The Charlottetown Herald.

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The Charlottetown Herald

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JAMES McISAAC,
Editor and Manager

Calendar for August, 1890.

MOON'S CHANGES.

Last Qr., 7th day, 10h., 6.3m., a.m., W.
New Moon, 15th day, 0h, 7.2m, p.m, S.
First Qtr., 23rd day, 9h., 7.2m., a.m., N.
Full Moon, 30th day, 0h., 22.6m., a.m., S.

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

North British and Mercantile

FIRE AND LIFE

INSURANCE COMPANY!

—OF—

EDINBURGH AND LONDON.

ESTABLISHED 1809.

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

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. HYNDMAN.
Agent.

Corner Queen and Water Streets, Charlottetown, Jan. 19, 1888. 1y

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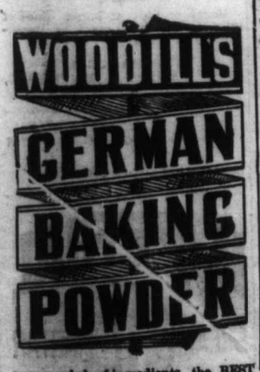
EXTRACT OF MEAT.

For improved and economic cookery, use it for Soups, Sauces, and Made Dishes. In flavor—incomparable, and dissolves perfectly clear in water. Makes delicious Beef Tea and Soups in all climates for any length of time. 1 lb equal to 40 lbs of lean beef. Only sort guaranteed genuine by Justus von Liebig and bears his signature in blue, thus: Liebig

BEST AND SAFEST.

The Dominion Government Analyst reported



compounded of ingredients, the BEST and SAFEST for manufacturing Baking Powder.

Handbills printed at the shortest notice, at the Herald Office.

Blank books, bill heads and receipt forms in the best style, printed at the Herald Office.

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SOLID GOLD Ladies' and Gents' Open or Hunting Case Gold filled do., do., warranted to stand and wear better than a cheap gold case.

Silver and Silveroid, in key or stem-wind, with works thoroughly tested and warranted, from $5.00 up to $40.00. Cheaper can be supplied, but not warranted as reliable time-keepers.

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Good value in every department.

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Aug. 21. 1889. North Side Queen Square.

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ALL THE ABOVE ARE CHOICE AND VERY CHEAP.

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Try our 20c Tea. Nothing like it for the price.

Next to Miller Bros., Upper Queen Street.

Charlottetown, January 19, 1890.—1 yr.

Hardware, Hardware

CARRIAGE HARDWARE, in Iron and Steel Shoeing Tire Steel, Spokes, Rims, Hubs, Axles and Varnishes,

CARPENTERS' HARDWARE A SPECIALTY.

NAILS, GLASS PAINTS, LOCKS, and everything they require in our line.

For Blacksmiths we have an immense stock of Horse Nails, Horse Shoe Iron, Steel, Files, Rasps, &c.

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Splendid Steel MUD SHOVELS, English and American.

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SELLING AT VERY LOW PRICES.

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Charlottetown, Dec. 24, 1888. QUEEN SQUARE

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NORTON & FENNELL,

May 28, 1890.

"Why don't you buy your clothing at Prowse Bros. Didn't I tell you you could buy a suit for yourself and a Dress for me for the price you pay for a suit any place else?"

"Let me down and I will always trade there in future. Prowse Bros. are always the cheapest."

PROWSE BROS.,

The Wonderful Cheap Men, 144 Queen Street.

A Great Event

In one's life is the discovery of a remedy for some long-standing malady. The poison of Scrofula is in your blood. You inherited it from your ancestors. Will you transmit it to your offspring? In the great majority of cases, both Consumption and Catarrh originate in Scrofula. It is supposed to be the primary source of many other derangements of the body. Begin at once to cleanse your blood with the standard alterative,

Ayer's Sarsaparilla

"For several months I was troubled with scrofulous eruptions over the whole body. My appetite was bad, and my system so prostrated that I was unable to work. After trying several remedies in vain, I resolved to take Ayer's Sarsaparilla, and did so with such good effect that less than one bottle

Restored My Health

and strength. The rapidity of the cure astonished me, as I expected the process to be long and tedious."—Frederico Mariz Fernandes, Villa Nova de Gaya, Portugal.

"For many years I was a sufferer from scrofula, until about three years ago, when I began the use of Ayer's Sarsaparilla, since which the disease has entirely disappeared. A little child of mine, who was troubled with the same complaint, has also been cured by this medicine."—H. Brandt, Avoca, Nebr.

Ayer's Sarsaparilla

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass.

