

"I acted heedlessly—some might say wickedly. I thought the attentions of another would draw observation from me and Herbert, and I had Dane was partially awake to every action of yours at that time was one of deceit to me. Should you have married me? or broken your promise, and openly 'kissed me' when the time came?"

"It is past and over," said Lady Adelaide. "Yes, it is past and over. I have yielded its place to the realities of life. I am older than my years and dying—you are a married woman, and the mother of many children. Therefore we may well converse upon the past, as freely as though we had not been the actors in it."

"Who says that you are dying?" she quickly uttered. "I say so; the medical men say so; my wearing frame says so. I do not imply, Adelaide, that I am going to die this night; but an incurable disease is upon me, and is doing its work. That fall from the cliff injured me internally; and though I have appeared well, have gone about like others, have traveled, have enjoyed myself; I have never been the same man since. In the last year he has shown its progress rapidly, and there is no mistake that the end is drawing near. Very near I thought it was this morning; but I have rallied again, and may yet enjoy a few days' deceitful health and strength—deceitful as you were, Adelaide. I ask you whether you would have married me?"

"I do not know," she sighed. "I did not know then whether I would, though the question did sometimes cross me. I believe if this is to be a confessional of truth—that I bought myself up with the hope that Herbert might get some good appointment, which would enable him to speak out. And another faint hope was cherished by both of us—one less justifiable."

"Tell it out, Adelaide." "We hoped—I will not say that Lord Dane would die, but that when he died, it would be found that he had remembered Herbert. Had it been but equivalent to a thousand a year, we should have married, and risked it." "Throwing me over to the dogs, or anywhere else that I might go?"

"I loved him before you came near us," she said in a half-pleading tone. "And you might have told me so at once. Why did you not marry him when impediments were removed? When I was gone, and he Lord Dane?"

Lady Adelaide turned half round to the questioner, something like horror in her eyes. "Marry him then! When I thought him a murderer!—by accident? If not by deliberation—I should have looked for your spirit to appear to us when we completed the contract. Many a time I have asked myself was he guilty in intention?"

"No, Adelaide. I believe him to be innocent, so far. We were scuffling in angry passion, each for the mastery; but murder, or any serious injury, was no doubt thought of as little by him as by me. He cannot have impressed you, by words, with the belief that he was guilty?"

ARCHBISHOP CROKE.

An Eloquent Sermon at the Blessing of the Church of St. Mary Major, Carrick-on-Shannon.

MY LORD BISHOP AND BELOVED BRETHREN—St. Peter and St. Paul were beyond all comparison the two most conspicuous ecclesiastical characters that figured in the Apostolic age of the Church. St. Peter is principally known to us as Chief of the Apostles and St. Paul as the Doctor of the Gentiles. Personally they are said to have been unlike each other in almost every possible respect. Their careers and capabilities also were in many ways dissimilar, but their respective histories, nevertheless, are presumed to be equally familiar to the faithful and may be very briefly told. St. Peter was a poor man and a poor man's son. He was quite illiterate and earned his bread by fishing. He had a brother named Andrew who was a disciple of the Precursor, St. John. Andrew was present at our Lord's baptism; and having heard and realized the import of the words, "This is my beloved Son, in whom I am well pleased," he became thoroughly convinced that Christ was the long-expected Messiah, and said so repeatedly to his brother Simon. Simon went in consequence to see Jesus and to hear Him preach, and it was on this memorable occasion that our Lord singled him out from the multitude, called him to Himself and enrolled him amongst the number of His disciples. Simon responded unhesitatingly to the Divine call. He held a foremost place ever afterwards amongst the other Apostles and frequently acted as their spokesman. In due course he was appointed the recognized chief.

