The Charlottetown Herald.

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The Charlottetown Herald

—IS ISSUED—

EVERY WEDNESDAY

—BY—

The Herald Printing Company,

FROM THEIR OFFICE:

CORNER OF QUEEN & RICHMOND STREETS,

CHARLOTTETOWN, P. E. ISLAND.

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The Herald Printing Company, Charlottetown.

Calendar for April, 1887.

MOON'S CHANGES.

First Quarter 1st day, 9h., 40.8m., a. m., N.E.
Full moon 8th day, 1h., 28.4m., a. m., S.
Last Quarter 14th day, 11h., 51.3m., p.m., W.
New Moon 21st day, 4h., 42.7m., a. m., E.
First Quarter 30th day, 6h., 47.9m., p. m., S.

D M	Day of Week.	Sun Rises	Sun Sets.	THE MOON. Rises	Sets	High Water Ch'town
		h. m.	h. m.	morn	m'rn	morn
1	Fri	5 44	6 23	10 50	1 18	3 17
2	Sat	42	25	11 51	2 11	4 41
3	Sun	40	26	aft 50	3 1	6 10
4	Mon	38	27	2 13	3 48	7 28
5	Tues	37	29	3 31	4 24	8 31
6	Wed	35	30	4 47	4 59	9 22
7	Thur	33	32	6 4	5 32	10 8
8	Fri	31	33	7 23	6 10	10 49
9	Sat	29	34	8 38	6 49	11 30
10	Sun	27	35	9 51	7 16	aft 11
11	Mon	25	37	10 58	7 56	0 52
12	Tues	23	38	11 59	8 39	1 39
13	Wed	22	40	morn	9 28	2 28
14	Thur	20	41	0 52	10 21	3 25
15	Fri	18	42	1 36	11 17	4 26
16	Sat	16	43	2 12	aft 19	5 32
17	Sun	15	45	2 51	1 11	7 1
18	Mon	13	46	3 30	2 12	7 57
19	Tues	11	47	3 47	3 16	8 36
20	Wed	9	48	4 12	9	9 19
21	Thur	8	50	4 38	5 11	9 46
22	Fri	6	52	5 1	6 10	10 27
23	Sat	4	53	5 27	7 11	11 0
24	Sun	2	54	5 56	8 12	11 23
25	Mon	0	55	6 29	9 15	morn
26	Tues	4 58	56	7 8	10 16	0 8
27	Wed	57	58	7 54	11 15	0 43
28	Thur	56	7 0	8 42	m'rn	1 25
29	Fri	54	1	9 41	0 9	2 12
30	Sat	4 52	7 2	10 46	0 58	3 6

North British and Mercantile

FIRE AND LIFE

INSURANCE COMPANY!

—OF—

EDINBURGH AND LONDON.

ESTABLISHED 1809.

Total Assets, 1886, - - $29,371,980.79

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This Company has been well and favorably known for its prompt payment of losses in this Island during the past twenty-two years.

FRED. W. HYNDMAN, Agent.

Corner Queen and Water Streets, Charlottetown, Jan. 19, 1887. 1 1y

JOHN S. MACDONALD,

ATTORNEY-AT-LAW.

OFFICE:

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Charlottetown, Oct. 7, 1885—1y

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7.30 to 9.30 Evenings,

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L. B. MILLER, Principal.

October 21, 1885—tf

Canada and West Indies.

TENDERS FOR STEAMSHIP LINES.

TENDERS will be received at the Finance Department, Ottawa, up to and including the 1st day of May next, from persons or companies, for the performance of the following steamship services, viz.:—

1st, a line of mail steamers sailing from Halifax to Havana, thence to Kingston, thence to Santiago de Cuba thence to Canada; and (2nd) a line of mail steamers between Canada and Porto Rico and adjacent islands. Trips to be made by each line fortnightly. Steamers to be of a size sufficient to carry 2,000 tons of cargo, and to be able to steam twelve knots an hour, averaging not less than eleven knots an hour. The contract in either case to be for a period of five years. Tenders will be received for the above services either separately or together. Tenders to be marked on the outside "Tenders for Steamship Service to West Indies." The Government of Canada do not bind themselves to accept any tender.

