute and chronic diseases, each one of which is invaluable. So found by the Author, whose experience for 23 years in such as probably never before fell to the lot of any physician. 300 pages bound in beautiful French muslin, embossed covers, full gilt, guaranteed to be a finer work in every sense—mechanical, literary and professional—than any other work sold in this country for $2.50, or the money will be refunded in every instance. Price only $1.00 by mail, postpaid. Illustrative sample 6 cents. Send now. Gold medal awarded the author by the National Association, to the officers of which he refers.

The Science of Life should be read by the young for instruction, and by the afflicted for relief. It will benefit all.—*London Lancet.*

There is no member of society to whom The Science of Life will not be useful, whether youth, parent, guardian, instructor or clergyman.—*Argonaut.*

Address the Peabody Medical Institute, or Dr. W. H. Parker, No. 4 Bulfinch Street, Boston, Mass, who may be consulted on all diseases requiring skill and experience. Chronic and obstinate diseases that have baffled the skill of all other physicians a specialty. Such treated successfully without an instance of failure. Mention this paper. HEAL THYSELF

June 4 1y

Consignments Solicited.

R. O'DWYER,

Commission and General Merchant

FOR SALE OF P. E. ISLAND PRODUCE,

289 Water Street,

St. John's Newfoundland.

In connection with the above is Captain English, who is well known in P. E. Island, who will take special charge of all consignments, and will also attend to the chartering of vessels for the carrying trade of Prince Edward Island.

Mr. O'Dwyer calls attention to the fact that he is possessed of superior wharf and warehouse accommodation, and is prepared to guarantee every satisfaction.

January 16, 1884.

DR. P. CONROY,

PHYSICIAN & SURGEON,

Great George Street,

CHARLOTTETOWN.

Feb. 13, 1884—1y

LOOK YE HERE.

We want, if advertising can do it, to tell the people that we have the cheapest and best assortment of

DRUGS, DYES, PATENT MEDICINES, TOBACCOS, HAVANNA CIGARS, &c., in the city.

Our Stock is always fresh, ordering small and often, thereby giving the people

BEST VALUE FOR THEIR MONEY.

A FULL ASSORTMENT OF FISHING GEAR.

Next to Wellner's,

NORTH SIDE QUEEN SQUARE.

D. O'M. REDDIN, jr.

Charlottetown, July 2, 1884.

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Sewing Machine,

The Most Perfect Machine in the Market.

EVERY WANZER GUARANTEED.

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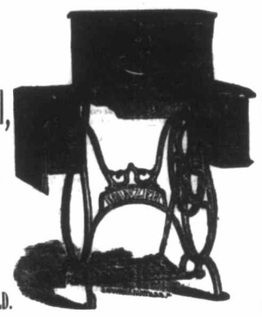
ONLY ONLY

Gold Medal, Gold Medal

CENTENNIAL, IN CANADA,

1876, 1883,



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Over 200 First Prizes in Competition with the Leading Makers of the World.

LEADING POINTS.

Light running and noiseless. No cog-wheels, gears, or head motions. Large space under arm. Self setting Needle, Self-threading Shuttle, Automatic Bobbin Winder, Double steel Feed. Principal parts made of best hardened Steel. So simple a child can run it. Adjustable in all its parts.

The Wanzer is in use in the leading Convents throughout the Dominion. The Wanzer is in use in 7,000 National Schools in Ireland. The Wanzer is used by all classes, and is pronounced the best by all. From 1861 to 1883, Wanzer received first prize wherever competition was held. Honest and legitimate competition encouraged. We don't need to advertise other men's goods to draw attention to our own.

Wanzer received from His Majesty Francis Joseph the 1st of Austria, the only Knight's Cross on British soil for best Sewing Machine.

J. F. WILLIS & CO.

August 6, 1884. Only authorized Agents for P. E. I.

SUMMER IMPORTATIONS,

—AT—

WATSON'S DRUG STORE.

