The Charlottetown Herald.

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The Charlottetown Herald

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JAMES McISAAC,
Editor and Manager

Calendar for February, 1891

MOON'S CHANGES.

Third Qtr., 2rd day, 12h., 29.9., a. m., W.
New Moon, 8th day, 9h., 39.7, p. m., N.
First Qtr., 15th day, 2h., 17.0, p. m., S.E.
Full Moon, 23rd day, 3h., 6.9, p.m., E.

D M	Day of Week.	Sun rises	Sun sets	The Moon Rises	The Moon Sets	High Water Ch'tow
		h m	h m			
1	Sun	7 29	4 59	morn	11 7	3 10
2	Mon	27	5 0	0 57	af 20	4 8
3	Tues	26	2	2 7	11 47	5 24
4	Wed	25	3	3 19	af 21	6 46
5	Thur	24	5	4 30	1 7	8 0
6	Fri	22	6	5 46	2 2	9 1
7	Sat	21	8	6 36	3 13	9 54
8	Sun	20	9	7 23	4 30	10 42
9	Mon	18	11	8 0	5 53	11 26
10	Tues	17	12	8 30	7 16	morn
11	Wed	15	14	8 55	8 47	0 8
12	Thur	14	15	9 18	9 55	0 47
13	Fri	12	17	9 40	11 13	1 27
14	Sat	10	19	10 4	morn	2 12
15	Sun	8	20	10 31	0 27	3 0
16	Mon	7	22	11 4	1 40	4 6
17	Tues	6	23	11 36	2 50	5 24
18	Wed	5	25	aft 22	3 55	6 33
19	Thur	2	26	1 18	5 0	7 52
20	Fri	0	28	2 17	5 46	8 44
21	Sat	6 58	5 30	3 20	6 25	9 28
22	Sun	56	31	4 22	6 59	10 7
23	Mon	54	33	5 28	7 27	10 40
24	Tues	53	34	6 32	7 47	11 12
25	Wed	51	36	7.35	8 6	11 43
26	Thur	49	37	8 35	8.24	aft 13
27	Fri	47	38	9 42	8 45	0 43
28	Sat	6 45	5 40	10 47	9 0	1 15

North British and Mercantile

FIRE AND LIFE

INSURANCE COMPANY!

—OF—

EDINBURGH AND LONDON.

ESTABLISHED 1809.

Total Assets, 1886, - - $50,376,064.

TRANSACTS every description of Fire and Life Business 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. CHYNDMAN.
Agent

Old Merchants Bank of P. D. I.,
Water St., Ch'town, Jan. 21, 1891. } 1y

VALUABLE REAL ESTATE FOR SALE.

THE Farm, formerly owned by Mr. Peter M. Bourke, at Mill View, in Queen's County, consisting of about

315 Acres of Land,

With the Dwelling House, Barns, Cloth, Carding and Saw Mills thereon. This property is situated in a fine farming settlement, convenient to Churches, Schools, &c. It will be sold *en bloc*, or in lots to suit purchasers.

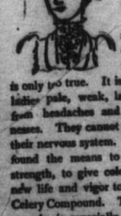
For terms and particulars apply to C. B. MacNeill, Solicitor, Charlottetown

July 23, 1890.—tf

THE LADIES!

A New and Evident Form of Disease which is Afflicting Canadian Women.

How some of Them Regained Fresh Complexion, Perfect Health and Superb Physical Beauty.



A great London Physician says that he notes a new and distinct form of nervous disease produced in Canadian women by worry about servants and overwork in caring for the home. This is only too true. It is why we see so many ladies pale, weak, languid, and suffering from headaches and innumerable weaknesses. They cannot stand the strain upon their nervous system. Many of them have found the means to sustain their failing strength, to give color to the cheeks, and new life and vigor to the body, in Paine's Celery Compound. This pure and scientific remedy is especially adapted to the needs of women, and is daily making the most remarkable cures. Mrs. W. E. Cooper, 60 St. Hypolite St., Montreal, was for a long time troubled with nervous headaches, loss of appetite, low spirits, etc. After using the Compound, her headaches disappeared, appetite was good, and her spirits revived.

Annie Gourley, of River Beaudette, P.Q., found the Compound a certain cure for weakness, and now feels as well as she ever did.

Many a Canadian lady has the same reason to be grateful.