"Thou art Peter," said our Lord to him, "and on this rock I will build My Church; and the gates of hell shall not prevail against it." He was one of the favored few who witnessed the Transfiguration on Mount Thabor. He was the first to preach Christ crucified after the resurrection; and having removed his see from Antioch, where he had presided for seven years, to Rome, where he governed for nearly five-and-twenty, he was by Nero's orders imprisoned, tried for his life, condemned to death, and as a consequence crucified with his head downwards on the 29th day of June, about the year 65. Humanly speaking and before his conversion, he appears to have been a vacillating and weak-minded man. But he had a kind good heart, and was generous and daring and devoted in a very high degree. Witness his attitude to walk upon the waters, and his readiness to defend his Master in the garden at the peril of his life against a host of armed enemies. No one knew the Master's mind better than Peter did, and every sentence he wrote or spoke, as recorded in Holy Writ, is justly reputed, accordingly, to be the inspired Word of God. St. Paul, on the other hand, was an educated man, and had read under a famous doctor of the law called Gamaliel. He was a Jew by religion and a tent-maker by trade. He was full of convictions, and at one time hated intensely the name and followers of Christ. The circumstances of his miraculous conversion on the road to Damascus are familiar to us all. His life thereafter reads like a romance. He travelled night and day almost without ceasing. He wrought many miracles, wrote fourteen Epistles to the scattered Churches of the Gentiles, came to Rome on an appeal to Caesar in 61, and afterwards in 64; and, having converted a favorite slave of the Emperor Nero, he was, as we know, beheaded on the same day, but not in the same year on which St. Peter suffered martyrdom. Zeal, energy, ceaseless activity, disinterestedness, unbounded charity, purity of mind and heart, and through devotion to his sacred calling, were the leading characteristics of St. Paul. He was specially favored by God. His conversion was strikingly miraculous. He gloried in persecution for justice sake. He was wrapt up to the third heavens; and all his Apostolic writings, like those of St. Peter, were inspired by the Holy Ghost. Now, my brethren, I wish to call your attention on this occasion to one text taken from the writings of St. Peter, and to another selected from the writings of St. Paul. St. Peter says, in the first chapter and tenth verse of his second Epistle, "Wherefore, brethren, labor the more that by good works you may make your calling and election sure." And St. Paul writes in the second chapter of his letter to the Romans; "God will render to every man according to his works; for it is not the hearers of the law, but the doers of the law, that shall be justified."

Well, brethren, fifteen hundred years, or thereabouts, in round numbers, after the death of the sainted men Peter and Paul, both the most distinguished and honored doctors of the Church, there lived and flourished another doctor, said by his followers to have been, like them, divinely missioned, and who, nevertheless, taught and preached a doctrine wholly at variance with that so clearly conveyed to us in the two inspired texts just quoted. This doctor's name must not be repeated here. He was, as you know, a German by birth, and I regret greatly to say, a friar by religious profession. He loved good cheer almost as much as St. Paul loved chastity. He was burlly, boisterous, and ambitious. He scornfully broke through, one by one, even the most solemn pledges he had given to God in his early years; he quarrelled with every one and everything he had sworn at the altar to respect; he poured out the vials of his wrath on the heads of Popes, presbyters, and princes alike; utterly regardless of time, or place, or presence, he flung his ribald jests around him with such profusion as St. Paul scattered benedictions on his brethren; he believed, as much or as little as he liked; he hid, in short, as he liked; and thus, after a long course of sacrilege and insubordination, his death sickness is said to have come upon him at the dinner table, and so he passed out of life very differently from St. Peter and St. Paul, heavily laden with the execration of the faithful and the anathemas of God's Church.

WHAT DID THIS MAN TEACH? He had no mission to teach anything after his apostasy, but still he presumed to say that good works are useless, and that salvation is to come to us by faith alone. "Sin boldly," he used to exclaim, with incredible audacity, "but believe yet more boldly, and rejoice in Jesus Christ, the conqueror of sin and death." "Sin," he says in another place, "cannot separate us from Jesus Christ; even though in one day we were to commit ten thousand murders, and a hundred thousand adulteries." "The sinner," he writes elsewhere, "must believe in his justification with the same faith with which he believes that Jesus Christ came into the world." "The only unpardonable sin," he adds, "is unbelief;" and this sacrilegious jester goes on to say, "the way to heaven is narrow, and if you wish to pass through it, throw away your good works." Now, brethren, in contradistinction to this unchristian teaching, let me lay before you the doctrine of the Holy Catholic Church; as it was preached by our Divine Lord; as it is conveyed to us in the writings of St. Peter and St. Paul; and in almost every page of the