A LARGE AND COMPLETE STOCK OF

Medicines Drugs Dyes Brushes Combs Sponges Soaps Tobacco Cigars Cigarettes Pipes Razors Mirrors &c. &c.

Fishing Gear, Walking Sticks, Perfumes, Toilet Articles and Preparations, all marked low, and best value for price.

N. B.—Only purest Drugs used in Prescriptions, which are dispensed with care at greatly reduced prices.

W. R. WATSON.

City Drug Store, Charlottetown, June 11, 1884.

PRINCE EDWARD ISLAND RAILWAY.

1884- SUMMER ARRANGEMENT. 1884-

On and after Monday, 2nd June, 1884, trains will run daily as follows, Sundays excepted:

Trains Depart—For the West.

STATIONS.	Express	Mixed	Mixed
Charlottetown..	6.00 a.m	8.25 a.m	3.40 p.m
Royalty Junct'n	6.15 "	9.00 "	4.00 "
North Wiltshire	6.5[illegible] "	9.52 "	4.47 "
Hunter River...	7.00 "	10.06 "	5.03 "
Bradalbane....	7.25 "	10.46 "	5.35 "
County Line....	7.31 "	10.56 "	5.45 "
Freetown.....	7.41 "	11.12 "	5.59 "
Kensington.....	7.55 "	11.35 "	6 14 "
Summerside {ar	8.20 "	12.10 p.m	6.50 "
Summerside {dp	8.40 "	1.45 "	
Miscouche	8.55 "	2.06 "	
Wellington.....	9.14 "	2.37 "	
Port Hill	9.43 "	3.28 "	
O'Leary.....	10.35 "	4.50 "	
Bloomfield	10.53 "	5.15 "	
Alberton	11.18 "	6.10 "	
Tignish .....ar	11.55 "	7.00 "	

Trains Arrive—From the West.

STATIONS.	Express	Mixed	Mixed
Charlottetown ..	7.15 p.m	4.20 p.m	9.20 a.m
Royalty Junc. dp	7.0[illegible] "	4.00 "	9.00 "
North Wiltshire	6.25 "	2.54 "	8.13 "
Hunter River....	6.15 "	2.28 "	8.00 "
Bradalbane.....	5.51 "	2.00 "	7.25 "
County Line.....	5.45 "	1.50 "	7.16 "
Freetown	5.34 "	1.35 "	7.02 "
Kensington	5.20 "	1.12 "	6.43 "
Summerside {dp	4.55 "	12 35 "	6.10 "
Summerside {ar	4.30 "	11.30 a.m	
Miscouche	4.15 "	10.57 "	
Wellington	3.57 "	10.29 "	
Port Hill	3.28 "	9.38 "	
O'Leary.....	2.37 "	8.15 "	
Bloomfield	2.20 "	7.5[illegible] "	
Alberton	1.53 "	7.[illegible] "	
Tignish .....dp	1 15 "	6.0 "	

Train Depart—For the East.

STATIONS.	Express	Mixed	Mixed
Charlottetown..	3.30 p.m	6.15 a.m	
Royalty Junct'n	3.45 "	6.34 "	
York.....	3.57 "	6.52 "	
Bedford	4 10 "	7.18 "	
Mt Stewart. {ar	4.35 "	7.50 "	
Mt Stewart. {dp	4.40 "	8.15 "	
Morell	5.09 "	9.00 "	
St. Peter's.....	5.30 "	9.33 "	
Bear River.....	6.04 "	10.26 "	
Souris.....ar	6.35 "	11.15 "	

Train Arrive—From the East.

STATIONS.	Express	Mixed	Mixed
Charlottetown.	9.05 a.m	6.30 p.m	
Royalty Junct'n	8.50 "	6.10 "	
York.....	8.38 "	5.51 "	
Bedford.....	8.25 "	5.33 "	
Mt Stewart {dp	8.00 "	4.55 "	
Mt Stewart {ar	7.55 "	4.30 "	
Morell	7.29 "	3.45 "	
St. Peter's.....	7.05 "	3.13 "	
Bear River	6.30 "	2.19 "	
Souris.....dp	6.00 "	1.30 "	

Mount Stewart..	7.55 a.m	4.25 p m	
Cardigan	8.58 "	5.10 "	
Georgetown ..dp	9.40 "	2.45 "	

☞ Trains are run by Eastern Standard Time.

