

# The Charlotte and Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, OCTOBER 26, 1887.

VOL. XVI. NO. 52

**The Charlottetown Herald**  
—IS ISSUED—  
**EVERY WEDNESDAY**  
—BY—  
**The Herald Printing Company,**  
FROM THEIR OFFICE:  
CORNER OF QUEEN & RICHMOND STREETS,  
CHARLOTTETOWN, P. E. ISLAND.  
Subscription: One Year, in Advance, \$1.00  
Advertising at Moderate Rates.  
Contracts made for Monthly, Quarterly, Half-yearly, or Yearly Advertisements, on application.  
Remittances may be made by Draft, P. O. Order, or Registered Letter.  
All Correspondence should be addressed to  
**The Herald Printing Company, Charlottetown.**

**Calendar for October, 1887.**

NOON'S CHANGE.

Day of the Month	Sun	Mon	Tue	Wed	Thurs	Fri	Sat	Sun
1st	10	11	12	13	14	15	16	17
2nd	18	19	20	21	22	23	24	25
3rd	26	27	28	29	30	31		

Full moon 1st day, 11h. 34m. 30s. p. m. n. s. e. n. e.  
New moon 18th day, 10h. 22m. 30s. p. m. w. s. e. n. e.  
First Quarter 11th day, 11h. 15m. 30s. p. m. w. s. e. n. e.  
Full moon 29th day, 11h. 15m. 30s. p. m. w. s. e. n. e.

**SEWING MACHINES,**  
AT A BARGAIN.

ONE first-class RAYMOND SEWING MACHINE, new, and also one second-hand for sale very cheap. Apply to  
**HERALD OFFICE,**  
Charlottetown, May 25, 1887.

**McLean, Martin, & McDonald,**  
BARRISTERS & ATTORNEYS,  
Solicitors, Notaries Public, &c.,  
**BROWN'S BLOCK,**  
Charlottetown, P. E. Island.  
A. A. McLEAN, L.L.B., D.C. MARTIN,  
H. C. McDONALD, B. A.

Money to loan on Real Estate at low rates of interest.  
September 22, 1886-17

**North British and Mercantile FIRE AND LIFE INSURANCE COMPANY!**  
—OF—  
**EDINBURGH AND LONDON.**

**ESTABLISHED 1800.**  
Total Assets, 1886, - \$29,371,950.70

TRANSACTS every description of Fire and Life Insurance on the most favorable terms.  
This Company has been well and favorably known for its prompt payment of losses in this Island during the past twenty-two years.

**FRED. W. HYNDMAN,** Agent.  
Corner Queen and Water Streets,  
Charlottetown, Jan. 15, 1887. 17

**We Want Potatoes.**  
WE handled 80,000 bushels Potatoes this season and made money for our shippers; having decided to get in small lots from stores, to get out of the way, write us and ship to  
**MATHEW & CO.,**  
GENERAL COMMISSION DEALERS,  
22 Central Wharf, Boston.  
Members Chamber of Commerce. Established 1872.

**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 18, 1887.

**Credit Foncier Franco Canadian**  
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 as may be desired.  
For further information apply to the office of Messrs. Sullivan & McNeill, Solicitors, Charlottetown.

**W. W. SULLIVAN,** Agent for the Company.  
Jan. 2, 1885.

## Mark Wright & Co

**New Factory, New Labor-Saving Machines, New Designs, New Methods, New Prices.**

While our prices are less, we claim that our goods for **DESIGN, MATERIAL AND WORKMANSHIP, ARE SECOND TO NONE.**

We do not make a practice of running down or trying to depreciate other people's goods—OURS SELL ON THEIR MERITS.  
Charl.-Herald, S-pt. 21, 1887.

## 18 FALL OPENING. 87.

**Reuben Tuplin & Co., Kensington,**  
ARE OFFERING THE

**Largest & Best Selected Stock of General Merchandise EVER SHOWN BY US, IN**

Ladies Dress Goods, all new and fashionable; Mantle Cloths, Sacques, Shawls, Scarfs, &c.; Tweeds, Worsteds, Overcoatings, Trimmings; Underwear, heavy, all wool, at very low prices; Top Shirts, Blankets, Quilts, Ticking; Millinery and Trimmings, latest styles, very cheap, satisfaction guaranteed.

Our Tea, Sugar, Molasses, Kerosene Oil, and General Groceries, are the Best. Paints, Oils, Varnishes and Hardware, all kinds; Horse Rugs, R. Wraps; Crockery and Glassware, beautiful stock, and low in price; Lamps, &c.; the Best Stock of Boots and Shoes to be found anywhere.