Paine's Celery Compound can be purchased at any druggist's for one dollar a bottle. If he should not have it on hand, order direct from WELLS, RICHARDSON & CO., MONTREAL.

Prince Edward Island Railway.

1890-91. WINTER ARRANGEMENT. 1890-91

On and after Thursday, December 4th, 1890, Trains will run as follows:—

TRAINS FOR THE WEST.

STATIONS.	No. 1	No. 3
	A.M.	P.M.
Ch'town ....dp	7 15	1 50
Royalty Junc.	7 31	2 12
N. Wiltshire	8 17	3 05
Hunter River	8 30	3 20
Bradalbane	9 00	3 57
Emerald Junc.	9 09	4 07
Freetown	9 23	4 22
Kensington	9 40	4 45
Summerside ....ar	10 10	5 20
Summerside ....dp	P.M. 12 40	
Miscouche	1 00	
Wellington	1 27	
Port Hill	2 08	
O'Leary	3 22	
Bloomfield	3 45	
Alberton	4 20	
Tignish ....ar	5 15	

STATIONS.	No. 5
	P.M.
Emerald Junc. ....dp	4 10
C. Traverse ....ar	5 00

TRAINS FROM THE WEST

STATIONS.	No. 2	No. 4
	A.M.	
Tignish ....dp	6 00	
Alberton	6 55	
Bloomfield	7 30	
O'Leary	7 54	
Port Hill	9 07	
Wellington	9 49	
Miscouche	10 15	
Summerside ....ar	10 35	
Summerside ....dp	11 35 P.M.	A.M. 6 30
Kensington	12 05	7 05
Freetown	12 23	7 28
Emerald Junc.	12 36	7 43
Bradalbane	12 45	7 53
Hunter River	1 15	8 30
N. Wiltshire	1 29	8 45
Royalty Junc.	2 12	9 37
Charlottetown ....ar	2 30	10 00

STATIONS.	No.
	A.M.
C. Traverse ....dp	6 30
Emerald Junc. ....ar	7 20

TRAINS FOR THE EAST.

STATIONS.	No. 7	No 11
	P.M.	A.M.
Charlottetown ....dp	2 30	6 10
Royalty Junction	2 50	6 20
Bedford	3 23	7 02
Mt. Stewart Junc. ....ar	3 55	
Mt. Stewart Junc. ....dp	4 10	a7 33
Cardigan	5 22	
Georgetown ....ar	5 45	
	No. 9	No 10
	P.M.	A.M.
Mt. Stewart Junc. ....dp	4 05	d7 40
Morell	4 43	8 17
St. Peter's	5 12	8 46
Bear River	5 57	9 32
Souris ....ar	6 40	10 10

TRAINS FROM THE EAST.

STATIONS.	No. 8	No. 12
	A.M.	P.M.
Georgetown ....dp	7 15	
Cardigan	7 38	
Mt. Stewart Junc. ....ar	8 50	
Mt. Stewart Junc. ....dp	9 00	d2 45 a3 17
Bedford	9 32	d3 23
Royalty Junction	10 05	3 55
Charlottetown ....ar	10 25	4 15
	No 10	
	A.M.	P.M.
Souris ....dp	6 20	12 10
Bear River	7 03	12 49
St. Peter's	7 48	1 35
Morell	8 17	2 04
Mt Stewart Junc. ....ar	8 55	2 40

Trains are run by Eastern Standard Time. Trains Nos. 11 & 12 will be discontinued after Dec. 31st, 1890.

J. UNSWORTH,
Superintendent.

Railway Office, Ch'town, Dec. 3, 1890.—6i

Mark Wright AND Co

(LIMITED,)

—ARE GIVING—

GREAT BARGAINS

—IN—

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SPECIAL SALE!

We are offering a Special Lot 75 Suit Lengths of Tweed at from 20 to 30 per cent Discount on Regular Prices. Cal and examine Stock and get Prices.

THE BEST BARGAINS EVER OFFERED.

Soutane Goods always in Stock & Soutanes made to order.

JOHN MACLEOD & CO.

Charlottetown, April 2.

HEADQUARTERS

—OF THE—

HOLIDAY TRADE

Reuben Tuplin & Co's

MAMMOTH ESTABLISHMENT,

KENSINGTON,

Where you can buy everything at the lowest prices.