New Testament. The doctrine of the Catholic Church in this respect is clearly stated for us in the sixth session of the Council of Trent; and while it is usually, and often willfully, misrepresented by those who differ from us in religion, it is not always accurately expressed or apprehended by the members of our communion. First, then, and foremost; we believe that there is but one God, and but one Saviour and Redeemer, Christ Jesus our Lord. We do not, therefore, believe that we can be saved by the unaided merits of any one, or of all the saints, or Blessed Virgin, or of any creature whatsoever. We simply recognize in them the faithful friends of God, who are enjoying the fruits of a well-spent life, who took a benevolent interest in our welfare, and ask favors for us and forgiveness. We believe, secondly, that of ourselves, and independent of the grace of God, purchased for us by the sufferings and death of Jesus Christ, we can do nothing really meritorious of an eternal reward, not so much even as to entertain one saving or solitary thought. Therefore, we do not recognize, but rather repudiate, the silly and, indeed, shocking doctrine imputed to us, that no matter how much or how recklessly we offend God, if we but found hospitals, build churches, give money to charitable institutions, fast and otherwise mortify ourselves, we shall of a certainty work out our salvation. Nevertheless, thirdly, we believe that if we perform certain good works, such, for instance, as prayer, fasting, and alms-deeds, and do them with proper dispositions, and in a proper state of grace, we can and will merit a reward, through the goodness, however, and mercy and promise of God, and by the merits of Jesus Christ. Fourthly, and finally, we hold, as it is expressed in the sixth session and twenty-first canon of the Council of Trent, that Jesus Christ was

NOT ONLY A REDEEMER whom we should believe, but a Legislator whose precepts we are bound to fulfil under pain of eternal reprobation, and that consequently if we would enter into life we must do all things whatsoever He has commanded us." Such is substantially the teaching of the Catholic Church with regard to the efficacy of good works and the source from which alone they derive their salutary influence. Let us now test the correctness of this teaching by an appeal to Holy Scripture and to common sense. In doing so, however, brethren, it must be understood, that as I desire to be explanatory rather than controversial, I have no need of referring to the numerous well-known texts usually adduced in support of this Catholic doctrine, but still content myself with asking your attention to certain familiar parables spoken by our Lord Himself, and which appear to have a clear decisive bearing on this matter. There is first the parable of the good Samaritan (Luke x). A poor man who was travelling from one town to another fell in with wicked folk, who robbed him and left him half dead on the roadside. Certain other travellers, not destitute I suppose of a sense of religion or faith if it then existed, came along in due course by the same way. They saw the maltreated man and possibly felt for him, and believed that he was sorely in need of succor; but they did nothing for him all the same. At last a really good and charitable man, known as the Good Samaritan, was passing by; and seeing the poor sufferer, he approached him, spoke kind words to him, otherwise practically befriended him, and gave him a fair share of his time and money. Now, brethren, there are two classes of persons alluded to here—the priest and Levite who saw the sufferer but did nothing for him, and the kind-hearted Samaritan who saw him and assisted him. Which does our Lord commend, and why does He commend him? He commends the Samaritan because of his good works and vines him to us as an example, saying, "Go you and do in like manner." Again there is the parable of the laborers in the vineyard (Matt. xx). A certain householder had some work to be done in his vineyard; early in the morning he employed a number of men to do it. As the day advanced he found that he required still more men, and seeing several standing idle he rebuked them, saying, "Why stand you here all the day idle?" and sent them also to work in the vineyard. When evening came he said to the steward, call the men together and pay them their hire; and they were called and paid accordingly. Almighty God is the Lord of the vineyard itself. We are the laborers in it.