Sold by Druggists. $1, six $5. Worth $6 a bottle.

THE KEY TO HEALTH.

BURDOCK BLOOD BITTERS

Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

Johnson's Stomachic Aperient,

—OR—

EVERYBODY'S PILLS,

—FOR—

Indigestion, Constipation, Biliousness and the many Ailments consequent upon the sluggish action of the Liver, Kidneys and Bowels.

PRICE 25 CENTS PER BOX.

Sent by mail on receipt of price. Sample free on application. Prepared only by

Arthur S. Johnson,

Corner Kent and Prince Streets, CHARLOTTETOWN.

For sale by J. A. Gourlie, Summerside; G. H. Aitken, Tignish; W. A. Dyer, Alberton; D. Darrach, Kensington: J. C. Ferguson, Victoria; J. T. Robinson, Montague Bridge; J. H. Hooper, Souris; John Muirhead, Summerside.

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A Rare Opportunity,

THAT desirable block of ground situate and being in the front and centre of the City of Charlottetown, and known as the "REVERE HOUSE" property, and comprising nearly one acre of land, and a most magnificent site for a Railway Passenger Station or first-class Hotel, is now offered for sale by tender.

Tenders will be received by the Lady Superioress of the City Hospital for the purchase of the whole block only up till the 31st of December, 1890, reserving the right to accept or reject any tender.

Further information respecting bounds and conditions can be had on application to Lady Superioress at the City Hospital, or to

M. P. HOGAN, Agent,
City of Charlottetown.

Aug. 13, 1890.—tf

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

Dublin Letter.

III.

We referred briefly in a former letter to the exterior view of the far-famed Trinity College, now the oldest building on the "Green." It occupies the site of a great religious establishment founded in 1146 by the king of Leinster, and suppressed in the Reformation times by Henry VIII. The buildings and lands were presented to the corporation of Dublin, and later in the reign of Elizabeth allotted for the founding of a university. The college dates from 1593. Of course not all the buildings now within the college grounds were erected at that early time Like many other famous seats of learning, Trinity, in its beginning, was poor enough, and at one time the institution seemed likely to collapse for want of funds. "But as Irish 'rebellions' were suppressed," says a local writer, "and Irish chieftains slain or banished, and Irish lands confiscated to the crown, fresh grants of property were made for the support of Trinity College, and in the course of time it became a wealthy institution." In its character and in its functions the college was for many years as much a hostile garrison in Ireland as any military barrack in the country. In other words, it was simply an instrument for the extirpation of the religion, and the destruction of the nationality of the Irish people. There is no need to recount here the penal prescriptions which operated for so long a time against the Catholic people of Ireland in respect of education. Education was forbidden to them by law under the heaviest penalties; it was made illegal for them to fly even to foreign countries for instruction. The schoolmaster, like the priest, was an outcast and a felon; there was to be no education in Ireland but English Protestant education; and at the head and front of that system stood Trinity College. Year after year there went out from its walls scores of educated men to take hold of every position of power and emolument in this country, while for nine-tenths of the race, dispossessed, impoverished, and degraded, there remained scarcely any other occupation than that of hewers of wood and drawers of water. The settled policy of their rulers seems to have been to reduce them to the level of brutes, in order the more easily to retain them in slavery. But as time went on, a more liberal sentiment sprang up, even in Trinity College, and there arose within it men of wiser minds and more generous instincts, who procured such a reform in its statutes as admitted Catholics to a certain participation at least in the educational advantages which the institution afforded. In fact, it is to the credit of Trinity that it took this step long before either of the English universities could make up their minds to act with like liberality. Later on, further relaxations were made, until soon after the passing of Mr. Gladstone's Irish church disestablishment act, the college threw off all that remained of its exclusively Protestant constitution, and remodelled its laws upon a purely secular basis.

We have said that Trinity was designed as an instrument for the maintenance of an alien ascendancy in Ireland, but that more generous sentiments made their way into it. The pride of race and of nationhood took a firm hold there, a feeling which grew and strengthened until, as time went on, and the parliament and people of Ireland began to think of casting off, as we described in our last letter, the fetters with which England had bound them, the men of Trinity College, Grattan and Flood, Plunket and Curran, were the leaders of the movement, and carried on the struggle to a triumphant issue. The walls of the Dining Hall of the college are covered with the portraits of the great men of that day. Many of the leaders of the insurrection of 1798, also received their education here. Lord Edward Fitzgerald, Wolfe Tone and Robert Emmet, were students of Trinity; and Edmund Burke, the great philosopher and statesman, whom Ireland gave to England; the poets Moore and Goldsmith, all these were Trinity College men. So, too, were several of the leaders of the '48 movement, Thomas Davis, John Mitchell and John Martin, and later still, Mr. Isaac Butt, the first leader of the present Home Rule movement.