JAMES COLEMAN, Superintendent.

Railway Office, Charlottetown, May 27, 1884.

A Skilful Surgical Operation.

The American Ambassador at Vienna, Mr. Kasson, has lately forwarded to his Government an interesting account of a remarkable surgical operation lately performed by Professor Billroth, of Vienna, which wonderful to tell, consisted in the removal of a portion of the human stomach, involving nearly one-third of the organ—and, strange to say, the patient recovered—the only successful operation of the kind ever performed. The disease for which this operation was performed was cancer of the stomach, attended with the following symptoms:—The appetite is quite poor. There is a peculiar indescribable distress in the stomach, a feeling that has been described as a faint "*all gone*" sensation; a sticky slime collects about the teeth, especially in the morning, accompanied by an unpleasant taste. Food fails to satisfy this peculiar faint sensation; but on the contrary it appears to aggravate the feeling. The eyes are sunken, tinged with yellow; the hands and feet become cold and sticky—a cold perspiration. The sufferers feel tired all the time, and sleep does not seem to give rest. After a time the patient becomes nervous and irritable, gloomy, his mind filled with evil forebodings. When rising suddenly from a recumbent position there is a dizziness, a whistling sensation, and he is obliged to grasp something firm to keep from falling. The bowels costive, the skin dry and hot at times; the blood becoming thick and stagnant, and does not circulate properly. After a time the patient spits up food soon after eating, sometimes in a sour and fermented condition, sometimes sweetish to the taste. Oftentimes there is a palpitation of the heart, and the patient fears he may have heart disease; towards the last the patient is unable to retain any food whatever, as the opening in the intestines becomes close, or nearly so. Although this disease is indeed alarming, sufferers with the above-named symptoms should not feel nervous, for nine hundred and ninety-nine cases out of a thousand have no cancer, but simply dyspepsia a disease easily removed if treated in a proper manner. The safest and best remedy for the disease is Seigel's Curative Syrup, a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White (Limited), 17, Farringdon-road, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system.

St. Mary Street, Peterborough,
November, 29, 1881.

Sir,—It gives me great pleasure to inform you of the benefit I have received from Seigel's Syrup. I have been troubled for years with dyspepsia; but after a few doses of the Syrup, I found relief, and after taking two bottles of it I feel quite cured.

I am, Sir, yours truly,
Mr. A. J. White. William Brent.

September 8th, 1883.

Dear Sir,—I find the sale of Seigels Syrup steadily increasing. All who have tried it speak very highly of its medicinal virtues; one customer describes it as a "Godsend to dyspeptic people." I always recommend it with confidence.

Faithfully yours,
(Signed) Vincent A. Wills,
Chemist-Dentist, Merthyr Tyvdil.

To Mr. A. J. White

Seigel's Operating Pills are the best family physic that has ever been discovered. They cleanse the bowels from all irritating substances, and leave them in a healthy condition. They cure costiveness.

Preston, Sept. 21st, 1883.

My Dear Sir—Your Syrup and Pills are still very popular with my customers, many saying they are the best family medicines possible.

The other day a customer came for two bottles of Syrup and said "Mother Seigell" had saved the life of his wife, and he added, "one of these bottles I am sending fifteen miles away to a friend who is very ill. I have much faith in it."

The sale keeps up wonderfully, in fact, one would fancy almost that the people were beginning to breakfast, dine, and sup on Mother Seigel's Syrup, the demand is so constant and the satisfaction so great.

I am dear sir, yours faithfully,
(Signed) W. Bowker.

To A. J. White, Esq.

Spanish Town, Jamaica, West Indies, Oct. 24, 1882.