By command,
J. M. COURTNEY.
Deputy Minister of Finance.

Finance Department,
Ottawa, 7th Feb. 1887.—10i

MONEY TO LOAN.

MONEY TO LOAN at six per cent. Apply to
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Charlottetown, Oct. 27, 1886.—6m

EXCELSIOR

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JAMES D. TAYLOR.

February 23, 1887.—1yr

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GENTLEMEN wishing to dress in style will find our Stock one of the Largest and Best in the Provinces, consisting in part of—

Best Worsted Overcoatings,
Best Melton Overcoatings,
Best Nap Overcoatings,
Vicuna Nap Overcoatings,
Best Broad Cloths and Doeskins,
Best West of England Trowserings,
Best Scotch Trowserings,
Worsted Suitings,
Worsted Coatings,
Scotch and Canadian Tweeds, &c., &c.

Gentlemen favoring us with their orders will find our Clothing up their usual high standard in Style, Fit and Finish.

Also, Gents' Furnishings, 50 dozen Linders and Drawers, 75 dozen Ties, 30 dozen Silk Handkerchiefs, 30 dozen Hats, Fur Coats, Caps, &c., all at extremely low prices to clear.

JOHN McLEOD & CO.,

MERCHANT TAILORS,

Upper Queen Street, opposite Rogers' New Brick Block.

October 27, 1886.

No need to worry about where to buy Good Tea.

OUR NEW TEA

IS BOUND TO PLEASE.

We Sell at Prices to Suit the Times.

GOOD, 24 CENTS,
CHOICE, 30 CENTS,
EXTRA FINE, 36 CENTS.

Reduction in 5 pound parcels, half-chests and other packages.

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

☞ Bring your empty Cans to be re-filled.

BEER & GOFF.

October 27, 1886.

THE ONLY

FUR STORE

IN P. E. ISLAND.

All kinds of FURS Made to Order and Manufactured on the Premises.

Ladies Fur Caps,
Ladies Fur Tippets,
Ladies Fur Sacques,
Ladies Fur Muffs,
Gents' Fur Caps,
Gents' Fur Coats,
Gents' Fur Mitts.

BUFFALO ROBES, GOAT SKIN ROBES.

Choose your own Skins and have your Caps made to order, and know what you get.

The Largest Stock of Furs ever kept in Charlottetown.

CALL AND SEE OUR STOCK.

E. STUART.

Charlottetown, Sept. 29, 1886.

BEST ON *EARTH*

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THE GREAT SELF WASHER TRY IT

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The St. Croix Soap M'f'g Co., ST. STEPHEN, N. B.

Sore Eyes

The eyes are always in sympathy with the body, and afford an excellent index of its condition. When the eyes become weak, and the lids inflamed and sore, it is an evidence that the system has become disordered by Scrofula, for which Ayer's Sarsaparilla is the best known remedy.

Scrofula, which produced a painful inflammation in my eyes, caused me much suffering for a number of years. By the advice of a physician I commenced taking Ayer's Sarsaparilla. After using this medicine a short time I was completely

Cured

My eyes are now in a splendid condition, and I am as well and strong as ever.—Mrs. William Gage, Concord, N. H.

For a number of years I was troubled with a humor in my eyes, and was unable to obtain any relief until I commenced using Ayer's Sarsaparilla. This medicine has effected a complete cure, and I believe it to be the best of blood purifiers.—C. E. Upton, Nashua, N. H.

From childhood, and until within a few months, I have been afflicted with Weak and Sore Eyes. I have used for these complaints, with beneficial results, Ayer's Sarsaparilla, and consider it a great blood purifier.—Mrs. C. Phillips, Glover, Vt.

I suffered for a year with inflammation in my left eye. Three ulcers formed on the ball, depriving me of sight, and causing great pain. After trying many other remedies, to no purpose, I was finally induced to use Ayer's Sarsaparilla, and,

By Taking

three bottles of this medicine, have been entirely cured. My sight has been restored, and there is no sign of inflammation, sore, or ulcer in my eye.—Kendal T. Bowen, Sugar Tree Ridge, Ohio.