THOSE THAT IDLE THEIR TIME GET NO PAY, but such as work for the Great Master will be rewarded. They will get their "hire." What is hire? It is a certain sum to which one has a strict title, because of a promise made on one side and work done on the other. Good works are, therefore, promised a reward by God, and are sure to get it. The parable of the unjust steward is highly pertinent to the question (Luke xvi). A rich man has a steward, and the same was accused to him that he had wasted his substance. And he sent for him one day and said to him: "Give an account of your stewardship, for now thou canst be steward no longer." What is the business of a steward? He is not the owner of the property over which he is set—he is simply the guardian of it, or manager. When a master, therefore, calls his steward to order and asks for an account of his stewardship, his object is to ascertain whether he has been faithful to him or not—whether he has attended to his business or not—whether he has been honest and active and vigilant and prudent in his dealings and management; or whether on the contrary he has not been lazy and self-seeking and indifferent to his master's interests, and prodigal perhaps of his master's substance. It means in short whether the steward has done good work for his master or not. The application of the parable, brethren, is easy, because it is obvious and incontrovertible. Finally we have the parable of the talents, as it is called (Matt. xxv). A man of wealth and position was going into a far country to travel. Before setting out he brought his servants around him and gave to each of them a substantial token of his regard. To him who we may suppose to be his favorite he gave five talents; to another two talents, and to a third he gave but one, and then went his way. The servants thought perhaps that he would never return, or at all events that he would remain from home along time; but he came back sooner than they expected, and presently inquired of each what he had done with the talent he had received. He who got the five talents turned them to good account, for he had doubled his capital; and so in like manner did he who had received two talents. The master thereupon commended them both, addressing to each the memorable words, "Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of the Lord." But the man of one talent did not probably think it worth his while to trouble his head about such a trifle, and so he hid nothing—without his under ground for safety sake; and when questioned about it, wisely refused to return it to the master just as he had got it. But the master was angry, refused to take it for himself, and ordered the unprofitable servant to be cast into "outward darkness," where there shall be weeping and gnashing of teeth. We have a master also,

brethren, who has committed certain talents to our care. When, perhaps, we least expect it He will come upon us, and ask peremptorily what we have done with them.

WILL IT BE ENOUGH FOR US TO SAY, "Oh, my God and Royal Master! I believed in You; I knew well that You are good and great and generous, and merciful beyond measure, and trusted in You implicitly as such. I have led, indeed, on the strength of the talents You so kindly gave me, an easy, quiet, but good-for-nothing life, mindful enough of my own business and interests, but needless of Yours." Still, I had a lively faith in You, and because I had I now hope for favor and forgiveness." No, brethren, the parable clearly indicates that this will not shelter us from the wrath to come. The unprofitable servant made a similar excuse; but it was unavailing. We shall, therefore, have not only to account to God, our Master, for the talents He has given us, but must also increase their value by good works if we seriously desire to be reckoned or rewarded as His "faithful servants." It is of real consequence to us, therefore, to ascertain what the talents are that we have got individually from God, and for which we are to be rigidly held accountable. They are twofold, some being in the supernatural, others in the natural order. Grace, of course, occupies the foremost place. Every prayer you have said, every sacrament you have received, every Mass you have assisted at, every sermon you have heard, every pious book you have read, every salutary example and incentive to good that you have been favored with, all rank as talents of the first class. Similarly, in the order of nature, first-class talents are to be accounted for your time, how you spend it—for your health, how you employ it—for your intellect, how you cultivate it—for your wealth, how you made it, and how you disposed of it. In other words we shall have to make a return to God for all the good things that He has done for us. And is not this in strict accordance with our own ideas of common duty and common sense? If we do not work for a person, or otherwise do him service, we cannot expect a reward from him.

