The Charlottetown Herald.

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The Charlottetown Herald

—IS ISSUED—

EVERY WEDNESDAY

—BY—

The Herald Printing Company,

FROM THEIR OFFICE:

Corner of Queen and Richmond Streets,

CHARLOTTETOWN, P. E. ISLAND.

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ADVERTISING AT MODERATE RATES.

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

All Correspondence should be addressed to

The Herald Printing Company, Charlottetown.

Calendar for June, 1888.

MOON'S CHANGES.

Last Quarter 1st day, 1h., 49.9m., a. m., S. W.
New Moon 9th day, 6h., 21.5m., p. m., S.
First Quarter 17th day, 2h., 37.2m., a.m., S.E.
Full Moon 23rd day, 5h., 55.0m., p. m., N. E
Last Quarter, 30th day, 11h., 40.1m., p.m. E.

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

SULLIVAN & McNEILL,

ATTORNEYS-AT-LAW,

Solicitors in Chancery,

NOTARIES PUBLIC, &c.

OFFICES — O'Halloran's Building Great George Street, Charlottetown.

☞ Money to Loan.

W. W. SULLIVAN, Q.C. | CHAS. B. MACNEILL.
jan. 17, 1884

GILLETT'S

POWDERED

LYE

99 PER CENT

PUREST, STRONGEST, BEST,

Ready for use in any quantity. For making Soap, Softening Water, Disinfecting, and a hundred other uses. A can equals 20 pounds Sal Soda.

Sold by all Grocers and Druggists,

E. W. GILLETT. - TORONTO AND CHICAGO.

DR. KELLY,

PHYSICIAN & SURGEON,

Office: Upper Queen Street,

Four doors above Apothecaries Hall.

Charlottetown, March 28, 1888—3m

STEELE BROS & CO.

SEEDS.

ALL LEADING MERCHANTS SELL OUR WARRANTED SEEDS

ADDRESS

STEELE BROS & CO

TORONTO, ONT.

Notice.

ALL persons indebted to the HERALD Printing Company are hereby required to pay the amounts so due by them forthwith, otherwise legal proceedings will be immediately instituted to recover the same.

January 19, 1887.

Credit Foncier Franco Canadien

LOANS on Mortgage for periods not exceeding 10 years without sinking fund, and from 10 to 50 years with sinking fund.

The borrower is privileged to pay off his loan in whole or in part at any time.

Circulars giving detailed information can be obtained on application at the offices of Messrs. Sullivan & McNeill, Solicitors Charlottetown.

W. W. SULLIVAN,
Agent for the Company.

Jan. 2 1885

Fruit and Confectionery.

B. BALDERSTON has a full supply of the purest and best

CONFECTIONERY,

Manufactured on the premises every day. Customers can rely on their Candies being fresh and pure.

We want every country dealer to call on us and see if he cannot save money by getting his Confectionery from us.

Choice Fruits in their Season.

Best GROCERIES at Low Prices.

Colgate's Soaps & Perfumery.

B. BALDERSTON.

Charlottetown, July 27, 1887.

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., 111 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.

FOR THE NEXT FEW WEEKS,

Previous to Stock-Taking,

—We offer the balance of our—

Winter Goods,

Such as Ulster Cloths, Dress Goods, Tweeds, Overcoatings, Shawls, Scarfs, Gents' Underwear, Cardigans, Jersey Jackets, Skirts, Gloves and Mitts, Fur and Cloth Caps, Overshoes, Millinery, &c., &c.,

At PRICES TO CLEAR.

Come & Get Bargains.

REUBEN TUPLIN & CO.

Kensington, Feb. 29, 1888.

Executors' Notice.

THE undersigned, Executors of the last Will and Testament of OWEN CONNOLLY, late of Charlottetown, Merchant, deceased, hereby notify all parties indebted to the said Estate of the said Owen Connolly to make immediate payment of their respective debts to them at the premises on Queen Street, in Charlottetown, formerly occupied by the said Owen Connolly; and all persons having accounts or claims against the said Owen Connolly, or his Estate, are hereby notified to present the same, duly attested, to the undersigned at the said premises, on Queen Street, within Twelve Months from this date.

