

## ENCYCLOICAL LETTER

OF THE HOLY FATHER OF ST. FRANCIS OF ASSISI  
AND THE PROPAGATION OF HIS THIRD  
ORDER.

The Sovereign Pontiff, Leo XIII., has addressed a long Encyclical Letter (dated September 17) to all the Patriarchs, Primate, Archbishops and Bishops of the Catholic World in the grace and communion of the Apostolic See.

His Holiness says:—  
“A happy circumstance enables the Christian world to celebrate at a not far distant interval, the memory of two men who, having been called to receive in heaven the eternal reward of their holiness, have left on earth a crowd of disciples, the ever-increasing offspring from their virtues. For, after the centenary solemnities in honor of St. Benedict, the father and law giver of the monks of the West, the opportunity of paying public honors to St. Francis of Assisi will likewise be furnished by the seventh centenary of his birth. It is not without reason that we see therein a merciful intention of Divine Providence. For, by calling on men to celebrate the birthdays of these illustrious Fathers, God would seem to wish that they should be induced to keep in mind their signal merits, and at the same time to understand that the Religious Orders they founded ought on no account to have been the objects of such neglecting acts of violence, least of all in those States where the seeds of civilization and of fame were cast by their labor, their genius and their zeal.”

The Holy Father then expresses his confidence that the celebration of these feasts will be of advantage not only to the birthplace of Francis but to the whole world, and highly approves of them. He also says that from his youth he had been accustomed to admire Francis, and to pay him a particular veneration; he also glories in being a member of the Franciscan family, and having “climbed with eagerness and joy the sacred heights of Alvernia; then the image of the great man presented itself to us wherever we trod, and that solitude teeming with memories held our spirit rapt in silent contemplation.”

After suggesting an imitation of the virtues of St. Francis and the advantage to be derived therefrom, the Pope writes that it is his wish “not only that these letters convey to you the public testimony of our devotion to St. Francis, but that they should moreover excite your charity to labor with us for the salvation of men by means of the remedy we have pointed out.”

Speaking of the 12th century, when St. Francis appeared, the Sovereign Pontiff says:—

“That period is sufficiently well known, and its character of mingled virtues and vices. The Catholic faith was deeply rooted in men's souls, and it was a glorious sight to see multitudes inflamed by piety and zeal for Palestine, resolved to conquer or die. But licentiousness had greatly impaired popular morality, and nothing was more needed by men than a return to Christian sentiments. Now the perfection of Christian virtues lies in the disposition of soul which dares all that is arduous or difficult; its symbol is the Cross, which those who would follow Jesus Christ must carry on their shoulder. The effects of this disposition are a heart detached from mortal things, complete self-control, and a gentle and resigned endurance of adversity. In fine, the love of God and of one's neighbor is the mistress and sovereign of all other virtues; such is its power that it wipes away all the hardships that accompany the fulfillment of duty, and renders the hardest labors not only bearable, but agreeable. There was a dearth of such virtue in the 12th century; for too many among men, enslaved by the things of this world, either coveted madly honors and wealth, or lived a life of luxury and self-gratification. All power was centered in a few, and had almost become an instrument of oppression to the wretched and despoiled masses; and those even who ought by their profession to have been an example to others, had not avoided defiling themselves with the prevalent vice. The extinction of charity in divers places was followed by scourges manifold and daily; envy, jealousy, and hatred were rife; and minds were so divided and hostile that on the slightest pretext neighboring cities waged war among themselves, and individuals armed themselves against one another.”

“In this century appeared St. Francis. Yet with wondrous resolution and simplicity he undertook to place before the eyes of the ageing world, in his words and deeds, the complete model of Christian perfection.”

After speaking briefly of St. Dominic and his work, the Holy Father proceeds:—  
“It was certainly no mere chance that brought to the ears of the youth these counsels of the Gospel: ‘Do not possess gold, nor silver, nor money in your purses, nor scrip for your journey, nor two coats, nor a staff (Matt. x, 9, 10). And again: ‘If thou wilt be perfect, go sell what thou hast, and give to the poor’ (Matt. xix, 21).”