IF WE WORK FOR PETER, we do not expect a reward from Paul; and consequently, if we pass through life laboring for the world, and forgetting God, we must look to the world for a reward, and not to God. Allow me now, brethren, respectfully but earnestly to ask you for what, and for whom are you working day after day, for weeks, and months, and years together? Is it for God or for the world? Do you work for any set purpose at all, and with any definite intention? It is the intention that mainly qualifies and gives character to the act. What a first principle is to science, what a root is to a tree, a source to a fountain, a foundation to a house, the spirit to the body, that, or something like it, is the intention to our acts and undertakings. I shoot a man by accident—I am unfortunate. I shoot a man by design—I am a murderer. I give charity to the poor for God's sake—I please God and will be rewarded. I give charity to be extolled and thought much of by men—I please the world, and let the world reward me. God looks to the heart—our St. Augustine well expresses it, "God does not mind so much what is done as why it is done." What of good, then, brethren, are you engaged in, and for what end are you doing it? What are your thoughts about from early dawn until you go to bed at night? Do you often, or ever, think of God or of heaven, or how it is to be with you in the next life? What we love, and like, and are solicitous about, we frequently think of during the day; and if we never think of God, it is a true sign that we do not care for Him. No one but a fool would hope to catch wild birds by simply catching them off the tree. If you wish to catch birds, you must set snares for them, and think how you had better do it; and if you want God's favor and rewards, you must think and employ the means of securing them.

WHAT DOES YOUR DAILY CONVERSATION TURN ON? Is it harmless, or is it hurtful? Is it ever scandalous, or otherwise unbecoming? What is its object—the affairs of this life or of the next? "From the abundance of the heart the mouth speaketh;" and we must esteem a person very rightly when we never make any friendly mention of his name. What books do you read? Bad books? Silly books? Useful and edifying books? There are those who would be ashamed to be found with a pious book in their hands. What is to be thought of such people? If you have children, what are the principles that you habitually impress on their young minds? The love of truth, the love of virtue, the love of honesty, the love of honesty, the love of God, the love of the Church, the love of the country, the vanity of the world, the hollowness of human professions, the instability of earthly greatness?—or is it the love of self, the love of life, the love of pleasure, the love of dress, the omnipotence of money, the glory of being rich, and the worthlessness of being virtuous and holy, or being reputed so? In the affairs of this life the poor man strives to become rich, and the rich man labors to become richer. But, as regards the life to come, strange to say, the poorer a man is in grace and virtue, the less he feels his poverty, and the less he labors to lighten it. In the affairs of this life you will submit to any and everything in order to gain your ends. Your ease, your health, your peace of mind, and even your reputation, will, in some instances, be sacrificed to attain success. Up early and late and on to business, no matter how dreary or unpropitious the day. Love of gain gives health to the invalid, strength to the feeble, energy to the listless, and sometimes fills even the meanest nature with the fire of a laudable ambition. But

IS THERE QUESTION OF WORKING FOR GOD, all is changed, and the smallest obstacle is enough to divert us from our purpose. The day is bad, you cannot go to Mass; you have not time to pray, you are too busy; you cannot approach the Sacraments, you are unprepared; you cannot fast, you are too weak; you cannot give charity, you are too poor; you cannot work, in short, for God, because there is no sensible reward for doing so. Finally, in the affairs of this life, you never fail to consult for appearances. Your house, for instance, is not commodious enough, it must be enlarged; it is not nice enough to look at, it must be decorated and done up; your clothes, though excellent and becoming, are unfortunately out of fashion, they must be laid aside, and the latest cut and color provided instead; you must see a few friends at dinner; you must visit the seaside; you must go periodically on excursions of pleasure, for appearance sake, and not to be unlike other people of your class. All this, no doubt, is very well; and very excellent and very reasonable, and very right, and money is, accordingly, ready for it. But it often happens, and 'tis this I complain of, that persons who are very generous towards the world or themselves are very stingy towards God. When charity is asked for we are frequently reminded of the pressure of bad times and of the needs of a large family; apathy takes the place of enthusiasm; and the hand that was open yesterday, when pleasure was to be purchased, is closed to-day, when succor is sought for the poor or the Church of Jesus-Christ. In all this we act most senselessly.