Dated at Charlottetown this Seventh day of January, 1888.

ANDREW A. McDONALD, WILLIAM W. SULLIVAN, FREDERICK PETERS, } Executors

January 4, 1888—tf

The Thoroughbred Clydesdale Stallion

HEPBURN CLYDE

CANADIAN STUD BOOK No. 758, American Clydesdale Stud Book, No. 1201, will stand for the season in the following places:—

Monday, May 7th—He will leave the owner's stables for Montague Bridge, remaining over night.

Tuesday, 8th—Will proceed to Cardigan Bridge, remaining over night.

Wednesday, 9th—By St. Peter's Road, at or near Chas. Hayden's, for noon; thence to St. Peter's Bay, where he will remain till Friday morning (11th).

Friday, 11th—By Fortune Road to Webster's Mills, remaining over night.

Saturday, 12th—By Fortune Road to Dingwell's.

Monday, 14th—To Dundas.

Tuesday, 15th—To Cardigan Bridge.

Wednesday, 16th—To Montague Bridge.

The above route will be continued every two weeks, health and weather permitting.

PEDIGREE—Sire, Glenliffer, Canadian Stud Book, No. 268; American, 1017; G. B. & I., 1447. Grand Sire, Clansman, G. B. & I., 150. Dam of Sire by Johnny Cope, G. B. & I., 416. Dam, Dolly Hepburn, Canadian, 578; American, 1203. Sire of Dam, Glancer, Canadian, 197; American, 81; G. B. & I., 1477. Grand Sire, Annandale, Canadian, 84; American, 4. G. G. Sire, Loudoun Tam, 137; American, 18; G. B. & I., 1469. G. G. G. Sire, Grey Clyde, Canadian, 170; American, 72.

"Hepburn Clyde" is 5 years of age, is a beautiful bright bay color, is possessed of superior bone and action, plenty of style, good temper, and is an excellent specimen of a *Clydesdale* Stallion. Being free from all hereditary blemishes, and sound, of excellent symmetry, and of pure-bred stock of great fame, he must certainly be well qualified to be a good stock-getter.

"Hepburn Clyde" was shown at Whitby, Ont., in the Fall of 1884, and gained the first prize, competing against twelve colts in his class, one of which carried off the first prize at the Provincial Exhibition held at Montreal the same fall. He gained the first prize at the Peterboro. Ont. Show in the spring of 1886, also the first prize at the Peterboro Spring Show, 1887, and first prize at Central Exhibition, Peterboro, in the fall of 1887. His Sire, Glenliffer, was a great show horse, and won everything in the fall of 1883, including first for aged stallion, diploma for the best draught stallion, and gold medal for the best stallion of any breed at Toronto Industrial. He was taken to the United States in 1881, where he took a great many prizes, including first and sweepstakes, at the Minnesota State Fair where he was sold for $2,500.

TERMS: $10 for season, payable 1st December, 1888.

All mares served at their owner's risk.

{ J. A. ANNEAR, Lower Montague. JAS. L. McMILLAN, V. S., } Owners.

April 25—tf.

Executors' Notice.

THE undersigned Executors of the last Will and Testament of Michael Sharkey, of Lot 53, Farmer, hereby notify all persons indebted to the said Estate of the said Michael Sharkey, to make immediate payment of their respective debts to them at the office of David Lewis, at Cardigan Bridge, and all persons having accounts or claims against the said Michael Sharkey or his Estate are hereby notified to present the same, duly attested, to the undersigned at the said office within Twelve Months from date.

Dated at Cardigan Bridge this First day of May, 1888.

JOHN SHARKEY, DAVID LEWIS, } Executors.

May 9, 1888—3m

Paine's Celery Compound

CURES Nervous Prostration, Nervous Headache, Neuralgia, Nervous Weakness, Stomach and Liver Diseases, Rheumatism, Dyspepsia, and all affections of the Kidneys.