All our Goods are marked as low as the lowest, and this with their good quality commends them to all careful buyers.  
Our Tea, Sugar, Molasses, Butter, Eggs, Hides, Pelts, Wool, &c, bought at highest market prices.

**REUBEN TUPLIN & CO.**  
Kensington, Sept. 21, 1887.

## JOHN NEWSON'S Furniture.

**BARGAINS! BARGAINS!**  
—IN—  
**Chairs, Tables, Bedsteads, &c.,**

and in all kinds of Household Furniture, such as Parlor, Dining-room and Bed-room. All kinds of Bedsteads, Beds, Mattresses, Pillows. All kinds of Chairs, Lounges, Sofas, Sideboards, Chests, Dressers, Book-cases, Tables, Washstands, Sinks, Cradles, Cots, Cribs, &c., &c.

**Picture Frames and Picture Frame Moulding,**  
LATEST STYLES AND FINEST QUALITY—CHEAP.  
Looking Glasses and Mirrors very low. All kinds of Window Furniture, such as Chous Glass Blinds and Shades, Cornices, Poles, Rings, Holders, Bands, Chains, Hooks, Bind Rollers, &c. Also—The Grand-daddy Chairs, Wire Mattresses, Children's Sleighs, Carts and Wagons—cheap, cheap.

**JOHN NEWSON'S,**  
QUEEN SQUARE, OPPOSITE NEW POST OFFICE.  
Charlottetown, Sept. 14, 1887.

## NEW GOODS!

**CASH! CASH!**  
**L. E. PROWSE**  
Is Determined to Sell for Cash.

Therefore Can Sell Cheap.  
**He Has the Largest Stock of Hats and Clothing ON P. E. ISLAND,**  
and his prices are the lowest. Kindly give him a call and you will save money.

**L. E. PROWSE,**  
Sign of the Big Hat 74 Queen St.  
April 27, 1887-17

**No need to worry about where to buy Good Tea.**

**OUR NEW TEA**  
IS BOUND TO PLEASE.  
We Sell at Prices to Suit the Times.

**GOOD, 24 CENTS,**  
**CHOICE, 30 CENTS,**  
**EXTRA FINE, 36 CENTS.**  
Reduction in 5 pound parcels, half-chests and other packages.

**Our Five Pound, Screw Top, Airtight Tins**  
the best yet.

Bring your empty Cans to be re-filled.  
**BEER & GOFF.**  
October 27, 1886.

## Burdock BLOOD BITTERS

**WILL CURE OR RELIEVE**  
BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEADACHE, DIZZINESS, DROPSY, FLU, RHEUMATISM, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN, &c.

**SCROFULA**  
I do not believe that Ayer's Sarsaparilla has an equal as a remedy for Scrofula. It is pleasant to take, gives strength and vigor to the body, and produces a more healthy complexion than any medicine ever used. I have used Ayer's Sarsaparilla in my family for Scrofula, and it has cured me of it. It is taken faithfully, it will thoroughly eradicate this terrible disease. W. F. Fowler, M. D., Greenville, Tenn.

**Humors, Erysipelas, Canker, and Catarrh,**  
I have suffered for years with Erysipelas, which was so severe that it destroyed my appetite and weakened my system. After trying various remedies, and getting no relief, I purchased Ayer's Sarsaparilla, and in a few months, was cured. I have since used it, and it has cured me of all my humors. W. F. Fowler, M. D., Greenville, Tenn.

**Can be cured by purifying the blood with**  
**Ayer's Sarsaparilla,**  
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Price 25¢ at all druggists.

**W. R. Watson, Charlottetown, Wholesale Agent.**

**DE FOWERS' EXTRACT-WILD STRAWBERRY**  
A PROMPT AND RELIABLE CURE For Cholera Morbus, Cholera Infantum, Colic, Diarrhoea, Dysentery, and all Summer Complaints of Children or Adults.

**IMPERIAL CREAM TARTAR BAKING POWDER**  
PUREST, STRONGEST, BEST, CONTAINS NO ALUM, AMMONIA, LIME, PHOSPHATES, OR ANY INJURIOUS INGREDIENTS.  
E. W. GILLET, TORONTO, ONT.  
Solely by the Celebrated Retail Dealers.