Dear Sir,—I write to inform you that I have derived great benefit from "Seigel's Syrup." For some years I have suffered from liver complaint, with its many and varied concomitant evils, so that my life was a perpetual misery. Twelve months ago I was induced to try Seigel's Syrup, and although rather sceptical, having tried so many reputed infallible remedies, I determined to give it at least a fair trial. In two or three days I felt considerably better, and now at the end of twelve months (having continued taking it) I am glad to say that I am a different being altogether. It is said of certain pens that they "come as a boon and a blessing to men", and I have no reason to doubt the truthfulness of the statement. I can truly say, however, that Seigels Syrup has come as a "boon and a blessing" to me. I have recommended it to several fellow-sufferers from this distressing complaint, and their testimony is quite in accordance with my own. Gratitude for the benefit I have derived from the excellent preparation, prompts me to furnish you with this unsolicited testimonial.

I am, dear Sir,
Yours ever gratefully.
(Signed) Carey B. Berry.

A. J. White, Esq. Baptist Missionary.

Hensingham, Whitehaven, Oct. 16, 1882.

Mr. A. J. White—Dear Sir,—I was for some time afflicted with piles, and was advised to give Mother Seigel's Syrup a trial, which I did. I am now happy to state that it has restored me to complete health.—I remain, yours respectfully,

(Signed) John H. Lightfoot.

HICKEY & STEWART,

MANUFACTURERS OF

Chewing & Smoking

Tobacco,

NO. 1, QUEEN STREET,

Charlottetown. P. E. Island.

Nov. 8, 1882.

WANTED.

ANY person having a volume of the *British American* newspaper published in Charlottetown about fifty years ago, by J. H. White, will hear of a purchaser by enquiring at this office. sep. 10

For Sale,

at P. Monaghan's Tea and Grocery House,

50 Barrels of Fresh Ground Oatmeal.

Charlottetown, July 2, 1884—tf

McEachen & Denison,

Attorneys & Counsellors at Law,

VANDERBILT BUILDING,

132 NASSAU STREET,

NEW YORK.

NOTARY PUBLIC.

Practice in all the Courts.

REFERENCE—Owen Connolly, Esq., Charlottetown. se 17

Warburton & Conroy,

ATTORNEYS-AT-LAW

SOLICITORS, &c.

Office—Lower Great George St.,

CHARLOTTETOWN.

Charlottetown, October 8, 1884—3m

Agnosticism.

At St. Michael's Cathedral recently Archbishop Lynch spoke as follows:

Before commencing our regular lecture I would like to make a few remarks to correct the popular error, that ignorance is the great cause of crime. This is not altogether true. The cause of crime is the perversity of the human heart, augmented by evil associations, ignorance of religion and its precepts, and poverty. A man may not know how to read or write but still be a very upright and honest man. Nowadays, the great criminals are highly or fairly educated. One of these highly educated gentlemen, a prominent member of the Church, and a Sunday-school teacher, may be a thorough hypocrite, and he will do more stealing in one stroke than a couple of hundred men have done who are confined in our Central Prison; for at present the higher crimes are committed by the highly educated. "At the Copenhagen Conference of the Evangelical Alliance," says the *Baptist Weekly*, "among other topics that of Religious Indifferentism was discussed" and with this result: "The picture Dr. Christlieb presented of Germany was appalling. In Berlin with a population of 1,000,000, only 20,000, or two per cent. attend public worship. In Hamburg, with near 40,000 people, only 5,000 attended. In certain districts of North Germany, there were suicides at the rate of thirty to forty a week. The state of things in the rural districts was also bad. The working classes were so hard pressed during the week and had to work at such small wages that they thought they were bound to labor on the Lord's Day in order to increase their income. The study of infidel books he represented as very common. In London it is said that over 1,000,000 out of its 4,000,000 never attend Church. In Glasgow, 200,000 out of 700,000 neglect public worship. It is probable New York and other American cities would show figures which indicate a like indifference. We read in the St. James' *Gazette* that the increase of Catholicism among German princes keeps pace with the progress of the Catholic Church in Germany. As a matter of fact Catholicism of late years had made great progress among the reigning houses of the Fatherland. Duke Philip of Wurtemburg, the only prince of the Wurtemburg Royal Family who possesses male posterity, is a Catholic as are all his children. This may, perhaps, be accounted for by the female influence; for the Duke's mother was a D'Orleans, and his wife was an Archduchess. Duke Paul Frederick of Mecklenburg has brought up all his children as Catholics. All the members of the princely house of Solms—Braunfels are Catholics, many princes of Solms having "married into the Church." Count Charles of Schaenburg—Forderglachan with his wife and son were converted to Rome years ago. All the honors and possessions of the reigning prince of Schomburg—Forderglachan will ultimately pass to this Catholic branch, it being the only one which has male heirs. Prince Blacker of Wahlstatt, grandson of "Marshall Forvards," is a fervent Catholic, as are all his family, thanks to the influence of his mother, a lady of the Catholic house of Lorisch—Maenisch. The entire house of Isembourg-Birstein have gone over to Rome, while there have been numerous conversions in the family of the Counts of Stoleburg. The same may be said of the families of Hahn-Pteil, Scherr-Thoss, Schœnberg, and a considerable number of others. In Germany as in other countries the conversions of recent years have mainly been among the upper classes. A very long list of converts in England has been lately published. But the reading of the names of the nobles alone and of the titled gentry and those from the army, navy, universities and civil service would be entirely too long. In Canada the conversions are not so numerous, but great progress has been made in education and enquiry. Irreligion, thank God, is making very slow progress, but yet the rising generation in general are not as fervent as their parents.

The Indian chief is in search of the true religion of our Lord Jesus Christ. He is not satisfied with anything except certainty in matter of such high importance as the salvation of his immortal soul. He finds in the various denominations no certainty. Amongst them is diversity of opinion on most important points of faith, none are agreed upon what is essential for true faith. The Catholic priest promises him absolute certainty, not mere opinions, orviews, or surmises, but faith, believing with absolute certainty all the truths revealed by Christ on His own authority of the Sacred Scriptures and true tradition. He sits down before an audience composed of the various denominations. The Indian asks him for some proofs of the existence of God though he believes in the existence of the Great Spirit. The priest opens the catechism, and the very first question is, "Who made the world?" He does not ask, who is God? or, How many gods are there? because that question would suppose the knowledge of God which the Indian has shot. But he has some knowledge of this world, that he sees and feels, and from this certain knowledge he is led to advance a step to another certainty deduced from that, and is made to enquire how the world came there; who made it, and who directs its movements. He is asked, could it create itself? He smiles at the absurdity. It must be first made and have intelligence before it could do anything, and a thing not existing could not make itself. Then the priest says, "An all-wise and all-powerful Being, self-existing, made it, and sustains and directs." An agnostic here interrupts and says, "No, this world was made by the shaking together from eternity of an innumerable number of particles, and eventually they took the shape of the present world." Here we may enquire who are these agnostics. They are an old society modernized. They are called agnostics from a Greek word meaning "know nothing," a very fitting appellation. They pretend that, as they know nothing, all the rest of mankind know as little. This is indeed a foolish assumption. But to return. The present world with all that is in it, the animals, the vegetables, the starry heaven, all that is intellectual, including man, they say is the result of this shaking together of particles of matter and intellect. The Indian asks how so much order, beauty, variety of plants and flowers, trees and animals, each with different natures, can be the haphazard result of particles coming together. The priest asks the Indian if he ever saw a watch. The Indian produces his own. There, said the priest, the works are principally made up of brass and steel. He asked next if he ever saw mines. He said yes. He then asked him if he thought that a watch could be made and set to time by the shaking together of clay, dross, and particles of iron, and a thousand other ingredients, and fitted into a nice case. The Indian asks, in indignation, if they think him to be the most absurd of fools. Could the rising and setting of the sun and moon, and the regularity of the seasons, and the movement of the tides, and the production of hundreds of grains of corn from one grain, be produced by a chance shaking together of matter? It would be easier to produce a watch by the chance shaking together of the matter. No, said the Indian, I will hear no more from that knownothing. The priest then explains to him the work of the creation in six days, or durations of time which might have been millions of our years. In the beginning God created the heavens and earth, not of eternity, because eternity has no beginning, but in the beginning when God commenced to create beings to show His power and glory, and also to communicate to some of those beings that He created with intelligence, like to himself, but in an infinite degree inferior, to communicate to them some of his own happiness and glory. This He has done out of pure love, for love delights to communicate happiness to other beings. God is charity or love. He is love; the Indian cries out "that is beautiful." Oh! how good God is, especially to us above the animals, and all the other unintelligent creatures. I begin to love God. Let us adore Him. It is thus that the stars of heaven or the angels of God when they found themselves created and endowed with a knowledge of who they were and of God, their Creator, sang out a hymn of praise and thanksgiving to the Creator. How pure was that love and how deep the gratitude of these heavenly spirits. "But," said the priest, "we are also intelligent beings, made in the image and likeness of God, capable of knowing and loving him, and with a promise of enjoying his beatific vision, perfect happiness for all eternity. We should fall down before God our Father and praise and thank Him for our creation, and innumerable blessings since, and should bless Him for our redemption and for making us members of His true Church, with its sacraments, regeneration, and reconciliation when we offend Him, and granting to us to partake of the Celestial banquets of the most Holy Eucharist, which nourish and strengthen us in our pilgrimage of this life, enable us to fight the enemies of our souls and gain the reward of eternal life." The Indian here fell into a profound reverie, in which his countenance changed into a reverential awe. He remained in this reverie for some time, and recovering himself, said to the priest, "Oh! teach me how to love this great and good God."