WEAK NERVES

PAINE'S CELERY COMPOUND is a Nerve Tonic which never fails. Containing Celery and Coca, those wonderful stimulants, it speedily cures all nervous disorders.

RHEUMATISM

PAINE'S CELERY COMPOUND purifies the blood. It drives out the lactic acid, which causes Rheumatism, and restores the blood-making organs to a healthy condition. The true remedy for Rheumatism.

KIDNEY COMPLAINTS

PAINE'S CELERY COMPOUND quickly restores the liver and kidneys to perfect health. This curative power combined with its nerve tonics, makes it the best remedy for all kidney complaints.

DYSPEPSIA

PAINE'S CELERY COMPOUND strengthens the stomach, and quiets the nerves of the digestive organs. This is why it cures even the worst cases of Dyspepsia.

CONSTIPATION

PAINE'S CELERY COMPOUND is not a Cathartic. It is a laxative, giving easy and natural action to the bowels. Regularity surely follows its use.

Recommended by professional and business men. Send for book.

Price $1.00. Sold by Druggists.

WELLS, RICHARDSON & CO., Prop's
Montreal, P. Q.

Pure, Reliable

NO { AMMONIA, ALUM, LIME,

But purest and best materials used in manufacture of

Woodill's German Baking Powder.

BREADMAKER'S YEAST. BREAD made of this Yeast took 12 First Prizes at Ontario Provincial Exhibition, 1887. We have written to any dealer asserting that our Yeast is not equal to any yeast in the market. Ask your grocer for it. Baker's Yeast is sold everywhere throughout the Dominion of Canada and is making a name for itself as the best. PRICE FIVE CENTS. EAST

The First-class Carriage Stallion

PARNELL

WILL serve a limited number of Mares at the Owner's stables at Millcove, Lot 35.

"Parnell" is three years old on the 1st of June, of a beautiful brown color, stands 16 hands high, of good style and action, and took second prize at the Provincial Exhibition last Fall.

"Parnell" is sired by Old Abdallah, Dam by Sambo, Grand Dam by Old Saladin.

WILLIAM McGRATH,
Owner.

April 25, 1888—3m

The Modern Babylon.

CARDINAL MANNING ON LONDON DEPRAVITY.