My daughter, ten years old, was afflicted with Scrofulous Sore Eyes. During the last two years she never saw light of any kind. Physicians of the highest standing exerted their skill, but with no permanent success. On the recommendation of a friend I purchased a bottle of Ayer's Sarsaparilla, which my daughter commenced taking. Before she had used the third bottle her sight was restored, and she can now look steadily at a brilliant light without pain. Her cure is complete.—W. E. Sutherland, Evangelist, Shelby City, Ky.

Ayer's Sarsaparilla,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price $1; six bottles, $5.

W. R. Watson, Charlottetown, Wholesale Agent.

CARTER'S LITTLE LIVER PILLS.

CURE

Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

SICK

Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

HEAD

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

ACHE

is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.

Carter's Little Liver Pills are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for $1. Sold by druggists everywhere, or sent by mail.

CARTER MEDICINE CO., New York City.

DR. E. C. WEST'S FOR THE LIVER BLOOD STOMACH AND KIDNEYS DANDELION

Infallible Blood Purifier, Tonic, Diuretic Loss of Appetite, Indigestion, Dyspepsia, Biliousness, Jaundice, Liver Complaint, Rheumatism, all Kidney Diseases, Scrofula, Diseases peculiar to Females, Salt Rheum, Eczema and all Skin Diseases, Headache, Palpitation of the Heart, Sour Stomach and Heart Burn. Purely Vegetable.

JOHN C. WEST & Co., Toronto Ont.

HAGYARD'S YELLOW OIL CURES RHEUMATISM

FREEMAN'S WORM POWDERS.

Are pleasant to take. Contain their own Purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.

THE CHARLOTTETOWN HERALD is acknowledged to be the **Best Paper** published in the Province.

The Saint of Carthage.