REUBEN TUPLIN & CO.,

December 31, 1890. LONDON HOUSE, KENSINGTON

The Irish Leaders.

PEN AND INK SKETCHES OF THE BRAINY MEN IN BOTH PARTIES.

The London correspondent of the New York Commercial Advertiser writes: Mr. Justin McCarthy is the nominal head of the anti-Parnellite party, as I predicted he would be; but, as I also intimated, he is not the real leader, a place which, in accordance with my prediction, Mr. Healy is filling. Two greater contrasts than Justin McCarthy and Timothy M. Healy it would be difficult to imagine. Mr. McCarthy, among his fierce fellow-politicians, reminds me a little of poor Bailly, who left his astronomical researches for the Presidency of the French National Assembly in 1789. Mr. McCarthy is a quiet, genial gentleman, whose place is in his library, surrounded by the books he loves so well. It says much for him that he should have in the cause of what he conceived to be duty, abandoned his lettered ease for the fray at Westminster. Few men of letters are good politicians. Few could say that Mr. Bryce or Sir George Trevelyan, charming and learned writers as they are, has been a success in parliament; and though Mr. John Morley looms up larger in the political world, he will ultimately be adjudged a good deal of a failure too. McCarthy is a short, sturdy, well-knit figure, with large head, hair brushed back from forehead, thick long beard and moustache, and genial countenance, his kindly eyes looking out upon the world through gold-rimmed spectacles. He is no orator, but his speeches are lucid and thoughtful and always command attention. Novelist, historian, essayist and politician, he has shown marvellous industry, and of its kind all his work is excellent When at ease in his artistic house at Chelsea, he must often regret the hard necessity which drags him thence to parliamentary debates. He has been singularly honest in his public life. When he first entered parliament, vigorous attempts were made by the Liberals to detract him from his allegiance to the Irish cause. His love of "society" was played upon, and he was the attempted victim of many an intrigue in Liberal drawing rooms. But he has stood firmly to his cause, spite of all the social blandishments; and if he were only a man of vigorous popular fibre, he would be a pillar of strength to the anti-Parnellite party.

AN ABLE IRISHMAN.

Were any competent judge asked who, in his opinion, was the ablest member of the Irish parliamentary party, he would probably give the name of one comparatively little known in America I refer to Mr. Arthur O'Connor. For knowledge, judgment, honesty and good sense, Mr. Arthur O'Connor is unsurpassed in his own party, and rivalled by very few in the House of Commons. He was at one time a clerk in a government department, where he acquired knowledge of administrative details, such as few possess. He is very industrious, and is the best committeeman in the House of Commons, without exception. He is no public speaker, and is consequently not known on English platforms like O'Brien and Sexton, but in council and in the law problems of political work his advice is of high value. Arthur O'Connor is a tall man with a powerful head, dark hair and black-bearded, and with a somewhat harsh voice and a generally serious air.

Thomas Sexton is the orator of the party. Toby, M.P., always describes him in Punch as "Wind-bag Sexton," and the epithet has rather stuck, but I do not think it deserved. There is, it is true, a certain tendency to a glib fluency in Sexton's speeches, but they are always interesting, and occasionally they rise in parts to a high level of eloquence. They tend to become too thin and drawn out, and lack the grit and pith of Tim Healy. Mr. Sexton is a rather short, spare man, dark in complexion, quick and eager in action, and habitually dresses in a black frock coat—at least, I never saw him in any other garb. He is about the same age as Parnell, is a university graduate and is said to be a very pronounced Catholic.

THE MAN OF BRAINS.

Timothy M. Healy has more brains than any other man in the party and in any walk of life would have been a remarkable man. Of humble origin, at one time a clerk in a railroad station, he taught himself by prodigious exertions, read day and night and knows French, German, Italian and Russian, besides being well read in history, literature, economics and law. He is a good lawyer with considerable practice at the Irish bar; and as he is a partner in a large business in Scotland as well he is almost a rich man. Brusque, not to say positively rude in his bearing, he has managed to offend not a few people; but when you discount his unfortunate mannerism you find a powerful personality well worth study. Spite of Healy's bad manners, Mr. Gladstone has always had a strong regard for him, which he has shown on more than one occasion. In person Tim is spare, his head unusually long, his hair dark and his black eyes, which can flash very unpleasant fire, peer at you through eyeglasses. He is severe and even saturnine, and would be likely to have a peculiar contempt for a man like Parnell, who could be carried away by a sexual intrigue.