The Pontiff then traces the chief events in the life of St. Francis and the rise of his Order, recounting the names of the principal of the illustrious persons who were enrolled amongst the members entitled, by Gregory IX., ‘Soldiers of Christ, *ex Machabees*.’

The Third Order of St. Francis receives special commendation, the Holy Father saying:—  
“Thus domestic peace, incorrupt morality, gentleness of behavior, the legitimate use and preservation of private wealth, civilization and social stability, spring as from a root from the Franciscan Third Order; and it is in great measure to St. Francis that Europe owes their preservation.”

A very general interest will be felt in the following sentences of this admirable Encyclical:—  
“Italy, however, owes more to Francis than any other nation whatever; which, as it was the principal theatre of his virtues, so also most received his benefits, and, indeed, at a time when many were bent on multiplying the sufferings of mankind, he was always ready to lend his hand to the afflicted and the cast-down; he, rich in the greatest poverty, never desisted from relieving others' wants, neglectful of his own. In his mouth his native tongue, newborn, sweetly uttered his infant cries; he expressed the power of charity and of poetry with it in his canticles composed for the common people, and which have proved not unworthy of the admiration of a learned posterity. We owe to the mind of Francis that a certain breath and inspiration nobler than human has stirred up the minds of our countrymen so that, in reproducing his deeds in painting, poetry and sculpture, emulation has spurred the industry of the greatest artists. Dante even found in Francis matter for his grand and most sweet verse; Cimabue and Giotto drew from his history subjects which they immortalized with the pencil of a Parnassus; celebrated architects found in him the motive for their magnificent structures, whether at the tomb of the Poor Man himself or at the Church of St. Mary of the Angels, the witness of so many and so great miracles. And to these temples men from all parts are wont to come in veneration for the father of Assisi of the poor, to whom, as he had utterly deplored himself of all human things, so the gifts of

the divine bounty largely and copiously flowed. Hence it is clear that from this one man a host of benefits has flowed into the Christian and civil republic. But since that spirit of his, thoroughly and surpassingly Christian, is wonderfully fitted for all times and places, no one can doubt that the Franciscan institutions would be especially beneficial in this our age. And especially for this reason, that the tone and temper of our times seem, for many reasons to be similar to those; for as in the twelfth century divine charity had grown cold, so also is it now; nor is the neglect of Christian duties small, whether from ignorance or negligence; and with the same heat and like desires, many consume their days in hunting for the conveniences of life, and greedily following after their pleasures. Overflowing with luxury, they waste their own and covet the substance of others; extolling, indeed, the name of human fraternity, they nevertheless speak more fraternally than they act; for they are carried away by self-love, and the genuine charity towards the poorer and the helpless is daily diminished. In the time we are speaking of, the manifold masses against the power of the Church, had disturbed society and paved the way to a certain kind of Socialism. And in our day, likewise, the favorers and propagators of Materialism have increased, who obstinately deny that submission to the Church is due, and thence proceeding gradually beyond all bounds, do not even spare the civil power; they approve of violence and sedition among the people, they attempt agrarian outbreaks, they flatter the desires of the proletariat, and they weaken the foundations of domestic and public order.”

Recommending the institutes of St. Francis as a remedy for these “great miseries,” the Holy Father, amongst other advantages obtained, notes the following:—“Lastly, the question that politicians so laboriously aim at solving, viz., the relations which exist between the rich and the poor, would be thoroughly solved if they held this as a fixed principle, viz., that poverty is not a wanting in dignity; that the rich should be merciful and munificent, and the poor content with their lot and labor; and since neither was born for these changeable goods, the one is to attain heaven by patience, the other by liberality.”