A few Sundays ago, at the Oratory, Brompton, his Eminence the Cardinal-Archbishop preached, and made an appeal on behalf of the Sisters of St. Pelagia's Home for Destitute Women and Girls, Church Row, Limehouse. At the conclusion of an eloquent discourse, in which he dwelt on the perpetual nearness to us, though unseen, of our Divine Lord, as to the Apostles in those forty days between the Resurrection and the Ascension, and His perpetual co-operation with us in all we did, his Eminence said: 'I have to ask your alms, and I ask them very earnestly. I am not going merely to talk about charity, I am going to talk about the responsibility we all have. Responsible, indeed, we are. It is a universal truth of the faith that we are bound to labor for the salvation of souls to the uttermost of our opportunities and power. This obligation lies in a special manner upon the Catholics of London. You are a little flock—some 200,000 out of 4,000,000 that are out of the unity of the faith and the unity of the fold of Jesus Christ. Is it possible that you should have the inheritance of the inestimable gift of God and not to be proportionately found to labor that others shall share it? Of the 4,000,000 of London—for I am speaking of the continuity of our streets, I am not speaking of the suburbs and districts—of the 4,000,000 of London not one-half will this day or on any day in the whole year set a foot in any place of Divine worship or where they can hear the simplest teachings of moral, not revealed only, but of nature. And what is the result of this? God only knows. Thousands, tens of thousands, hundreds of thousands are living in a living death, sunk in the very depths of mortal sin. It is not, however, my duty to go into the whole subject, but only to speak on one point, we have had laboring in this diocese for the last forty years that most noble work of the Good Shepherd, limited by its poverty and the impossibility of extending its working. Some years ago I endeavored to plant in the East of London another convent of the Good Shepherd, but circumstances, on which I need not dwell, defeated that purpose. Nevertheless, the thought and the desire were never forgotten, and we have at this moment, I thank God to-day, three small beginnings which may grow to be indefinite. We have a work in the West of London in Drayton Gardens. We have another in the centre of London in Green Court, on the very border I may say of West; and we have a third in the extreme East of London, and in the thick of the poorest and most imperilled population that I know. Last year I promised that there should be three sermons and three collections, one for each of these works. To-day your alms are asked for the work in the extreme East of London; and that because the West of London is the wealth of London. I hope that hereafter the wealth may be moved by Christian motives, and that the extreme West and the centre may be abundantly supplied; but to-day I am asking for the extreme East, which is not only the most profoundly sunk, but it is also the poorest, the most populous, and the most destitute part of London. As for the West, I do not wish to say to-day more than this—its condition is frightful. The luxury of the west of London has produced a rankness and audacity of vice, partly veiled, or open and barefaced, such as was found hardly in Rome of old, or in any city that I know of in the civilized world. But I will say no more on this point. I will now come to the East. First of all, then, what can we expect of poor young girls who are brought up in homes not worthy of the name—that is, in dwellings not fit for human habitations? On this I will say no more. Secondly, the homeless, miserable, degraded state drives them into the street. The condition of the streets of the East-end no imagination can conceive, except those who have looked upon it—and few of you have ever seen it. These streets are full of every kind of temptation—active temptation and tempters who ply the trade. Moreover, all along these streets there are places of drink flaring all night with the gaslight. And this is a known fact. So long as a woman retains the light of her intellect, the clearness of her conscience, and the strength of her will, she has the power to save herself; but the moment the intellect is darkened and the conscience blunted and the will is weak, God only knows when she may fall. Now, I have for years—I may say openly and boldly—been 'a fool for Christ's sake' in the matter of intoxicating drink, and so I hope to die—for of this I am most firmly convinced: that it is the most active, the most powerful and the most successful of all enemies of souls; for it is not one sin, but all sin. Once destroy the image of God in man or woman, and there is no crime, no vice, that that person will not commit. And I will openly and boldly say that when I look upon the fastidious self-indulgence and selfish apathy of those who, lifted into a higher sphere of life, and possessed of wealth and happy homes, never speak a word or reach out a finger to help those who are laboring in this most painful and most burdensome work—and who even sometimes, by sneers and ridicule and satire, weaken the courage of those who are laboring in it—well, I will not judge them, I leave them to that just judge who shed his precious blood. Further than this, these poor children, leaving their poor homes, are wandering at night in the streets in an age when parental authority is almost dead—when not even the rich can control their sons and daughters, and simply impossible for the poor living in such homes, or rather such hovels, as they inhabit. The liberty with which children—young girls of twelve years of age—traverse the streets at night is the prelude of every possible degradation. Aye, and more than this, when in your charity you have found domestic service for the poor child, even then she is not safe. In a word, in the East of London we have not only all the dangers of a dense population which always corrupts itself, but we have all the dangers of a seaport. I may say that the shore of the Thames is the landing-place of the shipping of all nations, and the crowds of foreign seamen make London-on-Thames like Liverpool. I might go on but I need not. I have said enough. Think for one moment of the wreck and ruin that is being accomplished. One of the greatest mysteries of this world is the waste of nature. We are told that three-fourths of the seed which is planted in the ground comes to nothing; that only one-fourth springs up and ripens. The sun shines and the rain falls, but the light and the rain fall on the sand, or on the barren rock, or on the hungry sea, and bring forth nothing. Look, then, upon the millions of souls in London. Every one of these souls was made in the image of God and redeemed in the precious blood. I was going to say one-half have been born again of water and the holy ghost, but I fear that would be too high an estimate. One-half have never been baptised at all, and yet these souls are susceptible of any amount of development, and might by culture and care be as intellectual as you are. And what are they? Distorted and degraded, with the image of God almost erased. There is a waste of nature and a waste of the supernatural world. Surely, then, we ought to do what we can. And what can we do? Well, to make my statement as short as possible, I will tell you that in the month of May, 1885, I had the happiness of opening, by the charity and toil of private persons, whose names I will not mention—for it would wound them if I did—a small home, capable of holding nine poor girls. Nevertheless, while the work of St. Pelagia's Home was under that roof, forty of these poor children were gathered into it. Of these, a large portion were thoroughly and completely brought to the knowledge of God. Many of them were sent back to their friends; some were put in service, others continued to be in communication with the good Sisters who manage the home; and one died a happy and beautiful death, imploring her companions to persevere in a life of penance. In 1886—in the month of August—I again had the happiness, through the striving and the charity of the same faithful servants of Our Lord, of opening a much larger house close to the same neighborhood, and capable of holding thirty girls. From that day the work has prospered greatly; and we have been able to build a laundry, and upon the labor of that laundry this work of salvation for souls in great part depends.