Bernard C. Molloy is in some respects the "gentleman" of the party, faultlessly dressed, and with a certain quasi-military air. He is both lawyer and chemist, being expert in analysis. He is a very good speaker, fluent and clear, and has always been in great demand on Liberal platforms. He was at one time the Pope's chamberlain, and is a count of the Holy Roman empire. He is not, however, sufficiently assiduous in his political duties to make the impression he ought to make as a politician.

Sir Thomas Esmonde, now one of the "whips" of the McCarthy party, is a descendant of Grattan, a handsome, attractive young man, a fair speaker and a strong patriot. Another of the young men of the party is E. V. Knox, a fellow of All Soul's college, Oxford, pleasant in manners, slow in speech, but with a very good judgment and a fair legal practice. He was one of the young men brought in by Parnell to make the party "respectable," but in the crisis he has gone against his leader, as would his predecessor, poor Mr. Biggar, had he lived till now. Dr. Tanner may also be included in the list of young men. He is a person who has been unmercifully ridiculed, and treated as if he were a mere buffoon. But Dr. Tanner is a very honest and honorable man, brought up in Toryism, and who has given up that creed from pure conviction. He sometimes says absurd things, but there are very many less desirable men than he.

FROM THE YOUNGEST TO THE OLDEST.

The Irish party boasts the oldest man in the House, O'Gorman Mahon, 87 years of age, who sat first in Parliament in 1830, two years before Gladstone, and, till a short time ago, full of vigor. Mr. Abraham is an excellent man, a Presbyterian, who has, perhaps, spoken to more English audiences than any of his colleagues; while an equally good man is the Quaker Alfred Webb, a tower of strength to cause of Irish nationalism. Mr. John Barry is a man of substance, thoroughly honest and devoted; and that he should have turned against Parnell is the surest indication that the latter's lead had become impossible. Mr. Swift McNeill was the very last (excepting the younger McCarthy) to desert Parnell, and he was literally in tears over the sad situation, for he had said but a few days before that he would follow his leader to death. He is a professor and a subject of much satire, a tall man with light hair, who speaks (as has been said) as though his mouth was full of hot potatoes, and perhaps the greatest bore, with the exception of Sir George Campbell, in the House of Commons, though in private a thoroughly genial, good-natured man.

PARNELL'S STRONG FOES.

I have said that nearly all the ability and character in the Irish party are arrayed against Parnell—a fact which becomes more evident when one adds to the members I have sketched William O'Brien, John Dillon and T. D. Sullivan. Indeed I should say that on Parnell's side there is only one able man—John Redmond—the rest being more or less cyphers. Mr. John Redmond is a handsome young man, at one time a government official, with a fine, clear voice, and a fluent style. Next to Sexton, he is the best of Irish speakers. His brother, commonly known as "Willie" Redmond, is an inflated young wind-bag, whose solemn and theatrical denunciations of the government do not even excite ridicule, but produce no effect. "Long John O'Connor" is, perhaps, the most ardent Parnellite; a very tall, stalwart man, who would make a good pugilist, and who is said to be paid by the Irish liquor-sellers to defend their interests in parliament against any temperance legislation. Mr. Campbell, Mr. Parnell's secretary, is a slight, dark, active man, of the wire-puller" order. Mr. Blane is a Socialist (the only one in the party). He was, till elected, a working tailor, and he is dependent on the parliamentary funds for his living. He is a very decent, genial person. Mr. W. A. Macdonald is a blind man, who has lived the life of a scholar for many years in England, and who is not very fit for parliamentary life. Mr. Richard Power is a better fox-hunter than politician, whose social qualities have rendered him a *persona grata* to Lord R. Churchill and several others of the Liberal and Tory parties. Mr. Harrington, now in America, the secretary of the National league, is pre-eminently a wire-puller, of whom one does not hear very much that is pleasant. He came into politics a few years ago without a penny, and now is well-to-do, if not rich. Mr. James O'Kelly is an able man, a journalist who has been on various expeditions in many parts of the world, and who has a certain devil-may-care, Donnybrook-fair kind of tone, which reminds one of the Ireland of former times.

An unpublished anecdote of Cardinal Newman.