WHAT WOULD YOU THINK OF THE MAN who would see his wife and family flung out of the roadside without food or shelter, and who, when asked to come to their assistance, would reply that he could not do so, as he was busily engaged in building up a house of shells for his amusement? What would you say to the individual who, having a capital of just one thousand pounds, rents a splendid suburban villa for six months, and meanwhile lays out every penny he has in beautifying it? Such a proceeding but feebly illustrates our own folly. Life is but a dream at the best. The man that lived the longest upon earth lived not a thousand years, and then he died, and in due course was buried. The sun rose and in due course was buried. The sun rose and the stars shone out at night in the heavens, and the birds made merry in the grove and on the house-top, and the waters went on their way to the ocean, and men talked and walked in the public streets, and addressed themselves to their accustomed works and amusements all the same as though he had not died. So it shall be with us. A few, no doubt, will mourn over us, and shed bitter tears, perhaps, over our remains; but thousands, even amongst our neighbors, will not miss us, and some most likely will be right glad that we are gone. The dried leaf that falls to the ground in some pathless forest far away, when the last days of autumn are running out, is not less heeded than we shall be within a short year after we are no more. Let us labor for God, then, brethren, while we may, for the night is sure to come when no one can work. And what now is the special good work to the promotion of which all I have hitherto said has been purposely directed? There is no need, I presume, of naming it, for it is already well known to you all. I want you to come spiritedly to the aid of your large-hearted and laborious pastor in clearing off the weight of debt that unfortunately still rests on this noble building in which we are assembled. It was solemnly blessed a while ago, and dedicated by your saintly bishop to the services of the Almighty under the suggestive and, indeed,

HISTORIC NAME OF SAINT MARY THE GREAT. In other words, through your venerated chief pastor you have just made a present of this house to God, and I simply ask you on the memorable day when you deliver to Him the title deeds of a new inheritance, to see that, as far as possible, no one can set up a claim to it, or to any substantial portion of it, but Himself. In point of fact, then, brethren, and to put the matter very plainly before you, every person to whom your church owes a shilling at this moment is, in so far, co-proprietor of it with Almighty God. Your position, then, brethren is, in a certain sense, a peculiar one; for, while, with sacred songs, and ceremonies, and ancient rite, you ostensibly transfer to God every stone and spire, every post and pillar and appearance of this new-built temple, you in reality make over on Him but a portion of it, unless you at the same time hold yourselves responsible for all outstanding claims against it, and that you will see them promptly discharged, and to the very last farthing. This is precisely what you are bound in honor and equity to do, and this is what you will do, I feel assured, and what you will commence doing on a liberal scale to-day.

YOU ARE A READING AND INTELLIGENT PEOPLE, and must be familiar with the leading ecclesiastical events of the epoch in which we live. Consider what is being done, and what of sacrifice is being made for religion's sake on all sides throughout the length and breadth of this great old Catholic land. Let me instance one case in point. Away in the very extremity of the south, in a town of not fully and midst a people far from being exceptionally favored as regards wealth or the means of acquiring it, a church is now all but erected at the enormous cost of £27,000, of which £24,000 is actually paid. The poor but spirited Catholics of that Southern town have already given £12,000 of that vast sum, and have, furthermore, to pay half as much again, within a specified time. One other example also may be cited. When employed in missionary works as a bishop at the Antipodes, I remember having preached

IN A SMALL AUSTRALIAN VILLAGE for the good Sisters of Mercy who were solicited to settle down there and open a denominational school. Three hundred and fifty persons were present at the sermon. They were Irish without exception, and although above want, did not belong to what are called the wealthy classes. A collection was made by himself in person, on the occasion, and I solemnly assure you, that, independent of promises which were pretty numerous, I received then and there, in cash alone, a very considerable sum of \$1,546. For these practical reasons, and for countless others, I am, and shall be, a firm believer in the big heartedness and boundless generosity of the Irish race. Has any one ever heard of a church having been put up for sale in Ireland, or that an Irish priest ever undertook a needful good work, however costly, which he was forced to abandon for want of funds? There never existed, and does not exist this moment, on the face of the globe, a more faithful, virtuous, God-fearing, sorely-tried, and devoted people than ours. How priests and bishops should love and labor for them! They are our pride, our crown and glory. United in every interest of earth and heaven, sprung from the same stock, fed from the same fountain-head of faith, linked indissolubly together by the same bonds, for weal or woe, poor in each other's poverty, rich in each other's wealth, partners of old in the sanguinary penalties of our Irish origin, and we are now sharers in the advancing light of freedom and civilization, who will dare attempt to separate the Irish priesthood from the Irish people—the pastor from his flock? Your pastor, brethren, appeals to you, through me, to-day, for succor. It is not for himself, he asks nothing, and desires nothing, but your grateful sympathy and good wishes, and these he knows he possesses without stint or measure. It is for the glory of God's house that he is solicitous. Even on his own account, he deserves well of you. He has labored hard for you. He has had many an anxious day and night in connection with this weighty work, with which his name shall be ever associated. How he must have suffered when he found that it had fallen in pieces to the ground.