Let me say at once, no work of this kind can rest upon donations. Donations are like the showers of April, after which there comes a month of druth. You cannot depend upon casualties, which one year may be many and another year may be none at all. And, therefore, my only hope for such a work as this—in the West, or in the Centre, or in the East—is in their own labor, and in the charity of those who will give annually their support. I will only add that at present there are thirty poor girls in the home, and that since the beginning of the work in 1885, ninety poor girls have passed under the hands of the good Sisters. I think I have made out a sufficient case to move your charity, not at this moment only, but in the future, to move you to become subscribers to St. Pelagia's Home. The time is coming when we shall have to give an account of our stewardship, and on that day it will be better for us that we shall have helped to save one soul, purchased with the precious blood, and capable of eternal bliss, than if we had gained the whole world.—*Toronto Catholic Weekly Review.*

The Irish Circular.

We here publish the full text of Archbishop Walsh's letter to the Dublin *Freeman's Journal* relative to the Pope's decision regarding the "Plan of Campaign" and "Boycotting." We have already published extracts from this letter, but the document deserves careful perusal, as it is an authoritative statement of the meaning of the rescript:—

IRISH COLLEGE, Rome, May 7.

To the Editor of the Dublin Freeman:

DEAR SIR,—It is perhaps but natural that in the excitement which seems just now to prevail in Ireland, may persons should have written or telegraphed to me for some expression of views as to the present position of affairs. It is, however, physically impossible for me to find time to comply with those requests by replying to my correspondents individually. I take, then, the best course that is open to me, addressing this letter to you with a request for its publication. I trust that it will be regarded as a sufficient reply—and I think it will be found indeed to contain a reply—to the many correspondents with whom it is impossible for me at present to communicate in any other way.

First, then, let me say a word as to the wild and vexatious statements to which the Roman correspondents of the London papers have succeeded in giving a world-wide circulation during the last week or ten days. In many of these statements my name has been very freely mentioned. Through the kindness of a friend, who is himself connected with the press, I have seen, I think, most of them. Most of them, indeed, have been transferred to your columns.

Now I can say of them all, without exception, that not even in any single instance did any of the statements thus made in reference to me contain even the smallest element of truth.

Conversations reported in minute details, which, as a matter of fact, never took place at all; remarks said to have been made by me to an eminent dignitary whom, as it happens, I have not seen for the last five or six weeks; decisions come to, and subsequently reversed, by "the Vatican," on matters upon which, I can safely affirm, neither the Holy Father nor any councellor of the Holy See ever bestowed a thought; the fabrication of these and of similar fictions seem to have been for some days past the chief occupation of the informants, whoever they may be, upon whose veracity the correspondents of the London newspapers seem to place such implicit reliance.

I do not wish to waste any more words in contradiction of the fables so mischievously put in circulation. Probably any form of words that I could employ for the purpose would ingeniously be represented as open to some form of interpretation more or less consistent with the truth of the newspaper stories. I may content myself, then, with the broad and universal statement that any combination of words or phrases which it may be possible within the resources of the English language to employ as an absolute and unqualified contradiction of every one of those stories may now be taken as expressing my contradiction of them.