There is a closer parallel between the present state of Poland and the condition of Ireland under the Penal Laws than is generally supposed. The few Catholic Bishops who are still permitted to occupy their Sees are forbidden to publish pastorals, and are harassed and hampered in the discharge of other episcopal functions. Parish priests are isolated; they are not allowed to take part in ceremonies in churches other than those to which they are immediately attached. The Greek Uniats are persecuted as Schismatics. They will not attend the Russian churches, and they cannot enter the Latin ones. They can only approach the Sacraments by stealth, in the recesses of the forest of Podlachia, when some missionary priest from Galicia, at the risk of being exiled to Siberia, contrives to administer them. A traveller just arrived in the down-trodden kingdom states that the rumor that there is a priest in the forest creates general commotion. Governor, gendarmes, and cossacks are astir, eager for a "priest-hunt." Such is the present state of Poland under the benign rule of the Czar of Holy Russia.

There is not a single cat within the limits of the town of Leadville, Colorado. Cats have been imported there by the hundreds, and in all varieties of color and size, but not one has ever survived the second week of residence. However, as there are no rats and mice in Leadville, there is no real need of cats, and it makes little difference whether they live or die. The thin atmosphere at that altitude (10,200) is as fatal to the vermin as to their foe, and the inhabitants are thus mercifully spared the infliction of both.

Iowa has 650 creameries, Illinois 470, Wisconsin 430 and Minnesota 139, making a total of 1,869 in four of the Northwest States. This means immense production of butter.

Mother's Vacant Chair.