The many touching anecdotes about the late venerated Cardinal Newman that are now circulating illustrate his greatness of soul, and prove how deeply rooted was the veneration in which he was held by people of all classes. No man of our century has been more highly honored, and to few has honor been more justly due. The following incident, which occurred during the last months of his life, comes to us from a friend in England, and has never been published. There is a large and highly respectable firm of Quakers—C & Brothers—in Birmingham, who employ a large number of workmen, among whom are more than a hundred Catholics. The priest in charge of the parish to which these men belong discovered that they were accustomed to attend prayers at the establishment every morning before business began. He remonstrated with his people, assuring them that such a proceeding was against the law of the church; and they, in turn, assured him that they must either attend the prayers or loose their employment. This was a *sine qua non* with all the employers.

Father H thereupon went to the head of the establishment himself, to request that the Catholic workman might be excused attendance. He was politely but firmly refused. Mr. C. said he could not conceive that any large-minded ecclesiastic, such as Cardinal Newman, for instance, would object to a workman saying a prayer to God before he began his day. He was sure Father H. took an exaggerated view of the matter—anyhow, it was the universal law of the establishment; he could not relax it.

Father H. then went to the Bishop of the diocese and laid the case before him, but only to get the answer he expected—"This must not be done. See Mr. C. again." With a heavy heart the good priest determined to go to Cardinal Newman and tell him he had been referred to him by Mr. C.; that it was serious matter to get a hundred men thrown out of employment when work was scarce. Perhaps his Eminence might suggest something. The Cardinal had no suggestion to make—the case was clear. The men could not continue doing what was plainly against the law of the Church. If Mr. C. would not relent, they must seek employment elsewhere. The great-hearted Cardinal was moved, but said nothing.

Nothing remained to be done now but to make another attemp to move the manufacturer. Father H. felt certain it would be a failure. Next day, however, when he paid his visit, he was received with the greatest affability, and on repeating his request it was immediately granted. "To be frank with you," said Mr. C., "His Eminence Cardinal Newman was here last evening on this very business. He was so condescending and so persuasive I couldn't resist him and he put the argument in quite a different light. He said: Will you, Mr. C. force these men to do what *they* think wrong, because it is against the law of the Church, or give up their employment, which is the bread of their wives and families?" And I answered: No, Your Eminence: I will not. The Catholics shall be excused from attendance.'"

Our correspondent continues: "So the dear old man of ninety, without saying a word to anyone, had got into his carriage and driven straight to C's, where by his kindness, gentleness and tact, he won the employee's heart, and by his skill put the question in the only light in which a conscientious Protestant could possibly grasp it. It was so like Cardinal Newman.—*Ave Maria.*

Archbishop Ryan on "Our Christian Civilization."

Most Rev. Archbishop Ryan, of Philadelphia, delivered a lecture on "Our Christian Civilization and how to perpetuate it" last Sunday evening, Jan. 11, in the Metropolitan Opera House, New York.

The object was to establish a fund for the benefit of St. Benedict's Home for Destitute Colored Children. Many prominent citizens were present. Archbishop Corrigan and many priests from all parts of the city and vicinity occupied seats on the stage. Archbishop Corrigan introduced Archbishop Ryan. He spoke for two hours and was frequently applauded. He said in part:

Most Rev. Archbishop, Rev. Fathers of the clergy, and ladies and gentlemen: I am very grateful for these kind words of introduction, and only fear that the lecturer may not prove worthy of them and of the cause in favor of which I appear here to-night. This cause should enlist our sincerest sympathy, for two reasons. The first is that we owe a natural debt to the colored race on account of slavery, which we can now pay only to its present representatives, and secondly, because, as the protection from vice is much better and easier than its reformation, there can be no charity greater than the care of poor exposed orphans.

The brave young priest who, in the face of great difficulties, undertook this work of providing a home for colored orphans deserves the encouragement of all citizens, irrespective of their religious, political, or national distinctions. He has had to beg for food for these poor children, and, what was more trying to him, has had to refuse, for lack of room, some two hundred applicants for his charity. He is already $49,000 in debt, and has commenced to build an asylum for 200 children, which will cost $40,000 more, without any prospect of assistance from the city or state. This may seem imprudent, but it is not. St. Vincent de Paul, the great apostle of charity, laid down and acted upon the true principle that whatever is necessary is possible. This supposes, of course, that we do our part to aid such good works. The building of the asylum already commenced will have to be stopped unless the necessary assistance shall be rendered.