I have without much difficulty been able to trace more than one of those mischievous statements to its source. It may be well for me to add that they are, at least in many instances, the offspring of a sorely-felt disappointment at the failure of a very skillfully-contrived design, which has happily, with God's help, been frustrated, and which, please God, has no other prospect before it now than that of absolute and hopeless failure to the end.

It is well to have three things most distinctly understood in Ireland; first, that a most determined effort has been made, or rather that for a considerable time past a series of such efforts have been made, to bring under the unfavorable judgment of the Holy See the Irish Nationalist movement, or at least the Irish National League; secondly, that the tactics relied upon for the accomplishment of this design were skillfully chosen, and consisted, in fact, in an effort to identify the League, and the movement generally, with methods of action which undoubtedly had in many instances been used in furtherance of the work of the League in particular localities; and thirdly, that the persistent efforts thus made for months, and, as regards one point, for years, have ended in the most absolute and signal failure as regards the only object that was really aimed at, or substantially cared for, by their originators.

The methods of action in question, that is to say, the "Plan of Campaign" and "Boycotting"—involving, as they do, many grave questions of morality—were submitted by the holy father himself to a tribunal where they were to be considered on their own merits, and without any reference whatever to political considerations, with which, in fact, that tribunal has nothing whatever to do. The decision come to, after prolonged deliberation, was an adverse one; and at once, not perhaps unnaturally in the circumstances, the conclusion was rashly drawn in certain quarters that the National League, if not indeed the Nationalist movement in Ireland, was thereby condemned.

This pleasing delusion, however, had soon to be abandoned. But since then no effort has been spared by the discomfitted intriguers to make it appear that the Nationalist organization has somehow or other fallen under a ban; that the step already taken by the holy see is indeed only the first of a series of such steps which will be taken, no doubt deliberately, but with the utmost determination; that the formal condemnation of the National League is thus only a matter of time; and that, as a natural consequence, all good Catholics who are to be found among its members will take the first opportunity of severing their connection with it.

Now for all this there is not even a particle of foundation. The decision of the holy see, which has already been published in your columns, is clear and definite in its terms. It is a decision on a question, not of politics, but of morals. As such it will be received by our Catholic people as every decision which has ever yet been pronounced by the holy see in reference either to faith or morals has been received by them. If doubts or controversies should arise as to its meaning or extent, these will speedily be solved by the bishops of Ireland, or, if it should be necessary, by the holy see itself. But the question of morality being thus decided, the operation of the recent action of the holy see is at an end.

The Irish people, whether at home or abroad, will, I trust, accept my assurance that neither the Nationalist movement nor the National League is in the smallest degree injuriously affected by the recent decree.

Beyond this I do not wish to go. As no one would be justified in supposing that the Irish cause is even indirectly censured by the recent act of the holy see, so neither should we be justified in asserting that the holy see was influenced in it by a desire to hasten on the triumph of our great constitutional movement. But that this will be the necessary result of what has taken place, I, for my part, have not the shadow of a doubt.

A new responsibility, in fact, which it would seem impossible much longer to evade, now lies upon English statesmen. The Irish cause will henceforth stand before the empire and before the world as one that will have to be dealt with on its merits. Discussions about it can no longer have a tendency to drift into side-issues as to the real or alleged obstacles which imprudence or want of skill may have placed in the path of statesmen sincerely anxious to take it in hands with a view to its satisfactory settlement.

Is it too much to hope that there may be found in parliament a body of independent opinion sufficiently strong to make it a matter of necessity that the Irish question, at least in its more urgent aspects, should now be taken in hand without delay? Not many years have elapsed since a great constitutional struggle was happily terminated in parliament by the business-like and simple expedient of dealing with it in a private and friendly conference between the leaders of the two great political parties whose interests it vitally concerned. Why could not something of the kind be now done for Ireland?