**TOBACCO.**

**Smoking and Chewing Tobacco**  
OF THE FINEST QUALITY.  
Manufactured from Pure Virginia Leaf, at Riley's Tobacco Factory, Water Street, Charlottetown.

**Special Wholesale Rates, 50¢ per pound, and lowest for Cash before making price.**  
**T. B. RILEY.**  
March 22, 1887-17

**Our Lady of Tryberg.**  
In the year of grace 1644 there stood upon a steep rock above the town of Tryberg, in the Grand Duchy of Baden, a lofty pine tree, close by, a narrow path, through stones and brambles, led to the village of Shonach. At the left side of the tree there gushed from the rock an abundant stream of water, of which the passers-by used to drink in the pine-tree, conspicuous for its size and beauty, some unknown but pious hand had made a small opening in the bark, and inserted a little picture of the Immaculate Virgin, painted on parchment. After this had been done, whoever passed that way and saw the picture bowed his head, according to a Catholic practice, and said a short prayer. In course of time, however, the wind tore the picture from the tree, and it fell to the ground.

One day Ann Kienler, wife of a citizen of Tryberg, and her little child, were passing the same time, passed by the tree. The child saw the picture of the Blessed Virgin on the ground, picked it up, and, kissing it with childish reverence, begged her mother to let her take it home. "No, my child," said the good woman; "we must not take it away. Evidently the wind blew it from its place in the tree; we must put it back again, that it may be venerated by all who pass by." But the child continued her entreaties, till the mother reluctantly consented to be taking the picture with her, and the little Barbara was perfectly happy.

In this joyous frame of mind she arrived home, and summoned all the household and neighbors to see and admire her new-found treasure. She looked about to find a suitable place for her beautiful picture, and chose a small niche in the wall, under the crucifix, in the sitting-room. Mary K. Amshury, Rockport, Me.

For forty years I have suffered with Erysipelas. I have tried all sorts of remedies, but found no relief until I came to Ayer's Sarsaparilla. After taking two bottles of this medicine, I am completely cured. Mary K. Amshury, Rockport, Me.

I have suffered, for years, with Erysipelas, which was so severe that it destroyed my appetite and weakened my system. After trying various remedies, and getting no relief, I purchased Ayer's Sarsaparilla, and in a few months, was cured. I have since used it, and it has cured me of all my humors. W. F. Fowler, M. D., Greenville, Tenn.

**At the end of three days little Barbara was seized with a painful affection of the eyes, which was as virulent as to yield to no remedies, and to threaten her with a total loss of sight. The parents were deeply afflicted; they made vows, they gave alms, they knelt in prayer, and replaced it in the pine-tree, the disease in your eyes will be perfectly cured."**

The parents looked upon this as a direct command from God. That same day they visited the rock, accompanied by their little daughter, who carried the picture in her hand, and replaced it in the pine-tree, and which had protected it. They then knelt down, and devoutly recommended their pressing case to the powerful intercession of the Ever-Blessed Virgin, and the whole family enjoyed a quiet night of consolation. Wonderful to relate, the child was completely cured from that hour. This occurrence created quite a sensation in the neighboring parts of the country, as well as in the town of Tryberg, and greatly increased the veneration for the way-side shrine.

But a more striking event soon took place. Frederick Gwahl, a native of Tryberg, in his eighth year, had the misfortune to be attacked by leprosy. Medical remedies having failed, he was pronounced incurable by the doctors, and was himself condemned to leave his home and enter the lazaretto. His grief at parting from his family and fellow-citizens was indescribable. He recoiled to mind what God had designed to effect long before for Barbara Kienler, at the prayer of His Blessed Mother. Relying upon Mary's love for the poor and sick, he visited the miraculous picture, and earnestly prayed for mercy to God and Our Lady. He promised with a sincere heart that, if he were cleansed from his disease, he would carve an image of Mary with the infant Jesus in her arms, frame it elegantly, and place it beside the picture in the pine-tree, as a memorial and thank-offering for his cure.

After praying thus, full of confidence, he felt a desire to wash himself in the stream beside the tree. He did so, and found himself perfectly cured. Full of astonishment and joy, he fell upon his face praising God, his compassionate Redeemer. Then, turning to the picture of Mary, he cried out, weeping tears of gratitude: "O Health of the Sick! Comfortress of the Afflicted! now I know how powerful is Thy intercession for those who, with childlike confidence, call upon Thee. Never shall I forget this great benefit. As long as I live I will thank Thee, after God, for my miraculous cure. And in order that all who pass by may preserve a wholesome remembrance of the wonder that was effected on this spot in favor of my unhappy sister, I will place Thy image in the tree, beside the picture." Then he bended back to the town, praising God and his compassionate Protectress. He spoke no word but, "I am healed! I am healed!" He was examined by members of the medical faculty, who declared his cure to be perfect. The happy man was overwhelmed with congratulations, and returned to his beloved family, who received him with inexpressible delight.