THIS DAY BRINGS HIM HIS REWARD. Give to him, therefore, and give generously. You will not miss it this day twelve months. A blight never fell on a family because of its charitable deeds, nor does the wealth of ungenerous usurers descend to a remote posterity. Have no fears, then, as to the future. Act up to the suggestions of your generous Irish instincts, and my fervent prayer shall be, that as our good and merciful God abundantly blessed you in the past for all that you have hitherto done in His behalf, so may He bless and favor you an hundred-fold in the future for what of truly Christian charity you will have made manifest here to-day. Amen.

The Post contradicts the report that Sir Garnet Wolseley has detained the 1st Regiment of Dragoons at the Cape in consequence of troubles in the Transvaal.

TELEGRAPHIC SPARKS.

WEDNESDAY. Sheffield iron trade is improving. Smyrna reports a bounteous fig crop. Gen. Martinez Campos is to be sent to Cuba with 15,000 men. \$143,000 has been subscribed in Cuba for the Spanish sufferers. A Quebec merchant is shipping molasses to the Liverpool market. Halifax has a shocking case of death induced by baby farming. Russia requires peace, as the financial condition of the Empire enjoins it. Rost D'Erina gave a concert in St. Boniface Cathedral to 1,800 persons. Mr. Thos. Martin, of Brantford, shot himself through the head yesterday. The South Western Railway is erecting a depot and workshops in Winnipeg. General Sheridan contracted a severe cold, during Grant's reception at Chicago. All Russian officers on leave of absence have been ordered to join their regiments. A Grand Trunk train left the track at Parkdale yesterday, and sustained great damage. A number of interesting ancient records were found in the Quebec Custom House yesterday.

The Court of Equity into the Octavio-Champion disaster exonerates the crew of the former vessel. Two whites and 30 Chinese were killed by a mine explosion in tunnel No. 3 of the San Jose Railway. Signor Cairoli, Italian Premier, has placed the resignations of the whole of his Cabinet before the King. The proceeds of the Egyptian loan with Rothschild will be applied to the liquidation of the public debt.

THURSDAY. The number of vacant stores and houses in Ottawa is greater than ever. The garrisons at all important points in Ireland are to be reinforced. A batch of French-Canadians are en route for the Michigan lumber districts. The heaviest fall of snow for years seems to be general in the vicinity of Augusta, Maine. S. D. Phillips, of Marion County, while asleep, was butchered by his wife with an axe. One of the mines of the Pennsylvania Coal Co., at Pittston, known as No. 1 tunnel, has caved in. A Liverpool despatch says:—It is reported that Parnell will abandon his proposed visit to America. A well barber named Berry, who came to London, Ont., a short time ago from Chicago, has absconded. The oyster planters on the south side of Long Island have commenced to make shipments to Europe. By the burning of the British steamer Trawler Castle at Singapore, New York underwriters lose \$750,000. At a test trial of the Belgium system of towing five boats from Buffalo to Rochester, the distance was completed in 32 hours. Mr. Gisborne, superintendent of telegraphs in the Dominion, is preparing a report on the lines in British Columbia. It is said he found much in the conduct of affairs to condemn. A virtual decree of foreclosure will be made in the suit against the Toledo, Peoria and Warsaw Railway. Unless the bonded indebtedness be paid within twenty days the road will be sold.

The new organ in the Stewart Cathedral at Garden City will be amongst the largest and most remarkable in the world. The chimneys can be played by the organist. Different parts of the instrument will be united by electricity and controlled by hydraulic power.