I go a little farther on in your house and I find the mother's chair. It is very apt to be a rocking-chair. She has so many cares and troubles to soothe, that it must have rockers. I remember it well. It was an old chair, and the rockers were almost worn out; for I was the youngest, and the chair had rocked the whole family. It made a creaking noise as it moved, but there was music in the sound. It was just high enough to allow us children to put our heads into her lap. That was the bank where we deposited all our hurts and worries. Oh, what a chair that was. It was different from the father's chair—it was entirely different. You ask me now? I cannot tell, but we all felt it was different. Perhaps there was about this chair more gentleness, more tenderness, more grief when we had done wrong. When we were wayward, father scolded, but mother cried. It was a very wakeful chair. In the sick day of children, other chairs could not keep awake; that chair always kept awake—kept easily awake. That chair knew all the old lullabies, and all those wordless songs which mothers sing to their sick children—songs in which all pity and compassion and sympathetic influences are combined. That old chair has stopped rocking for a good many years. It may be set up in the loft or the garret, but it holds a queenly power yet. When at midnight you went into the grog shop to get the intoxicating draught, did you not hear a voice that said, "My son, why go in there?" and louder than the boisterous encore of the theatre a voice saying, "My son, what do you here?" And when you went into the house of sin, a voice saying, "what would your mother do if she knew you were here?" and you were provoked at yourself, and you charged yourself with superstition and fanaticism, and your head got hot with your own thoughts, and you went home, and you went to bed, and no sooner had you touched the bed than a voice said, "What a prayerless pillow!" Man! what is the matter? This. You are too near your mother's rocking-chair. "Oh, pshaw!" you say, "there's nothing in that. I'm 500 miles off from where I was born, I'm 3,000 miles off from the church whose bell was the first music I ever heard." I cannot help that. You are too near your mother's rocking-chair. "Oh!" you say, "there can't be anything in that: that chair has been vacant a great while." I cannot help that. It is all the mightier for that: it is omnipotent, that vacant mother's chair. It whispers. It speaks. It weeps. It carols. It mourns. It warns. It thunders. A young man went off and broke his mother's heart, and while he was away from home his mother died, and the telegraph brought the son, and he came into the room where she lay, and looked upon her face, and cried out: "O mother, mother! what your life could not do your death shall effect. This moment I give my heart to God." And he kept his promise. Another victory for the vacant chair. With reference to your mother, the words of the text were fulfilled: "Thou shalt be missed, because thy seat will be empty."

Much Ado About Nothing.

The daily press throughout the United States have recently been publishing telegrams about a rumored censure by the Sovereign Pontiff of the Church, of the Right Rev. Bishop of Trenton. First, a telegram purporting to come from Rome was published containing a rumored denial by the Osservatore of a statement alleged to have been made by Bishop O'Farrell, respecting what Pope Leo had said to him regarding Ireland. This was followed by another telegram, purporting that the Pope had censured Bishop O'Farrell for this utterance.

Now it turns out in the first place that no such statement as the newspapers imputed to Bishop O'Farrell, was ever made by him respecting what the Pope said about Ireland. Secondly, no such censure has ever been made upon him by the ecclesiastical authorities at Rome.

Bishop O'Farrell never said that the Pope had told him that he "hoped that Ireland would soon obtain her freedom by separation from England." What the Pope did say, as repeated (and doubtless correctly repeated) by Bishop O'Farrell, was that "Ireland had her rights," and that it was right and proper for the people of Ireland to endeavor to obtain them.

To intelligent persons these explanations are scarcely necessary. Everyone who knows anything of the subject knows perfectly well that the Sovereign Pontiff of the Church is not given to rash and hasty utterances respecting matters purely political, and where faith and morals, and the interests of religion are not immediately concerned. Nor are the Bishops of the Church careless as to how correctly or incorrectly they report conversations of the Pope with them, even when those conversations are purely personal and unofficial.

Everyone, too, who knows anything about the relations of the Holy See to the Bishops of the Church, knows that newspaper reports of what Bishops do or say, are not accepted as evidence or made the basis of censure or other ecclesiastical action. The very newspapers that published these telegrams must know this. But they are newspapers, and publish as "news" every rumor that reaches them, which they suppose the public will read, without a particle of regard to its probable falsity or truth.—*Catholic Standard.*

When Monsignor Lord Petre, the only Roman Catholic priest who is a member of the British peerage, took his seat in the House of Lords the other day, he wore the Roman collar and clerical garb generally under his robes.

Religion and Wealth.