If the work of pacification is to proceed with any prospect of success, the speedy removal of the more pressing difficulties of the Land question must undoubtedly be regarded as a matter of absolute necessity. Oppressive evictions should forthwith be rendered impossible. A simple method should be adopted of fixing, speedily, and upon some equitable principle, the rent to be paid upon each holding in Ireland, for whatever interval must still elapse, before the final settlement of the Irish Land question can be effected by the enactment of a really comprehensive measure.

To any one who has given practical thought to the subject it must be manifest that there is a way, well worth at least the careful consideration of statesmen, by which all this could be accomplished.

Would it be possible to find a time when statesmen could take the work in hand with better grace, or with more hopeful prospects of success? I remain, dear sir, most faithfully yours,

✠ WILLIAM J. WALSH,
Archbishop of Dublin.

Catholic Reading.

That our Catholic people are suffering for the want of suitable reading in their families is a proposition so often repeated in the columns of our Catholic papers and periodicals generally that we fear, like an oft-told tale, it fails to produce the impression that it ought. Perhaps, however, it is more from the want of some practical plan of supplying the want than from any real interest, that so little effort seems to be made in that direction. Yet, if the old adage be true, that where there is a will there is a way, it may occasion some surprise, when we come to think seriously of the subject, that so little is really done to forestall the deleterious effects of the floods of corrupt literature which are deluging and desolating the land, by supplying that which is sound and healthful. The literature exists; what we want is an organization for its purchase and proper distribution. But have we not the very organization which we need to inaugurate and carry out this blessed work? We say unhesitatingly, yes, we have, and that organization is the grand Society of St. Vincent de Paul. We have had experience of that Society; we are well acquainted with its rules, its spirit and its practical working; and we do not hesitate to say that the distribution of a sound Catholic literature among the families of the poor is more important and more in accordance with the spirit of the Society than even the furnishing relief to their bodily wants. Indeed, it is constantly inculcated in the rule and in the official utterances of the Society that the furnishing of material aid, though important and necessary, is not by any means the chief thing to be aimed at. On the contrary, the very object of bestowing material aid is to find access to the hearts and consciences of the poor, and thus to gain a moral influence over them, and reclaim them from vice and to elevate them in the social scale.

Now, all experience shows that there is no more prolific source of vice and corruption of morals than the trashy, demoralizing literature which is constantly been scattered broadcast throughout the length and the breadth of the land. It would really seem that the multitude of flash papers is like the plague of locusts among the Egyptians. "They cover the face of the earth and fill our houses, and the houses of our servants, such a number as our fathers have not seen nor our grandfathers from the time they were upon the earth to the present day." They force themselves upon us, they meet us at every turn, they are handed to us on the cars; they are thrown into our houses, whether we will or no, and alas, we Christians and Catholics allow the crusade to go on. We see hundreds of young persons being corrupted, led astray from the path of virtue and ruined for ever, body and soul, and yet we make little or no effort to counteract the terrible evil. In the conferences of St. Vincent that we have been connected with the great difficulty seemed to be to give the members something to do. In the winter the helping of poor laborers out of work to tide over to the spring gave them the opportunity to carry an order for groceries, or fuel, or to furnish cast-off-clothing to cover the nakedness of the children, but never a thought, perhaps, of the starving condition of the minds and hearts—the souls of those our brethren.

Our experience teaches us that these poor people, the children especially, are starving for proper spiritual and intellectual aliment. They are constantly clamoring for something to read. They *will* read, you cannot prevent it; and if you do not give them that which is innocent and useful, they will read that which is pernicious and hurtful. Now, how easy it would be for each conference of the St. Vincent Society to adopt some plan for the distribution of Catholic tracts, Catholic papers and periodicals, story books, even such as are being published now in cheap form by the Catholic publishers. Let each conference have a circulating library of such books, and let the members make it a matter of special interest and conscientious duty to see that the families under their charge be supplied, from time to time, with reading suitable to the various members of those families, children's papers for the smaller children, and story books and interesting biographies for those of larger growth. In this way they will find abundant employment for both summer and winter, and employment which will be much more interesting, congenial and useful, than the distribution of any amount of temporal relief; and for which they will receive a thousand-fold reward at the hands of the Master of the Vineyard, in the great day of account.—*Catholic Review.*

Joe Cook Excoriated.