Your presence in such numbers here to-night is evidence that you will not permit the failure of an admirable project. The subject I have chosen for this lecture, which I trust you will not think inappropriate to the occasion, is, as announced, "Our Christian Civilization and how to perpetuate it."

To some persons it may appear to speak of perpetuating christian civilization as it is in no danger of being lost. Of course it cannot be entirely lost to the world, because it is inseparably connected with christianity itself, which is imperishable, but it may be lost to individuals, and even to nations, as it has been to many Oriental peoples. It is all important we should secure its preservation in this glorious young Republic. Now, christian civilization was formed by three factors, first, the personal character of the founder of christianity impressing itself on its followers; second, certain great doctrines which he taught, which give motives for the ethics of christianity, and third, by a living, powerful organization which has been established to preserve his personality.

The Archbishop then dwelt with much feeling upon the position of the christian church, and the influence its civilization has had for the betterment of the position of children and women. Continuing he said, "It was a common practice in the early ages for parents to expose their children to death. The yellow Tiber, as it swept by the marble palaces, by the temples and luxurious baths of ancient Rome, bore away the bodies of innocent holy childhood. Such, ladies and gentlemen, was the state of the world when a voice was heard from obscure Palestine. It was but the feeble cry of a child, but it was to reverberate in thunder tones through the universe, and to awaken and purify the echoes of the seven-hilled city. It was the cry of infancy from the stable of Bethlehem. It was the deep, solemn protest of the child-God against the barbarism of infanticide. It was the proclamation of the young king that infancy should be reverenced, that divinity itself had descended from on high and appeared in the vesture of infantile humanity. Behold this child afterwards in that sweet scene of his public life when the children clustered around. He restrained his disciples with this: "Suffer little children to come to me and forbid them not, for of such is the kingdom of heaven."

Then the reverend lecturer took up the condition of women under christianity.

"Before the advent of christianity," said he, "woman was in most countries little more than the slave of man, who had dominion over her property, and in some places her life. The degradation which polygamy stamped on her was everywhere felt. It was sometimes simultaneously polygamy when a man had several wives at once, and sometimes it was the no less criminal, but more comfortable and convenient successive polygamy of divorce. Woman was exalted in the person of the mother of Christ. The christian church abolished at once simultaneously and successive polygamy, and thus preserved the dignity and freedom of woman. Should she ever become degraded again it will be by the modern paganism that ignores christianity. Already perils surround her. For nearly nineteen centuries christianity, organized in the Catholic church, has contended for the indissolubility of the marriage tie, which is woman's only hope of retaining the position which she now possesses. Unfortunately, this doctrine has been disregarded and divorce, with permission to marry again, is drifting us back to successive pagan polygamy. The twentieth century will see and feel and acknowledge the wisdom of the old church in repressing, rather than partially indulging human passion by sweeping away the very possibility of marriage after divorce.

"And not only over woman, noble and virtuous, but over her fallen sisters, who are popularly supposed to be like fallen angels, destined never to rise again, has christianity spread the aegis of her protection, and inspired hope of reformation. Under pagan civilization this unhappy class was simply ignored. Of all the beings on the earth who drink the bitter waters of human misery, they are without hope. Only christian charity can reach them, and fallen as they are, they are glorious subjects for that charity. That charity yet remembers that there was a time when that young heart beat high and joyous to a pure and holy love. There was a time when a mother's kiss was imprinted as a signet upon the yet unprofaned lips; when the eyes now closed in sorrow and scorching under warm tears, laughed out the ingenuousness of her simple heart. There was a time, but it is gone forever; then why recall it? The world that allured and fascinated and ruined her, now flings her from its bosom like a scorpion, or smiles scornfully at her misery, looks upon her as Satan looked upon Eve after he had wrought her fall. But how is she considered in the new, the christian era. She has become a factor in the great work of christian civilization. From the time of Magdalen, the fallen, penitent woman became a favorite object of christian charity, and institutions for their reformation have sprung up in every portion of the christian world.

In a population of 65,000 persons in Dutch Guiana, 13,000 are Catholics. These missions are in charge of the Redemptorists, who, in addition to the spiritual welfare of this number, have also the supervision of about 3,000 lepers residing mostly in the capital, Paramaribo.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

Aid for Alaska.