Looking back through past ages, observes the Dublin *Nation*, and contemplating the indistinct pictures we possess of great nations, great men and great events, we see a few figures stand out boldly amid the surrounding gloom, and thus impart some degree of life and spirit to epochs of which little else is visible. Such, indeed, would seem to be the effect of a great man destined to mould the ideas of his age, and appear to future generations as its best representative. Men of this stamp are rare, and although the cause of truth has seldom lacked talented upholders and apologists, yet it is a matter for regret that there are not more whose splendid gifts are devoted to the maintenance and propogation of correct principles. For those who would aspire to this task of guiding the current of human thought into proper channels, a nobler model could scarcely be found than St. Augustine of Hippo. His life from first to last is typical of the half-pagan, half-Christian world of his time. Fifty years after the close of the great persecution inaugurated by Diocletian and Galerius, 150 from the time of Tertullian, the violent blows of the Roman empire had recoiled upon itself, and the Christian church rose in all the beauty of her majestic organization from the catacombs, where her infancy had been protected. Her dominion had extended widely, and the words of Tertullian to the Pagans were then more applicable than ever: "We are but of yesterday, and yet we fill all that you have—your towns, islands, fortresses, camps, the palace, the senate, the law courts, the only thing we leave entirely to you are the temples." Yet the victory of the church over imperial Rome was not without its alloy of evil. The errors of the Arians, Manichæans and Donatists now engaged public attention, and in addition to the luxury and corruption of the time seduced not a few of those who had been born in the faith. This was especially the case in Africa, where the widespread Donatist schism had reduced the church to a condition of the greatest distress, and hindered her as well from discharging her ordinary duties as from promoting civilization and true progress. In such a time Augustine was born. Reared in the Pagan schools of Madaura and Carthage, the Christian sentiments instilled by his mother, Monica, were speedily obliterated, and corrupt companions soon led him along the downward path of vice. It is not to be wondered at that, his morals once undermined, the scant knowledge he possessed of the Christian faith should fade from his mind, and its place be taken by a host of errors and absurdities. For, indeed, the Manichæan doctrines which he then adopted, although coming from a sect professing to be guided entirely by the light of reason, were such as only a darkened intellect or a diseased fancy could invent or imagine. We have neither sufficient space nor desire to enter into a detailed account of what these principles were. But the author of the life under review has given extracts from St. Augustine's work, "*De Utilitate Credendi*," which is not without its bearing upon some theories of our own day: "Thou knowest, Honoratus, that for this reason alone did we fall into the hands of these men—namely, that they professed to free us all from error, and bring us to God by pure reason alone, without the terrible principle of authority. For what else induced me to abandon the faith of my childhood and follow these men for almost nine years, except their assertion that we were terrified by superstition into a faith blindly imposed upon our reason, while they urged no one to believe until the truth was fully discussed and proved? Who would not be seduced by such promises, especially if he were a proud, contentious young man, thirsting for truth, such as they then found me?" What these pretenders to right reasoning taught him he tells in the Confessions. "I was brought by insensible degrees to believe such fooleries as that when a fig is gathered, it and its mother tree weep milky tears; and if eaten by some Manichæan saint, though plucked by another's crime, it sends forth angels—nay, even particles of God himself." How he fought his way out of these errors the seventh book of the Confessions details, and if any one is desirous of realizing the greatness of Augustine's mental powers, he cannot do better than study and admire there at once the closeness and the clearness of his logic. But with the expulsion of false ideas and the apprehension of the truth came the recognition of his own moral deformity, and in a couple of years his conversion was complete, the Easter of the year 387 being the date of his baptism. The fervent prayers of his mother Monica had been heard in a manner far surpassing her expectations. Soon after his conversion she died, and Augustine lived at Tagaste, his birthplace, for three years, engaged, as Posidius tells us, with his disciples "in fasting, prayer and good works; meditating day and night the law of the Lord and living entirely for God." It was not, however, the will of God that he should remain in this retirement. The need of the church was great, and the time had come when Providence, overruling everything for good, turned the morals and intellectual struggles of his early manhood to account for the salvation of his countrymen. His fame as a rhetorician was great, and the works he had already written against the Manichæans, joined to the sanctity of his new life, exalted him in the minds of the people. The discipline of the church had not attained its present perfection, so that the desire of the inhabitants of many districts to have Augustine as their bishop was not deemed extraordinary. But he avoided all places where episcopal sees were vacant until on one occasion "he received a pressing invitation from a high official at Hippo, who was very anxious to consult him about the affairs of his soul. Charity did not allow him to refuse this, especially as Hippo had its own bishop and clergy. He went there in his monastic dress without fear; but one day as he was in the church, the bishop, Valerius, announced to the people that he found it necessary to ordain an additional priest. All eyes were at once turned on Augustine; they insisted on presenting him to the bishop; he protested, entreated, and even wept; but all to no purpose. Fearing to resist the will of God, he at last gave his consent."

A Patriarchal Missionary.

While the Catholic world is preparing to celebrate with fitting pomp the jubilee of the common Father of the Faithful, the vast mission of South Burmah is honoring an event which possesses an interest not only for French Catholics, but those who, belonging to every nation of the earth, sympathize with the efforts of the zealous missionaries who bear the tidings of the Gospel to the distant heathen. The Burmese mission is celebrating the golden jubilee of the sacerdotal life of Mgr. Bigandet, Bishop of Ramatha, and Administrator of Burmah. Mgr. Paul Ambrose Bigandet belongs to the Paris Society of Foreign Missions. He left the French capital on the 12th of June, 1837, a few months after his ordination, for the peninsula of Malacca, which then formed only a Vicariate Apostolic, together with the mission of Siam. On his arrival he was entrusted with the important Christian settlement of Pulo Pinang. In 1840 Malacca was constituted a special Vicariate, and was confided to the care of Mgr. Boucho, who was ably assisted in his work by Pere Bigandet until 1856. Under his fostering care Pulo Pinang soon possessed two flourishing establishments, one directed by the Brothers of the Christian Doctrine and the other by the Sisters of the Infant Jesus. In 1856 the Propaganda asked the French Society of Foreign Missions to add to its already vast field of labor the mission of Burmah; and from his experience, his talents and his zeal, Pere Bigandet was naturally designated to take charge of the difficult enterprise. He was consecrated Bishop of Ramatha, and became Administrator of Burmah, remaining still the Coadjutor of Bisnop Bouch. Thanks to the energy and devotion of the new Bishop, many fresh conquests were added to those that form the glorious annals of French missionary endeavor, and Rangoon and Mulmain soon counted amongst their inhabitants a large number of Catholics, with churches, schools and orphanages established upon a firm basis, and prospering satisfactorily. The restless activity of the new pastor was not contented with these achievements. He resolved to spread the light of faith among the Carian population, who had retired into the interior of the country. Many and difficult as were his ordinary occupations, he yet found time to study assiduously the language, manners and customs of the numerous races who are scattered in that wide district. He has now acquired a merited reputation for considerable linguistic and ethnographical knowledge, and this, together with his well-known zeal as a missionary priest and his ability as an administrator, has secured for him a position of great authority in the country. The Holy Father has sent Mgr. Bigandet his hearty congratulations and his Apostolic Benediction on the occasion of his golden jubilee. Mgr. Bigandet will prove a valuable auxiliary of the British Government in its efforts to civilize Burmah, and it may be hoped that its agents will show him that deference and respect which the Burmese Government did not hesitate to manifest in his regard before recent events changed the political aspect of the country.—*Liverpool Catholic Times.*