The Holy Father then mentions the special desire he has to see the spread of the Third Order, and directs the attention of the Bishops to this end. In conclusion, he writes:—

“We ask it above all, and yet with more reason of the Italians, from whom community of country and the particular abundance of benefits received demand a greater devotion to St. Francis, and also a greater gratitude. Thus, at the end of seven centuries, Italy and the entire Christian world would be brought to see itself led back from disorder to peace, from destruction to safety, by the favor of the Saint of Assisi. Let us especially in these days beg this grace, in united prayer to Francis himself; let us implore it of Mary, the Virgin Mother of God, who always rewarded the piety and the faith of her client by heavenly protection and by particular gifts.”

His Holiness then bestows his Apostolic Benediction on all the Bishops and on the flock committed to each of them.

The persons employed in constant mental toil, study or anxiety, Fellows' Compound Syrup of Hypophosphites is especially adopted, namely, to Teachers, Clergymen, Editors, Lawyers, and impecunious business men.

## COUNTY OF HOCHELAGA AGRICULTURAL SOCIETY.

The annual ploughing match took place on Thursday, on the farm of Mr. Geo. Buchanan at Cote St. Michel. The ground was rather stiff for want of rain, but nevertheless worked well. The lots were drawn a little before nine o'clock, the President, Mr. Joseph Brousseau; the Vice-President, Mr. James Henderson; the Secretary-Treasurer, Mr. Hugh Brodie, and the Directors having been previously on the ground and staked it out. Shortly after nine o'clock the men commenced ploughing, the number of entries being seventeen. Amongst the neatest and cleanest teams in harness were those of Mr. James Henderson, Mr. George Buchanan, Mr. Thomas Irving, and Mr. James Drummond. The judges were Messrs Robert Ness, of Howick; William McDonald, Lacerte; Alex. Millar, of St. Therese; Jean Baptiste Lacerte, of St. Laurent; Louis Brousseau, of St. Hubert, and Charles Daunais, of Terrebonne. About three on the grounds were Hon. Senator Ogilvie, Mr. John Ogilvie, Mr. Alphonse Desjardins, M. P.; Mr. W. Stephen, and several of the leading agriculturists of the County. After luncheon had been partaken of by those present, the judges commenced their labors, which was followed by the reading of the prize list by Mr. Brodie, the Secretary, and the awarding of the medals, &c., to the successful competitors. The following is the

## PRIZE LIST.

## FIRST CLASS PLOUGHING.

For the best two ridges—1st, James Henderson, jr, Petite Cote, \$10 and silver medal, presented by Mr. A. Desjardins, M. P.; 2nd, Samuel Nesbitt, Petite Cote, \$8; 3rd, Thomas Brown, Petite Cote, \$6; 4th, William Henderson, Petite Cote, \$4.

For the neatest and cleanest team and harness—1st, William Henderson, Petite Cote, \$3; 2nd, William McDonald, ploughman for Mr. Geo. Buchanan, Cote St. Michel, \$2; 3rd, Jas Henderson, jr, Petite Cote, \$1.

## SECOND CLASS PLOUGHING.

For the best two ridges—1st, Moses McDonald, ploughman for Mr. George Buchanan, Cote St. Michel, \$10 and silver medal presented by Hon. J. L. Beaudry; 2nd, Alex. Drummond, Petite Cote, \$8; 3rd, J. M. Dagnas, Cote St. Michel, \$7; 4th, John Buchanan, ploughman for Mr. W. D. Dickson, Longue Pointe, \$6; 5th, Louis Verdie, Cote St. Michel, \$5.

For the neatest and cleanest team and harness, 1st, Alex. Drummond, Petite Cote, \$3; 2nd, Moses McDonald, Cote St. Michel, \$2; 3rd, Louis Verdie, Cote St. Michel, \$1.

## YOUNG PLOUGHING.

For the best two ridges, 1st, Andrew Rodick, ploughman for Mr. Thos. Irving, \$8 and a silver medal presented by Mr. Joseph Brousseau; 2nd, Thomas Scott, Cote St. Michel, \$6; 3rd, John Drummond, Petite Cote, \$5; 4th, Alex. Drummond, Petite Cote, \$4; 5th, William Leney, Petite Cote, \$3.