ANOTHER JESUIT FATHER TO TILL THAT FIELD.

Rev. Francis Barnum, S. J., has been detailed for duty on the Alaskan mission for the conversion of the Indians. It is an event replete with interest whether we consider the arduous character of the work or the life of the young missioner who is to undertake it.

Born of one of the wealthiest families of Baltimore, flitted with a classical education and endowed with a pleasing address, Frank Barnum was the favorite of the circle in which he moved. One day he announced his intention of quitting the religion of his family, and shortly afterwards was baptized a Catholic by Rev. Father Clark, S. J., in St. Ignatius' church.

He afterwards spent ten years in traveling, visited every continent and dwelt in every capital in the civilized world. Having a mind well adapted to learning languages, he made himself acquainted with all the tongues of Northern and Southern Europe, and from his guides he acquired those of Northern Egypt and Arabia.

He collected many objects of interest to general students and to antiquarians, among others an ancient Hebrew manuscript of the Bible.

This is now to be seen at Woodstock College, mounted on two rollers, according to the custom of ancient writings.

Thus he spent many years, during which he crossed the ocean nineteen times.

Finally he entered the Society of Jesus. This project met with some opposition, as it would entail the extinction of the family name. For one of his brothers was dead and the the other was dying.

He studied theology at Woodstock, and in due time was ordained. Since that time he ha given missions in most of the cities of New England and of the Middle States. For nine years he has desired to devote himself to the conversion of the Indians in Alaska.

This is, perhaps the most arduous in which the Society is engaged.

It is a new mission, with only two Fathers. Another is now on the Yukon and Father Barnum is the fourth. The Fathers will be separated from each other by hundreds of miles, in the midst of a most vigorous climate.

Being far above the Arctic Circle, they are removed from any base of supplies. This young missioner is without income or any revenue whatever, and depends upon the contributions of the faithful.

A lady in Petersburg, Va., has sent the Father a donation, requesting that an Indian baby be christened after the name of her little babe. This is an introduction into our land of the beautiful French custom of having a heathen baby baptized by the name of a child who has died.

Father Barnum, who is now at St. Lawerence's church, 930 Park avenue, will soon start for Spokane Falls, Washington. Next May he will leave San Francisco for Alaska. —*S. F. Monitor.*

A very interesting Catholic ceremony took place in Berlin not long ago in the presence of a considerable number of official personages and some thousands of Catholics. This was the laying of the foundation-stone of the new church of St. Sebastian, for the parish of the same name. This parish had been canonically erected thirty years ago by Bishop Henry Forster. The late Emperor William, who was then Prince Regent of Prussia, and was personally friendly with Bishop Forster, seeing that there was no Catholic church or chapel in the new parish gave the use for all religious services of the church attached to the hospital for invalid soldiers, and this arrangement has continued up to the present. The number of Catholics at that time residing within the parish, including children, was estimated to be about 3,000. The number now believed to be within the parish is set down at 22,000. The new edifice will contain sitting accommodation for 1,100 persons, besides standing room for over 2,000. It is supposed that it would be completed within two years and a half, and the cost is estimated at £26,000; the municipality of Berlin has given ample space on one of the finest sites in the whole city, with a contribution in money of £2,000.

At the close of the great Australian strike, Cardinal Moran paid a warm tribute to the men and their leaders. He congratulated them on the moderation they had shown, the admirable order that had been kept, and the stern determination to maintain their case, despite the terrible odds arrayed against them. If they had not carried, perhaps, the point at which they aimed, they had done a great deal, and the rights and dignity of labor were never so clearly set before the people as during the late strike.

A magnificent stained glass window was erected recently in the Catholic church, Ballymote, county Sligo, Ireland. It is a work of great artistic merit designed by Irish brains and executed by Irish hands. It was presented by the ladies of Ballymote as a christian offering to their church and its worthy pastor. The young men of the town are taking active steps to present a similar offering at Easter.

Statistics just published by the Italian minister of the interior show that there are actually 150,000 laborers without work in Romagna, 100,000 in Lombardy, and in Piedmont 60,000. In fact, the country appears to be on the verge of famine. Such is the heritage that Italians are receiving from the men who are so fond of dubbing the Catholic enemies of their country, and of representing themselves as the regenerators and saviours of Italy.