Women as Smugglers.

Wealthy American ladies vie with each other at the various fashionable resorts of the United States in their display of costly jewels and gems. Nor are American ladies free from the charge of smuggling, many of them, indeed, are adepts at the business, able to impart a secret or two to the "professionals." During a recent Saratoga season one lady was heard to boast that she had brought over a suit of diamonds in the heels of several pairs of slippers which she had made on purpose to contain them. An extensive system of diamond smuggling was at one time carried on from Canadian ground by the aid of roming pidgeons. The scheme was to fly every week or ten days a flock of a dozen or fifteen pidgeons, each carrying about half a dozen of gems. Some of the original devices were thought rather remarkable, as, for instance, those managed by means of artificial teeth—a set of these useful implements of mastication being fashioned in such a manner that every tooth possessed a cavity which contained one or more diamonds or other precious stones, the hole being deftly filled up with cement.—*Chambers Journal.*

Enjoy Life.

What a truly beautiful world we live in! Nature gives us grandeur of mountains, glens and oceans, and thousands of means of enjoyment. We can desire no better when in perfect health; but how often do the majority of people feel like giving it up disheartened, discouraged and worn out with disease, when there is no occasion for this feeling, as every sufferer can easily obtain satisfactory proof, that *Green's August Flower*, will make them free from disease, as when born. Dyspepsia and Liver Complaint are the direct causes of seventy-five per cent of such maladies as Biliousness, Indigestion, Sick Headache, Costiveness, Nervous Prostration, Dizziness of the Head, Palpitation of the Heart, and other distressing symptoms. Three doses of *August Flower* will prove its wonderful effect. Sample bottles, 10 cents. Try it.

A Day at Einsideln.

We left Lucerne early on the morning of September 13th, passed through Zug and Zurich, getting good views of the lakes, and reached Einsideln at five o'clock in the afternoon. The little hamlet was so full that not a room was to be had at the principal hotels. So, regardless of disorded toilets, we went to the monastery, presented letters to the Prior, and were advised to go to the Hotel St. Pierre, which was described as rude, but perfectly respectable. A quaint statue of St. Peter with a pair of enormous keys, placed over the door of a *chalet*, assured us that we had found our unpretentious hotel, in which we hurriedly secured a room, deposited our luggage, and hastened to the Cathedral. The existence of this gorgeous temple in a district so remote, is itself a marvel. When we entered it, the first impression was that the art of decoration had attained its acme, and even gone a little mad, so overpoweringly splendid and ornate was the church in every detail; but afterwards a strange sense of harmony came to assuage the sudden wonder that had overwhelmed us. From the tesselated pavement to the glowing roof everything was radiant, bewildering, and yet curiously pleasing, even to the two American wanderers, who cling to a preference for the severely, simply grand in architecture.