For the neatest and cleanest team and harness, 1st, Andrew Rodick, \$3; 2nd, John Drummond, \$2; 3rd, William Leney, \$1.

In the evening Mr. Buchanan invited the ploughmen and their friends to supper, which was done full justice to, everyone leaving very much pleased with the manner in which they had been treated by their worthy host and hostess.

THERE IS BUT ONE American perfume that has stood the test of time, and that is MORRAY & LANMAN'S FLORIDA WATER, which, for over seventy years, has been in constant use, and which is to-day admitted to be the only fragrant water adopted to the various uses of the bath, the handkerchief, and the toilet.

## JOHN KELLY.

## HIS LECTURE ON THE SISTERS OF CHARITY.

A lecture for the benefit of the Church of Our Lady of Loretto, of Hampstead, L. I., was delivered last evening by Hon. John Kelly, of New York, in the Academy of Music.

Mr. Kelly's appearance on the stage elicited loud and continued applause, and in introducing him to the audience ex-Senator Murtha said:

LADIES AND GENTLEMEN.—In behalf of the deserving clergymen whom you have come here to-night to assist in his endeavors to provide suitable accommodations for the people of the parish to which he is assigned—in his name and in his behalf I tender you his sincere and grateful thanks for your attendance here this evening. (Applause.) I believe you will be amply repaid for leaving your homes and firesides this evening by the substance of the lecture about to be delivered by a distinguished citizen of New York (loud applause), who will speak to you of that noble army of women who have devoted their lives to the work of alleviating the sufferings of humanity. I now have the pleasure of introducing to you the Hon. John Kelly, of New York. (Loud applause.)

## MR. KELLY'S LECTURE.

On advancing to the front of the stage Mr. Kelly was again loudly applauded. He said that in keeping with the object which had brought him over to Brooklyn, the theme he had to offer for their entertainment was: “The Sisters of Charity, Their Origin and Work.”

For 250 years the Sisters of Charity had been noted for their self-sacrificing devotion to the sick and the poor, their labors of love and pity in the prisons of every land, and their care for foundlings and orphans and all the suffering members of humanity. What Edmund Burke said of Howard, the philanthropist, might be applied to the Sisters of Charity: “Their life is a circumnavigation of charity; for they were found everywhere, like ministering angels, nursing the sick, relieving the destitute and caring for the helpless, without stopping to inquire whether they were Gentile or Jew, Mohammedan or Christian [Applause.]”

The founder of the order, St. Vincent de Paul, did hardly less for the cause of religion and charity in the Seventeenth Century than St. Angela did in the Fifth. St. Vincent de Paul said of the members of the order that they needed a much higher degree of virtue than other women to enable them to perform the numerous and responsible duties necessarily devolving upon them. The founder of the order, St. Vincent de Paul, was born on Easter Tuesday, April 24, 1578, in Saxony, not far from the base of the Pyrenees. He was the son of humble parents, owning a little land which they worked with the assistance of their six children—four sons and two daughters. Vincent was the fourth child, and the task allotted to him, like that given to David of old, was to tend his father's sheep and lead them to the pasture. (Applause.)

In the trunk of an old oak tree the youthful shepherd fashioned for himself a little oratory, and there he spent many hours of each day in prayer. His superior intelligence induced his father to educate him for the church, and at eleven years of age he commenced his studies under the care of the Franciscans. His progress during the next four years, especially in Latin, was so rapid that it attracted the attention of a wealthy lawyer, who invited him to become the instructor of his children. He remained there five years, and then, by the advice of his patron, on December 20, 1596, being then in his twenty-first year, he entered upon a religious order at Toulouse, where he spent the succeeding seven years in the study of theology. He then went to Saragossa and in the year 1600 entered the priesthood, after sixteen years of study upon which he was to enter. Five years later he was captured by a Barbary pirate, carried to Tunis and sold into slavery. His first master was a fisherman, and his last an apostate Christian from Nice, who had three wives, one of whom became the happy instrument of St. Vincent's release from slavery, as well as of his husband's return to Christianity. In company with his master St. Vincent escaped across the Mediterranean in a small skiff, and landing at Avignon was soon engaged as a private tutor. It was while so employed that he first resolved to undertake one of his greatest works, the establishment of the

## CONGREGATION OF MISSION PRIESTS,

which afterward spread all over the world, and which made the home of the priory of St. Lazarus beloved among the French people (Applause.) The amount of good done by the members of that order no human tongue or pen could relate, and there was hardly a town or city in the United States that had not enjoyed the benefit of their magnificent services. (Applause.)