Frederick Schwab was eager to fulfill his promise to the Blessed Virgin. He carved her image in wood, and placed it upon the pine-tree. The little picture was no longer

there. He sought for it in all directions, but failed to find it, nor was it ever seen again. Then, enlarging the opening in the tree, he placed therein the new image, and when his work was done, knelt down to do homage to the Queen of Heaven. After thanking Her once more with fervent devotion for her wonderful cure, he avoted for consolation and inward peace, and returned to his home.

Although many lamented the loss of the little picture, the devotion to the Mother of God did not diminish, on the contrary, seemed to increase. The miraculous recovery of Frederick Schwab, which occurred widely known, excited unbounded confidence in Mary, especially among the sick and suffering. The pious pilgrims, on the occasion of their visit to the pine-tree, brought with some votive offerings, which in a short time became so numerous as to necessitate the erection of a single roof to protect them from the sun and rain. At the same time, an iron ring was put round the tree attached to which was a little box for offerings.

This arrangement, simple as it was, brought the place into notice; the visitors increased, and the number of offerings also. After some years, however, when the girth of the tree was enlarged, the iron ring snapped, and the little roof fell down. Thereupon the number of pilgrims gradually decreased, and finally only a few visited the holy image. The most zealous among these were the priest Kofner and his two brothers, who from childhood were affected with a painful malady of the eyes. At the direction of their parents, they paid frequent visits to the miraculous image, washed their diseased eyes in the stream beside the tree, and were soon perfectly cured.

On the 20th of December, in the year 1692, during a war between Austria and France, three soldiers, named Anton Hais, George Gruber, and Lorenz Zahring, all natives of the Tyrol, were on their way from the town of Tryberg to their quarters at Rohrbachberg. Night was falling, and the forest was dark and gloomy. When they were in a line with the pine tree they heard heavenly music stealing on the air from the distance. They stopped, they listened in amazement, and listened with delight to the rapturous melody, which lasted seven or eight minutes.

When they arrived at their destination, they related to their comrades what they had heard in the forest. A peasant, who had listened to them eagerly, remarked that, not many years before, a miller of Tryberg, named Frolich, had heard a similar music in the same place, but had obtained no credence for his assertion from his fellow-citizens.

At the time Frolich was in the forest, he was separated from his comrades, and not at all surprised, continued the old man: "for on the top of the mountain there is a miraculous statue of the Blessed Virgin in a pine-tree, which was formerly an object of great devotion, but which has long since been forgotten."

When the peasant's story was ended, the soldiers returned to their quarters, they told their story with such enthusiasm that an irresistible desire was kindled in the breasts of all their comrades to see the wonderful image. Taking advantage of the first opportunity, they visited the pine-tree and looked admiringly upon the statue of the Blessed Virgin, who seemed to smile at them with only vernal's love. In order to see it more closely, one of them enlarged the opening with his sword and took the holy image respectfully in his hands, pressed it to his heart, kissed it with the deepest reverence, as did also his companions. Then they replaced it in the tree, and left the holy spot with the firm resolution of visiting it frequently. They were faithful to their promise, and often came to the pine-tree in the depth of winter, their officers accompanying them.

The pious soldiers next resolved to beautify the rustic sanctuary, and for this end they purchased a rich mantle for the holy image, a handsome frame to enclose the opening to the tree, and a tin roof to protect the shrine. When all was in readiness they went up to the mountain on the Feast of the Nativity of our Lord and decorated the statue. The happiness and joy of these pious clients of Mary were indescribable. Knowing before the representation of Our Lady, they chose her for their patroness, and inscribed upon its image, "Holy Mary, Patroness of Soldiers, pray for us!"

And now from far and near pilgrims thronged to the pine-tree on the Feast of the Nativity of our Lord and the Visitation of the Blessed Virgin in 1695, the pastor of Tryberg, Rev. Jakob Irslinger, presbytery the first sermon there, and this pious practice was afterwards observed on all the feasts of Our Lady. A canopy was erected over the tree, in order that the pilgrims, being sheltered from rain and wind, might hear the prayers of Mary and pursue their devotions in peace.