Some minds are subject to a peculiar disease. This disease may be described as a feeling, an impression or a superstition that wealth and social prominence are the things for the procuring of which religion is intended. In Europe and America, if Catholics in any number are found to be very poor, their poverty is set down against their religion. If a district of a crowded city is found to be the resort of vice, and at the same time it is known that many Catholics reside there, the facts are put together to base a conclusion that the district is bad because they are Catholics. Because the larger portion of the Irish and Poles and Italians and Hungarians who come to the United States are poor, that fact is set down against the Catholic Church, and those who witness their arrival at Castle Garden, or visit the places where they abide in the large cities, raise their hands and turn up their eyes in disgust and horror at the religious system to which these poverty afflicted people adhere. If the object of religion were to make men wealthy, this feeling would be justified. But the man or woman who thinks religion is intended for this purpose is as far from the true conception of Christ's mission on earth as is the cow in the field. If Christ intended that all men should be wealthy, He would have come, not in the garb of a menial, but in that of a monarch. If He intended that all should be high-born and learned, He would not have selected the poorest fishermen in Galilee as his aids. He would have taken princes and poets and philosophers from France and Rome. Poverty is not vice, nor does it necessarily lead to vice. We admit that it leads to temptation to vice; the desire to possess the necessaries of life even when these are the property of others. But this desire is the consequence of our physical nature rather than of our spiritual condition. Religion is intended to restrain this evil desire of our nature. Without religion the poor would become as beasts of the forest, taking possession of all within reach. If religion is necessary for the poor, then the religion given them must be the true religion. The religion of those who are forced to emigrate from Ireland, of the Poles, the Italians, the Hungarians, is the true religion. It has not made them wealthy and cultured, nor raised them to social eminence; but it is not the cause of their poverty. Being poor, the best comforter for them is the Catholic religion. "But see," say those who know not, or care not for religion, "the wealthy people of this country, even the merely well-to-do-people, are non-Catholics." We deny the truth of this statement; but even were it as stated, what then? That they are wealthy or well-to-do *because* they are not Catholics? There may be a grain of fact in this. Many people become wealthy in this country by fraud and cheating and dishonesty. If they were practical Catholics they could not defraud, nor cheat, nor be dishonest in their business. There is in the Catholic Church a very powerful means of checking dishonesty. Fraudulent bankers do not go to confession. Perhaps many of those who figure as millionaires in this country would hold a much lower commercial and social place if they were Catholics, and went to confession even once a year. As long as the human race is the human race there will be poor people as well as rich people. The rich people may be rich because they are not religious, but the poor are not poor because they are religious. The truth is, the religious poor are happy compared with the non-religious rich. Religion is the poor man's best wealth, and the rich man without religion is really poor, poorer by far than the beggar who sits on the steps of an Italian basilica and collects pennies for the feeding of his own, or some more afflicted family.—*Catholic Chronicle.*

General News.

The loss occasioned by the strike of miners in the Hocking Valley is estimated at $4,000,000.

The price of apples in Boston is very low at present. Good Baldwins sell there for export at $1.50 per barrel.

It is estimated that the average daily consumption of eggs throughout the United States amounts to 45,000,000.

St. Gatien, the famous English speeder, is credited with having earned $750,000 for his owner within the present year.

A Canadian farmer, named James Crosby, bet $2,000 on Blaine and is now a raving lunatic in the asylum at Sandwich, Ontario.

Socialism seems to have a strong hold on Germany. In the recent elections the socialists cast a quarter of a million more votes than three years ago.

When Jamaica comes into the confederacy there will be a lively demand for government situations there about this time of year.

United Ireland editorially says it is probable that a general fiscal revolt will recommend itself as the simplest and most effectual way of compelling the British Government to yield to the Irish demands.

The United States paid out $57,000,000 in pensions to 322,756 claimants last year. Since 1861 the government has paid the enormous sum of $679,000,000 in pensions. No nation in the world pays so much in pensions. It is one of the glories of the new world.

And now even M. Ferry sees the necessity of protecting French farmers from the competition of American, Russian, and other foreign grains. The French premier is becoming very benighted to the interests of foreign producers.