St. Vincent afterward became a minister of state, councillor of the queen mother and colleague of Cardinal Richelieu, and greatest and grandest of all, the founder of that order whose fame is world wide and which for two and a half centuries has turned away the wrath of man when everything else has failed. (Loud applause.)

It was in 1633 that St. Vincent de Paul founded the order of the Sisters of Charity. St. Vincent was a man of middle height and good figure, his head was bald and large but not out of proportion, he had a bold forehead and an eye that was remarkable for its keen and gentle expression. In matters of business he was never hurried, nor was he ever discouraged when difficulties and perplexities beset him. His manner was conciliatory; he was a good listener, and in giving advice did not use many words. He was possessed of a certain natural eloquence which touched all hearts, and he was very conservative—one of his favorite maxims being, “If things are well a person should not be too ready to change them for the purpose of making them better.”

His greatest virtue, however, was humility. Such was the man who was raised up by Providence to found, among other great works, the Order of the Sisters of Charity. His first effort in that direction was founding the confraternity of charity, out of which grew the Order of the Sisters of Charity, which has since developed into a vast organization for the benefit of the poor. (Applause.) At first voluntary organizations were formed, but St. Vincent de Paul's practical eye soon discovered that what was needed was an inclosed order of self-denying souls who would devote themselves to the service of the poor and the sick. The work grew; it was blessed of heaven from the beginning and the sisters were soon spread over the whole of France. Then they crossed over into Ireland, Italy and Germany, and now all the countries of Europe have reason to be grateful to them. The United States owes them no less a debt of gratitude.

## WHEN ESTABLISHED HERE.

The order was established in America in 1809 by Mother Seton, the house being at Emmettsburg, Md. In 1879 there were 168 houses of the order in the United States, together with retreats, hospitals and schools

and other institutions under the care of 1,079 sisters. In New York the mother house is at Mount St. Vincent on the Hudson, and the whole number of sisters employed throughout the world in 1879 was 26,000, and thus the mustard seed which St. Vincent de Paul planted in France in 1633, had, fruited, one hundred, yes thousand fold, in blessings to the whole world. (Loud applause.)

## MR. KELLY'S LECTURE.

On motion of Edward Burke a vote of thanks was tendered Mr. Kelly.

In response Mr. Kelly spoke of the pleasure he always experienced in visiting Brooklyn, and continuing said: I congratulate you that you have grown so large in so few years. You will pardon me I know, if I say that I hope at some day, and not far distant, probably it will come within the next generation, that the two cities of Brooklyn and New York will become united and form one grand municipality. It does not require that a man should be a philosopher or a prophet to demonstrate that. Because the circumstances naturally surrounding us show very clearly that at some time or other this will take place. You call this the City of Churches, there are all the different denominations, and you are all doing the best you can to get to the place where we all would like to go. Let me say in closing, that when you pass from this realm that I hope you will do so to go to that place you are all striving to get to. [Applause.]

## THE AUDIENCE THEN DISPERSED.—BROOKLYN EAGLE.

A LONDON DRUGGIST says: “During the many years I have been in the drug business, I have never had a medicine that gave such general satisfaction, or for which there was such a large sale, as there is for Mack's Magnific Medicine, advertised in another column of your paper.”

## THE SHRINE OF BONSECOURS.

A Sketch of the History of the Oldest Catholic Monument in Montreal, which the Synagogue wants to Replace by a Railway Station.