The Chapel of Our Lady of Einsiedeln stands midway between the main entrance and the centre of the edifice. It is built entirely of marble, and occupies the space of a small house—in fact, it covers a little more than the site of St. Meinrad's cell; and in it, above the beautiful altar, stands the image that has survived the devastations of a thousand years. It is entirely black, having been rendered so by the futile attempts of the enemies of religion to burn it. The features of the Mother and Child are soft, straight, almost doll-like, and the figures are arrayed with much stiffness and splendor. Many of the altars in the Cathedral are the tombs of saints, whose entire bodies are to be seen through the glass covering. All are dressed with more richness than taste—but that sort of thing has long ceased to annoy us. Slight errors in performance cannot mar the sweetness of good intention.

A continuous musical murmur filled the church; hundreds of voices in various tongues were reciting litanies, and finally all broke into song, chanting always the same melody, but in German, Italian, French, English, and innumerable dialects. There were people of every rank, though, of course, the peasants outnumbered the others.

The contrasts were as pleasing as they were surprising. Here a Dominican, in his majestic white robes; there a group of Alsatian women, with huge bows of ribbon on their heads; slender young Parisians, and the oldest of old women, with garnet neck-laces upon necks too often distended by the unsightly goitre. The assemblage was rendered touchingly memorable by unanimity of sentiment, and all seemed animated with the most fervent devotion to Almighty God, and with a desire to secure the prayers of our Holy Mother. In this hallowed spot one seemed to be quite out of hearing of the skeptic's sneer and taunt.

The songs ended, we all, with lighted tapers in our hands, reciting the Litany of Loretto, and led by a priest, ascended by a zigzag path the mountain, upon whose summit there stands the monument and statue of St. Meinrad; descending, we re-entered the Cathedral, were blessed, and departed to seek repose.

It had been a delightful day, but, oh, how tired we were! The bed proved to be more than stony in its hardness, and very inadequately supplied with covering. We dozed and froze for three hours, when the cannon began firing for the earliest Mass of the great fete-day. Looking from the window, we saw the lights twinkling from the chalets for a few moments, and then the people set in steady, quiet streams toward the church.

At nine o'clock we had another Solemn High Mass, with magnificent music; and then, our strength being all exhausted, we returned to Lucerne, without waiting to see the brilliant illumination of the Cathedral, which was to take place on the coming night. We doubt if it could equal in picturesqueness the vocal chain of fire that had ascended and descended the mountain the night before.

Speaking of Leo's diplomatic triumph in Germany the Liverpool *Times* says:

"For Leo XIII. the prospect was not encouraging, but he knew that the Popedom means triumph and peace. His first letter to the Emperor of Germany was acknowledged with civility. The second, which contained a warm appeal for the liberty of German Catholics, was answered by the Prince Imperial, signed by Bismarck, and politely but firmly assured His Holiness that Prussia could never make terms with a sovereign who claimed the allegiance of her subjects. A few years passed in unremitting attempts to establish peace, and by degrees the voice of the Pontiff prevailed. The penal laws were mitigated, Berlin sent an ambassador to the Vatican, bishops were appointed, parish priests were nominated, the Pope was chosen mediator between Germany and Spain in the dispute about the Caroline Islands, a full repeal of the May Laws was sanctioned, and to crown the friendship between Rome and Berlin the spiritual authority of Leo XIII. over the Catholics of Germany was invoked by Prince Bismarck to guarantee the peace of the empire. France, too, yielded tardy submission, the Concordat was affirmed, persecution was suspended, and an ambassador was despatched to the Vatican to thank the Pope for the peace which his influence had secured."

Monk and Workingman.

THE LABOR QUESTION IN FRANCE DISCUSSED BETWEEN PHILOSOPHERS.

The Monk—"You have said to me, and doubtless you believe it, that I am a do-nothing, that I eat your bread and live by your sweat. That was true of me forty years ago. I was young; I was rich; I passed my life leisurely in luxury and in the corrupt joys of the world. One day I was present at the death of one of my brothers. I was struck by this great lesson. I reflected; I formed the resolution of taking life seriously, that is to say, to make it serve to the gaining of Heaven. I bade farewell to my family. I renounced my great fortune; I became a priest, and afterwards a Capuchin. I wish to be poorer than the poorest among our workingmen; to sleep on the ground, to walk barefoot, girt with the girdle of St. Francis, and devote myself to the salvation of sinners and of the wretched. That is how I am a do-nothing and how I eat your bread. But look, let us make up both our accounts. At what hour do you rise?"