The college and its grounds will well repay a visit. On either side of the entrance from College Green stand the statues of Edmund Burke and Goldsmith. Under the porch a door on the right gives entrance to the College Museum, in which are many antiquities and curiosities. Passing through the porch we enter Parliament Square, so called in memory of the generous aid given by the Irish parliament for the erection of its buildings. On the right is the Examination Hall, on the left is the Chapel and the Dining Hall. Midway between the buildings stands the handsome Bell Tower, erected by Archbishop Beresford, one of a family of churchmen, who, holding some of the most lucrative positions in the establishment, obtained, within a brief period of time, out of the funds of that institution, very nearly a million of money. Farther on is the College Library, a fine range of buildings, containing about 200,000 volumes, and including among its treasures "The Book of Kells," "The Book of Dimma," "The Book of Armagh," "The Liber Hymnorum," and other ancient Celtic manuscripts. Further on, still, we come to the Geological Museum, a new and handsome structure, and turning to the right we enter the College Park, or rather a succession of small parks, extending over a space of thirteen acres and a half. The grounds are laid out in inviting walks, in tennis courts, and cricket ovals. To the stranger within the gates of Trinity, these peaceful, slumbering groves, which are completely hidden from first view, break, when he comes upon them, like the realization of some soothing dream of Arabian rest and of student leisure.

Not far from the City Hall we came upon a place of rather curious interest, the central point of British rule in Ireland, which goes by the name of Dublin Castle. The present pile of buildings is of comparatively modern erection, bearing very little likeness to the fortress to which was first given the name of "Castle," and whose foundation dates from the reign of king John. Over the archway, by which we enter, stands a figure of Justice, but the effigy is rather weather-beaten and battered, and significantly enough, the scales have long since dropped from her hands. The position of the figure, however, has been regarded as not wholly inappropriate, in as much as Justice is represented with

"Her face to the Castle, her back to the Nation."

The chief objects in the Castle yard are the Birmingham Tower and Chapel Royal, while around are the chief offices of the Irish Government. The tower has more the appearance of antiquity than any other part of the buildings, but even it is no part of the original construction. On the site which it occupies a tower was erected some five centuries ago; it was pulled down in 1775, and the present edifice built on its foundation. The old tower was long used as a prison for state criminals, and here Irish chiefs, who resisted the subjugation of their country, and Irish bishops and priests detected in the practice of the Catholic religion, were held in confinement, and, in many cases, led forth to execution. During the centuries of the wars between the English invaders and the native races the spikes over the gates of Dublin Castle were rarely without some Irish heads on them in various stages of decay, a method of ornamentation which has since been discontinued. In '48 the Castle was put into a state of defence in view of the expected "Young Ireland" insurrection, and in 1867 it was further prepared, and canon shifted into position, to resist an anticipated attack from the Fenians Looking over old St. Werburgh's church one day, which is close by the Castle, I inquired of the caretaker what had become of the two spires that at one time belonged to it. He answered that they had been pulled down at the instance of the Castle authorities, who feared their being used as a point from which to drop bombs down upon the Castle, so great was the dread of attack entertained by the local authorities.

From here we naturally turn our steps to those old and memorable parts of Dublin, which are associated with the tragic memories of '98, and with the lives and deaths of Lord Edward Fitzgerald and Robert Emmet, and which shall be ever venerated as among the holy places of Irish patriotism.—*Shamid Aboo, in Toronto Catholic Review.*

Cardinal Newman.

HIS LETTERS OF HALF A LIFETIME

The following Collection of Letters written by Cardinal Newman during half a lifetime, and collected by Mr. John Oldcastle, includes of course, only those printed in periodicals, or those which, though addressed to private persons, have received the writer's sanction for their publication. One letter written to the Bishop of Birmingham at the time of the Vatican Council, and already published, is not here reproduced, for a reason which it is hoped the reader will think sufficient—namely that it was never intended for the public eye. Nor would it be considerate, or even candid, to publish that document apart from the history of the conditions under which it was written. Two other letters, addressed to the Standard in March 1870 are not intelligible, save as a context to that private document it had put into print. The "Letters" to Dr. Pusey on the "Eirenicon," and to the Duke of Norfolk, on the Civil Allegiance of Catholics, each a book by itself, naturally find no place in this Collection and, for analogous reasons, is omitted, the letter on Anglican Orders, addressed to Father Coleridge, S. J., in 1868, and republished in Mr. Lilly's "Characteristics." And since limitation of space compel further sacrifice, I have made it in the case of the communications most recently addressed from the Oratory at Birmingham to the outer world. And I console myself with the reflection that the letters thus absent are still fresh in the memory of that Young Generation which will draw from the Past in those pages a fresh affection for the subject of them; an affection destined to carry into the Future, from those who were his contemporaries to those who come after us, the traditions of a great epoch and of a venerable name.