To the east of Bonsecours Market stands the chapel of Our Lady of Good Help (called Notre Dame de Bonsecours). To any stranger who has visited our city this old and sacred monument of Ville Marie, the Montreal of two centuries ago, is pointed out as among the first things in our limits worthy of attracting his attention. To the population of Montreal, in general, it is known to exist as to be a very old monument, but how many are intimately acquainted with its history, or are aware of the great and noble deeds which religion has inspired in the shade of its old walls, which for two centuries have braved the events and witnessed the generations which have come and gone?

The Chapel of Bonsecours was erected in 1670, exactly 212 years ago, when Montreal was nothing more than a small village, and is in fact the only monument of that period now existing. To destroy a monument like this even for a railway station, or to open up a street, would be simply folly. To go to the source, it was in 1657, that the Venerable Sister Marquette Bourgeois, conceived the idea of erecting a chapel for the purpose of encouraging faith in the Mother of God, that she obtained permission to construct Bonsecours from Rev. Father Pland, Parish Priest of Ville-Marie. The land upon which it stands was given by M. de Maisonneuve, the founder of Montreal, and the site upon which Bonsecours is erected was at a distance of about 400 steps from the then limits of Montreal. Immediately, the pioneers began drawing stones, lumber, &c., with a view of going on with the work of construction. However, at this time, the reverend gentlemen of St. Sulpice, the Seigneurs of Montreal arrived here at the calling of M. de Maisonneuve, and shortly afterwards M. de Quibaud, Superior, had to leave Quebec to attend to his duties of Vice-Governor, and the work of constructing Bonsecours was allowed to remain in abeyance, and for some reason or other the work was not again commenced until thirteen years afterward. A wooden edifice was then erected, and all the population attended the opening ceremony. But probably the whole population of Montreal then did not exceed more than 2,000 to 3,000 all told. Numerous miracles took place, and all at once the whole faith and confidence of the faithful were centred in the little shrine of Bonsecours, erected at so much trouble by the greatest and noblest woman who ever attached her name to Canadian history. A few years afterwards, Sister Bourgeois went to France and obtained several contributions from the French nobility to complete and adorn the chapel. Mr. Pierre Chevrier, Baron de Fancamp, also presented the chapel with a statue of the Virgin. The statue was placed in the chapel, where it remained until 1875, when the gentlemen of the Seminary obtained permission from Mr. Dandoy, then Governor of Montreal, to go on with the stone work. The cross was planted on the edifice on the 29th of June of the same year.

The work of construction was then carried on rapidly, and the chapel was soon after completed. The bell which was placed in the belfry, was cast out of an old cannon used in the defence of Montreal against the first quito, and was presented to Sister Bourgeois by de Maisonneuve. The venerable nun also obtained permission that the chapel should be attached for ever to the parish of Montreal. It was so declared by the Bishop of Quebec on the 6th of November, 1678. From that time Mass was celebrated every day in the chapel, and whenever a public calamity was impending or an encroachment by the Indians on hand, the faithful looked to it to ask the protection of Heaven. The Indians were also in the habit of going there to pray immediately upon their arrival at Montreal and departure from it for their perilous seafaring journeys. In 1734 the convent and hospital were destroyed and the nuns found refuge near the chapel, and eleven of their number who fell victims to sickness were interred in the chapel. Twenty years afterwards a large part of Montreal was destroyed by fire and the chapel also disappeared in the flames. The following day the statue of the Virgin

was found to be intact, having been miraculously preserved from the flames. The loss seemed irreparable, and for a time the ruins were allowed to remain in their condition, when the Governor asked for the land to erect a barracks. The citizens became alarmed at this demand and opposed it energetically, and immediately decided to rebuild again, and the work of reconstruction was commenced, and again Bonsecours was in existence, all the leading personages of Montreal having contributed to its erection. The benediction took place on the 30th June, 1775. In 1800 several rich ornaments used at Notre Dame were taken to the chapel to ornament it. In 1831 the statue of the Virgin, which had been placed there 160 years before, was robbed, and since that day it has never since been found. There is a strong inclination among all classes and creeds in this city that it should be preserved at all costs as a souvenir of the former days of Montreal.