After some time the Bishop of Constance sent word to have a pilgrimage church and a house for fifteen priests erected on the mountain. The pine-tree was to be cut down, and the trunk, with the image enclosed in it, placed over the high altar.

Very joyful were the inhabitants of Tryberg. Measures were taken to carry out the Bishop's commands and the work proceeded rapidly. The place where the pine tree stood was fixed on as the site of the high altar. The edifice was completed in 1697, and the first solemn service held therein on the Feast of the Presentation of the Blessed Virgin, on which occasion the church was so crowded that the idea of enlarging it was even then entertained.

From this time the number of pilgrims increased from all parts. Princes and nobles came to pay homage to Our Holy Mother in her chosen shrine, and in the year 1698 offerings in money alone amounted to 8,000 florins. In 1699 the foundations of a larger church were laid, and seven years later it was happily completed. On the Feast of Our Lady's Presentation in the Temple, Mass was celebrated for the first time in the new edifice, and its anniversary is still solemnly commemorated. It was not, however, until 1709 that the building of the priests' residence began. It was blessed on the Feast of St. Peter's Chains, and solemnly consecrated on the 28th of April, 1716.

An uninterrupted flow of pilgrims still resorts to this hallowed spot, to pay to the holy image, before the image of the Ever-Blessed Mother of God, and their petitions are not unheeded by Her who is ever the Refuge of Sinners and the Help of Christians.—*See Maria.*

**The First Mass.**  
Washington Church News.

The question is often asked, especially by Protestants, "What especially celebrated the first Mass, and where was it celebrated, and in what language?" The most distinguished ancient writers sustain the opinion that the Holy Sacrifice was first offered by the chief of the Apostles, St. Peter, and that the Conclave was the place selected for this holy purpose. As to the language employed, we find that Eusebius, a German Divine of the Sixteenth Century, holds that it was in the early days of the Church, celebrated everywhere in Hebrew. This opinion is not sustained by the ablest liturgical writers, who hold that in the Apostolic days, Mass was celebrated in the language of the places at which it was celebrated; so that at Jerusalem it was said in Syriac, at Antioch, in Greek, and at Rome in Latin. It is, therefore, believed that the first Mass was celebrated in Syriac.

It will be remembered that it was in the Conclave where Our Divine Lord first instituted the Blessed Eucharist. A recent writer says the Conclave, which stands upon the site of the present St. Peter's Basilica, is today one of the greatest objects of veneration in the Holy Land. It is remarkable as being the supposed place where the Last Supper was held—where Our Lord appeared to His Disciples after His Glorious Resurrection on Easter Morning; where the Sacrament of Penance was first instituted, and where Our Lord was consecrated for the last time with His chosen band before He ascended into Heaven. It was in this blessed spot also that St. James the Lees, styled the brother of Our Lord, was consecrated first Bishop of Jerusalem; and a pious tradition has it that it was here the "Beloved Disciple" said Mass in the presence of the Blessed Virgin, who it is said, accompanied him to the room, says Father Vetrovina, is a large one, divided by a kind of alcove. He adds, a plenary indulgence is attached to a visit to it with, of course, the usual conditions.

As is generally known, Mass was not celebrated until after the descent of the Holy Ghost, for the reasons given by good authorities—that the Apostles would not presume to perform so august an action before they had received the plenitude of the Holy Ghost; and in the second place, that inasmuch as the ancient law was not wholly abrogated in the year 451, the priests were bound until after the descent on Pentecost, it was not deemed expedient to begin the sacred ministrations of the new law until this abrogation had taken effect.

Cardinal Bona, speaking of the ceremonies and the articles used in the first Mass, says that St. Peter's chasuble was conveyed from Antioch to the Church of St. Gervase at Paris, where it was carefully preserved. We have but little information of the articles used in celebrating Mass in early days, but it is evident that it was celebrated in a manner in harmony with the Divine Office, especially when we consider that the Apostles were well aware of the gorgeous display of the Jewish sacrifices of the Mosaic law, in the blood of bulls, lambs, and other animals demanded an exhibition of this character, how much more deserving of rich robes and brilliant ornaments the Victim offered in the Sacrifice of the Mass, when the Saviour of Man comes to dwell upon our altars? It is true He does not refuse to come to those who worship in rude chapels, when the celebrant is compelled to wear worn and faded vestments, but when Mass is so celebrated it is from necessity and not from choice. When the Church has the means she erects magnificent Basilicas and beautiful Cathedrals, in the adornment of which genius has rivalled genius.