Rev. Father Murphy, president of St. Francis Xavier's College, New York, had his attention called to Joe Cook's attack on the Jesuits and Catholic parochial schools in Tremont Temple. Mr. Cook said there was a broad distinction between ultramontanism and Roman Catholics. "He is clearly ignorant," said Father Murphy, "that ultramontanism is the term formerly used by the Gallican church to express its utter disregard for the Papal authority in Rome. It wished to exalt the national church and to lessen proportionately the Roman authority. This church of Rome, being to them beyond the mountains, was called ultramontane. Steadfast adherence to the Roman authority was dubbed by the Gallicans, in a sort of contempt, ultramontanism. Joseph Cook seems to think that Roman Catholicism is only a sort of hybrid Catholicism with a tincture of Protestantism sufficiently spicy to suit his taste. He imagines, forsooth, that he is a genuine champion of orthodoxy when he throws the shield of protection around such a composite Roman Catholicism. More than that, he seems to think that the foe he is charging in a chemical blending of the ultramontane and the Jesuit. The Jesuits are certainly ultramontane, and, thank God, they are Catholics too—not *a la* Joseph Cook, but as contra-distinguished to the Gallicans of history. They are not so numerous or ubiquitous as Mr. Joseph Cook seems to imagine. They have not, as I have been informed, obtained full control of every school in the land, but they are struggling to the best of their ability to teach their own schools—well, to mind their own business, and to abstain in their public utterances from statements which would only bring upon them the ridicule of educated men. Had Mr. Joseph Cook imitated their example in this respect he would have spared himself the inconveniences of three or four lies in a small paragraph. Even though he resent the inconvenience of their inspection he would manifestly gain in dignity by following their teaching and their practice in this matter. As to the allegiance we owe the successor of St. Peter, it has reference to revealed truth and Christian morality and is usually accorded to definitions of papal power, which are technically said to be of faith and morals. That allegiance has no reference to temporal affairs whatever, except where they would clash with the principles of morality. The allegiance we owe to the Roman pontiff has no reference to our temporal affairs or national aspirations, except where they clash with the principles of morality. Even then it is not so much the Roman authority which makes it unlawful to do the thing which so clashes, but rather the dictates of conscience teach a man not to do that which has been unerringly declared and defined to be wrong. The Roman authority exalts the dignity of obedience to lawful rulers, and the genuine Jesuitical ultramontane popery so much decried by the Cook brothers will always be found to be a real safe-guard and prop to every well-ordered government using its power for its proper end—the common weal. It is a very consoling sign of the times that Joseph Cook expresses such boisterous enthusiasm in favor of the 'white pope'—that is, of the Roman pontiff, Leo XIII., white being the color of his robes. White and yellow have always been the color of the papal flag. Perhaps in remote times it was prophetically chosen to typify the advent of the happy dawn, now breaking, when the Orangeism of Joseph Cook is to be united with the clear white lustre of the *lumen de cœlo.*—*Catholic Record.*

Cloth Made of Glass.

M. Dabas Donnet, of Lille, France, has invented a process of spinning and weaving glass into cloth. The warp is composed of silk, forming the body and groundwork, on which the pattern on glass appears, as affected by the weft. The requisite flexibility of glass thread for manufacturing purposes is to be ascribed to its extreme fineness, as not less than from 50 to 60 of the original threads (spun by steam engine power) are required to form one thread of the weft.

The process is slow, for no more than a yard of cloth can be produced in 12 hours. The work is extremely beautiful and cheap. A French paper, commenting on this discovery, says: "When we picture to ourselves an apartment decorated with cloth of glass and resplendent with lights, we must be convinced that it will equal in brilliancy all that the imagination can conceive and realise; in a word, the wonders of the enchanted palaces mentioned in the Arabian tales."