The *Miner*, referring to this, says that the citizens prevented Bonsecours Chapel from being used as ground for barracks 125 years ago, and surely the City Council will not allow it to disappear for the sake of giving a few feet more of land to the Syndicate or making a street look more irregular. The history of a city is in its monuments. Bonsecours must remain where it is and no sacrilegious hand be permitted to touch it.

Dr. Holman's Pad is the only true cure for all stomach and liver troubles. Sold by druggists. Holman Pad Co., 744 Broadway, New York.

## THE “ASIA” VICTIMS.

STILL SEARCHING FOR BODIES—STARTLING DISCOVERIES.

OWEN SOUND, Ont., Oct. 24.—The party sent for the body of Mrs. Woods and to search for other bodies, victims of the “Asia” disaster, arrived here early this morning by the steamer “Northern Belle,” of the Great Northern Transit Company's Line. The party left here on Sunday, the 15th October, by steamer “Emerald,” and arrived at Killarney the following day. Their intention was to proceed from Killarney to Lonely Island for the body of Mrs. Woods and make a thorough search of the Island around there before returning. The weather proved so rough that they were unable to reach Lonely Island until yesterday morning. In the meantime they visited Hog Island, Wigwamkang, Manitowaning and Cape Smith. At Hog Island they found the body of Miss McNabb, of Sullivan Township. It had been covered with gravel and boards, but there was no real attempt at burial. The party had a burial case with them which they used to encase the body, and brought it to this place. While at Manitowaning they were informed that the bodies of a man and woman had been found at Cape Smith, to which place they proceeded and examined them. The woman proved to be Mrs. Walters, who was a lady's maid on the ill-fated steamer. The man could not be identified. They exhumed the bodies of those that were buried and found that in every case, excepting those exhumed at Killarney, the victims had their pockets out and everything of value abstracted and in some cases even the shoes and stockings had been stolen off their feet. The “Asia” disaster appears to have been a harvest to both Indians and white people. The Indians are spending money rather lavishly at some of the villages on the island. One Indian is known to have paid out fifty dollars in gold for a wagon. Another thirty-five dollars for live stock, while some have offered silver, weapons, knives and forks for sale. The body of Mrs. Woods will be sent by early train to-morrow to her friends in Cincinnati. The Indian light-house keeper at Lonely Island has given up the watch, chain and locket that he stole from the body of Mrs. Woods. It is now in the possession of Mr. Bledsoe. The watch is in good condition and stopped at twenty minutes past one. The light-house keeper now admits that the watch was in his possession when he gave up the other articles, which speaks poorly of his honesty.

## ENGLAND AND THE HOLY SEE.

A cablegram, Oct. 13, announced the arrival in Rome of Mr. George Errington, the Irish Home Rule M. P. for County Longford. There seems to be scarcely any doubt that Gladstone is anxious to open diplomatic relations with the Vatican. On October 2, the London correspondent of the *Dublin Freeman's Journal* telegraphs as follows to that paper:—

An announcement is made by the Roman correspondent of the *Standard* that Mr. Errington is expected shortly to return to Rome for the purpose of renewing the negotiations broken off some time since for the establishment of diplomatic relations between England and the Holy See. Those who know anything of the nature of Mr. Errington's mission last year will read this statement with great surprise and not a little incredulity. The *Standard* correspondent has up to the present enjoyed the monopoly of the belief that Mr. Errington was ever charged with so important a mission. Certainly nothing that Mr. Gladstone said in the course of the debate raised by Sir H. D. Wolff last session could be construed into supporting such a theory, while there was a good deal to discredit it. Of course, the Vatican is asserted to be prime mover in the effort to renew the negotiations, but if anything of the kind is on foot at all, which is doubtful, for many reasons the advances are much more likely to come from the English Government than His Holiness, who, of the two, has the least to hope for from their success.