But the poor Catholic on the mountain side has the same Sacrifice, the same Victim, the same Jesus who dwells in the Tabernacle of St. Peter's. Although our hearts may be captivated by the grand ceremonies of our magnificent Cathedrals and our souls enraptured by the delicious music, the Sacrifice offered in the wilderness will be none the less acceptable, for, within the chapel built by unskilled hands, but with loving hearts, we have the same Victim which the Prince of the Apostles offered up in the Conclave after the coming of the Holy Ghost.

**Socialism and the Church.**  
Catholic Standard.

At the recent Catholic Congress at Liège, one of the most remarkable speeches delivered was that of the Abbe Winterer, deputy to the German Parliament and parish priest at Malhausen, who has devoted his life to the study of the social questions and the condition of the working classes. In the beginning of his speech he reminded his audience how a few months ago Europe forgot to be social questions in its fear of political disturbances that at any moment might end in some twelve or fourteen millions of armed men streaming in deadly strife. But for a moment social questions had been put in the background, Catholics had not forgotten their existence, as the Congress at Treves, Liège, Lucca, and Freiburg showed, as the utterance of an evil, the first step towards its cure. The orator went on to trace the history of the Socialist movement. It was first revealed fully to an uneducated and terrified world by the infatuated Communists, torches with which the Communists set fire to the public edifices of Paris. But the speedy suppression of the Communists led men into fancied security. German Socialism, Russian Nihilism, Austrian Anarchists, French Workmen and their dynamic, Belgian riots, American street conflicts, these were needed to awaken men to the full extent of their insecurity. "And one must be willfully blind," said the speaker, "if at this moment one does not see the existence in society of two distinct currents, one salutary and one menacing. And if the latter overflows its banks, it will create ruin such as the world has never yet seen. Its next described Socialism in its two different divisions, one division anarchical in character has only at intervals shown itself openly; it awaits its hour. The other division is that of Socialism, which holds power in the Paris municipality, which is gathering strength daily in all parts of the European Continent, which sends its members to the German Parliament, which holds its congresses and directs its strikes with organized exactitude. It is subversive of all conservative principles; it strikes at the very root of the State; it teaches the workman to say, 'The Earth is enough for me; let me be mine—Heaven I renounce.'"

The speaker said that the doctrine of Socialism was bound to do what he could not repeat them; he next traced its doctrines as to property, and its doctrines which had lately terrified so many of the Socialists. He said, "The adept of the system," he said, "are numerous in England. At a great gathering of workmen's associations half the delegates declared themselves in its favor. I ask you, gentlemen, what property will be respected by those who say that the one chief kind of property—the soil—should belong only to the people, to the State? The men who favor the nationalization of the soil say they are not Socialists!"

The Abbe Winterer next described the Socialist press, and how it exposes all that is hideous in modern society, how it exaggerates its defects and even multiplies them, how it lauds Socialism and makes it appear heroic and disinterested, how it scores and rails at religion. A workman, he said, exposed to such reading, needed the heart of an angel and the courage of an apostle to resist its influence. The speaker then touched on the subject of State intervention in social questions. He said that as in the past had laws were in part the cause of present evils, the State was bound to do what it could to mend matters; but the State could not do all. The State comes late to this work, and even had it intervened earlier, after all it is not Providence. Even the most powerful statesman of the day, naturally a great believer in the State, had only partially succeeded with his economic measures. If the intervention of the State in social and agrarian questions were to be of use, it was necessary that the teachings and the charity of the Church should be felt. The orator then drew a wonderfully eloquent picture of the Church's mission in regard to social questions. The Abbe Winterer concluded his speech with a stirring appeal to Catholics in labor, to workmen, to all Catholics, in a word, to become "Apostles of Labor," to do all in their power to solve the social problems now before the world. One day, he said, in the city of Paris, a workman met a priest. The former advanced earnestly towards the other. "Priest," he said, "if you know how I hate you!" And the priest meekly made answer, "Ah, if you only knew how I love you, my brother!" The workman's heart was touched and he begged the priest's pardon. "Ah, if you only knew how I love you!"

These are the words, said the orator, of Leo XIII., the Cardinal-Archbishop of Baltimore, of the bishops of America, of the Cardinal-Archbishop of Westminster; and they are words which contain a truth which will eventually solve the most difficult problem the world ever had before it. When the workman feels how much the Church loves him, social questions will cease. The speech was immensely applauded and produced a profound impression on the audience.