FRIDAY. Quebec snowshoers are organizing. It is snowing in London, England, yesterday. Professor Flynn, of Laval University, has resigned. Five more Turkistan regiments have disembarked in the vicinity of Guelph. Quebec river police and Customs House officials will be paid off on Saturday. Earl Grosvenor, a distinguished artist, goes to Yosemite, to paint a view of the valley. A Leadville mob of several hundred persons lynched two men confined in the gaol. A Toronto student, while dissecting, was blood poisoned, through a minute puncture in the hand. The mother of the ex-Empress Eugenie of France has been taken seriously ill. The ex-Empress has started for Madrid. It is expected in Madrid that the report of the Committee on the Bill for the Abolition of Slavery in Cuba will be read in the Senate on Friday. A Spanish Cabinet Council, presided over by King Alfonso, has determined that the marriage of the King shall be solemnized on the 29th inst. The inquiry into the conduct of the ex-Ameer Yakoub Khan and his Ministers in connection with the massacre of the British Embassy has terminated. The Posen Gazette declares it has local information relating the recent declarations of the Cologne Gazette that Russian troops are massed on the Prussian frontier. Egeria has been ashore near Pakhoi, where she was sent to protect British interests. A considerable portion of her false keel was wrenched off. She will have to be docked for repairs. The majority of the Technical Commission for the determination of a site for the new bridge across the Danube favor the Roumanian claim to include the Fort of Arabasca, one of the principal defences of Silistria, within Roumanian territory.

SATURDAY. Ald. Convey, of Quebec, is dead. Barges are frozen in on the Rideau. 90,000 deaths from cholera has occurred in Japan. The thermometer at Toronto on Thursday, stood at zero. A new Post Office will be erected by the Government at St. Catharines. The steamers of the Richelieu line leave Quebec at two instead of five o'clock. Major DeWinton's visit to Winnipeg is in connection with E. R. H.'s visit in spring. A despatch from Paris reports the death of Jean Joseph Gauss, French theologian and writer. A Rome correspondent reports Vesuvius is again active. A great eruption seems probable. William Dempster, the Molsons' Bank defaulter, has been re-arrested on a charge of forgery.

Critical Position in the East.

New York, November 19.—Considerable excitement was caused throughout the city yesterday by rumors that war may be expected to be declared at any moment between Russia and England. Despatches from London stated that Russia had requested Turkey to notify all the signers of the Treaty of 1856 to send squadrons into the Dardanelles in case the English fleet entered the Strait. The feeling ran high in certain circles, and some announced that the English Government had instructed Lord Dufferin, its representative at St. Petersburg, to close negotiations with the Government of the Czar. A reporter called on the English Consul to ascertain what information he had on the subject. The Consul said he knew nothing beyond what he had seen in the newspapers, and he thought the news sensational and without foundation. It was not probable so serious a state of affairs could arise so suddenly; still the rumors might be well founded for anything he knew to the contrary, but up to last night he had received no official notification on the subject.

London, November 19.—The most bitter feeling pervades all classes of society here against Russia. The fact cannot be denied that the worst of Russia is universally expressed, and it is openly avowed that the Czar and his satellites are bent on obstructing the peace of the world; that there will be a great military ball in Europe is emphatically predicted for an early date. At the various Embassies the partners are discussed, and generally run France, Russia and Italy vs. England, Germany and Austria.

The monks of the Gothard Hospice, in the Alps, say that during the year ending Sept. 30 they relieved 11,011 indigent wayfarers of all nations, among whom they have distributed 46,966 rations. They have also granted hospitality to 132 persons suffering from the effects of exposure, and made many gifts of clothing. The expenditure of the hospice having exceeded its income, the monks appeal to the public for help to enable them to continue their good work. "The pure flour of the finest Mustard Seed without any adulteration or dilution." This is the report of the Government Analyst on Colman's Genuine Mustard. Users of this article may just as well buy the best. This is the only pure brand in the market, all others being what is called "Mustard Compound," that is mustard mixed with farina etc.—and do not possess the pungent aromatic flavor of the genuine article—Be sure you get "Colman's," with the Bull's Head on every tin.