A correspondent of the *London Daily News*, writing about the diplomatic relations between the Pope and England, says:—“The idea of establishing diplomatic relations between the Vatican and St. James's is no longer entertained. It originated during the last visit of Cardinal Howard to England. Its final abandonment is to some extent due to what was passed recently at Rome when information was sought on the subject from an ex-member of Parliament whose views as a Catholic Conservative carry some weight at the Papal headquarters. The ex-member of Parliament was recently questioned on the subject by Pope Leo himself, and by the Cardinal Secretary of State, Cardinal Jacobini, and who also had interviews with some of the Irish ecclesiastics of Rome, such as the head of the convent of St. Isidore—and replied, it is generally understood, somewhat to this effect:—

“The existing machinery by which the Holy Father can learn everything of importance about the Catholics of the United Kingdom seems to be sufficient for the object in view. As to the Catholics of Great Britain, no one knows their wants and wishes better than Cardinal Manning. Cardinal McCabe is thoroughly acquainted with the sentiments of the Irish Catholics of Dublin. The leading merchants, the professional men and the priests of his diocese have a great affection for him. Whatever he writes to Rome will faithfully reflect their views. As to the views of the Irish Catholics generally, they have been accurately interpreted by the Arch-

bishop of Cashel, Dr. Croke, and by the other bishops. The Vatican cannot expect to hear one voice, and one opinion, from the Irish Catholics. The present system enables the Pope to know the diversity of views that exist. To substitute for the reports of the various prelates the despatches of a Nuncio would not afford any more information, and would perhaps lead to trouble.”

## THE LABOR MARKET.

The labor market is now unsettled in several of the more important colliery districts. In the Forest of Dean both the iron and coal trades continue well employed, and in Lancashire most of the pits are on full time. The leading textile industries show an average amount of employment, and labor generally is fairly settled. In the West of England, however, there have been entered on, but there is a fair amount of miscellaneous work going on. The boot and shoe trade is requiring more dill, but at Leicester, Nottingham and other places, business is being done. Several important railway, dock and other large works are in progress. England is now accumulating a large reserve of labor, and a good deal of labor on the market.—*Labor News*.

## THE DIET ELECTIONS.

Berlin, Oct. 27.—The returns from 425 election districts show that 133 Conservatives, 92 of the Centre party and 38 Progressives were elected. Prof. Virohow, Dr. Lowie and Richter were returned by sweeping majorities. Virohow received 852 votes against 153 for Court Chaplain Stoecker.

## COAST DEFENCES.

WASHINGTON, Oct. 27.—The annual report of the Chief of Engineers of the Army, referring to our defenses against a maritime attack, says: Two facts require prompt attention are the competition of the improved barbed wire batteries, supplied with 12-inch rifled guns, and the application of one system of torpedoes to all harbors. Plans are being prepared for two double-turreted iron forts—one for each side of the Narrows, at the entrance of New York harbor. Each turret is intended to receive two 10-inch guns. No naval ship yet built or designed could ram under their close fire without enough to do them any damage. The extension of the turret system to Boston and other harbors is suggested. Recommendations are made for the purchase of \$20,000 for the coming year for preparing the forts for successfully operating and defending torpedoes.

## UNITED STATES.

The grand jury have begun the investigation of the asylum at Ward's Island, New York, for the insane.

The sentence of Ike Shipman, one of the Eastman rioters at Atlanta, has been commuted to imprisonment for life.

George Letcher, Attorney at Nicholasville, Ky., shot dead Edward Evans, a physician, in a dispute over an attorney's fee. Jailed.

Near Kansas City, Mrs. Freylinger, shot and killed Mr. Moio. The trouble grew out of the renting place on which Freylinger lived.

John Warner, a prominent manufacturer of Amsterdam, N. Y., paid riotous Italians \$3,000 out of his own pocket and saved the town from further danger.

The bodies of Homer Stewart and James Sullivan have been found terribly mangled in the tunnel of Lancaster mine, Silverton, Col. It is thought they were killed by a premature blast.

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