Workingman—"At half-past five. Some times later, when the evening before I stayed too long in the barroom."

Monk—"In what kind of a bed do you sleep?"

Workingman—"Oh! as for that, my bed is not bad. I have a good mattress, and I am warmly covered."

Monk—"What food do you eat?"

Workingman—"When I have work my food is good; bread, coffee, beer, potatoes, cheese, and the most part of the time, meat."

Monk—"How many hours make up your working day?"

Workingman—"Ten hours."

Monk—"Very well? let us balance accounts. As for me, I rise every morning at four o'clock. I sleep on a board covered with straw. My covering is thin, and often I am cold. I never eat meat; and during our Advents, our Lents, and our numerous days of abstinence, we deprive ourselves of butter and milk. Your working day is ten hours; mine is fifteen hours."

Workingman—"Oh! yes, but I have the rough work of the factory. And you, what do you do?"

Monk—"What do I do? I am going to tell you. At four o'clock in the morning we go on our knees to pray for those who do not pray and who blaspheme God. We recite the breviary and our offices in a church which would be very cold in winter, if the presence of the Blessed Sacrament there did not warm our hearts. After saying the Holy Mass, we go to the Confessional, where, during long hours, which we take up again in the evening, we listen to the groans of sinners who come to pour into our bosoms their faults and their repentance. Nothing is more fatiguing than the preaching which is done in the Confessional, in a low voice, with strained ears and close attention, and a heart deeply moved.

The day is employed in preaching in the parishes to which we are called, in missions which we give almost constantly, and from which we come away worn out with weariness. When we are not on the mission, we divide our time between study in our cells, and visiting the poor and sick. In the evening we have long offices to read and meditations and prayers in common. We terminate these prayers with the *Parce, Domini*—'Spare, Lord, Spare Thy People!' And we ask particularly for grace and mercy for those who insult us. Then we again seek our beds of boards and straw. These are our days and nights. Do you find that we are useless men, that our work is not worth yours, that our fatigues are less heavy than yours, and would you still ve ture to call me a do-nothing, eating the bread of poor people? Ask the men who declaim in your clubs—Mr. B., the lawyer, Mr R., the physician, Mr. X., the journalist and free-thinker—how they pass their days, how they breakfast and dine and sleep; and you will convince yourself that they breakfast, that they dine and sleep much better than you or I; and that if any one eats the bread of the people and drinks their sweat is not the crank.—*Messenger of the Sacred Heart.*

ADVICE TO MOTHERS.—Are you disturbed at night and broken of your rest by a sick child suffering and crying with pain of cutting teeth? If so send at once and get a bottle of "Mrs. Winslow's Soothing Syrup" for Children Teething. Its value is incalculable. It will relieve the poor little suffered immediately. Depend upon it, Mothers; there is no mistake about it. It cures Dysentery and Diarrhœa, regulates the Stomach and bowels cures Wind Colic, Softens the Gums, reduces Inflammation, and gives tone and energy to the whole system. "Mrs. Winslow's Soothing Syrup" for Children teething is pleasant to the taste and is the prescription of one of the oldest and best female physicians and nurses in the United States, and is for sale by all druggists throughout the world. Price twenty-five cents a bottle. Be sure and ask for "MRS. WINSLOW'S SOOTHING SYRUP" and take no other kind.—Feb. 16 1887. 1 yr

A Sense of Duty.

"I should not think it right did I not give my testimony of what Burdock Blood Bitters has done for me. I was troubled with biliousness. I took one bottle. It gave immediate relief. I can recommend it as a sure cure for biliousness." Minnie Smith, Orillia, Ont.

The home stretch—The morning yawn.

For Children Starving to Death.

On account of their inability to digest ordinary food, Scott's Emulsion can be digested and give strength and flesh when all other food fails. See what Dr. A. H. Peck, Pennsylvania Medical College, Petticodiac, says: "I have used and prescribed Scott's Emulsion of Cod Liver oil, and find it an excellent preparation, agreeing well with the tomach, and its continued use adding greatly to the strength and comfort of the patient." Put up in 50c. and $1 size.

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