GOOD BYE.

LITTLEMORE, Oct. 8, 1845.

To a number of Friends.

I am this night expecting Father Dominic, the Passionist, who, from his youth, has been led to have distinct and direct thoughts, first of the countries of the North, then of England. After thirty years (almost) waiting, he was without his own act sent here. But he has had little to do with conversions. I saw him here for a few minutes on St. John Baptist's Day last year.

He is a simple, holy man, and withal gifted with remarkable powers. He does not know of my intention; but I mean to ask of him admission into the one fold of Christ.

RECEIVED INTO THE CHURCH.

LITTLEMORE, Oct. 9, 1845.

To the Rev. T. W. Allies, M. A;

MY DEAR ALLIES—I am to be received into what I believe to be the one church and the one communion of saints this evening, if it is so ordained. Father Dominic, the Passionist, is here, and I have begun my confession to him. I suppose two friends will be received with me.

May I have only one-tenth part as much faith as I have intellectual conviction where the truth lies! I do not suppose any one can have had such combined reasons pouring in upon him that he is doing right. So far I am most blest; but, alas! my heart is so hard, and I am taking so much as a matter of course, that I have been quite frightened lest I should not have faith and contrition enough to gain the benefit of the Sacraments. Perhaps faith and reason are incompatible in one person, or nearly so.

Ever yours, most sincerely,
JOHN H. NEWMAN.

"DREAMING, SURELY."

MARYVALE PERRY BAR, Sept. 6. 1848

To the Rev. T. W. Allies, M. A:

MY DEAR ALLIES:—Thank you for the pamphlet you have sent me by to-day's post, which, from its subject, I shall read with much interest. I was very glad to find my introduction was useful to you. You would have been more pleased with the Archbishop of Besancon; he has the reputation and the carriage of a very saintly man.

Glad as I am to be of service to you, it pains me more than you can understand to write to you. I cannot make out how you reconcile it with yourself to take up a position which so few people, if any in the world ever did before you. You have, excuse me, no pretence to say you follow the church of England. Do you follow her living authorities, or her Reformers, or Laud, or her liturgy, or her Articles? I cannot understand a man like you going by private judgment, though I can understand his thinking he goes by authority when he does not. I can understand a man indentifying Laud with the church of England, or Cranmer with the church of England, but it am zes me to find him interpreting the church of England by himself, and making himself a the prophet and doctor of his church.

This, I suppose, you and a few others are now doing—calling *that* the church of England which never was before so called since that church was. I can't make out how you can be said to go by *authority*—and if not, are not you and all who do like you only taking up a form of liberalism? It puzzles me that people won't call things by their right names. Why not boldly discard what is no longer practically professed? Say that the Catholic church *is not*—that it has broken up: this I understand. I don't understand saying that there is a church, and one church, and yet acting as if there were none or many. This is dreaming, surely.

Excuse this freedom. I don't wish, as you may well suppose, to get up a controversy, when we both have so much to do; but when I think of your position and that of others, I assure you it frightens me.

Ever yours, most sincerely,
JOHN H. NEWMAN.

"WHY I LEFT THE ANGLICAN CHURCH."

ORATORY, ALCESTER STREET, BIRMINGHAM, February 20, 1849.

To the Rev. T. W. Allies, M.A.

Thank you very much, my dear Allies, for your most interesting, and, if I might use the word without offence, hopeful book. It cannot be, but it must subserve the cause of Catholic unity, of which you must know, I think, there is but one way. You do me injustice if you think, as I half gathered from a sentence in it, that I speak contemptuously of those who now stand where I stood myself. But persons like yourself should recollect that the reason why I left the Anglican church was that I thought salvation was not to be found in it. This feeling could not stop there. If it led me to leave Anglicanism, it necessarily led me, and leads me, to wish others to leave it. The position of those who leave it, in the only way in which I think it justifiable to leave it, is necessarily one of hostility to it. To leave it merely as a branch of the Catholic church, for another which I liked better, would have been to desert, without reason, the post where Providence put me. It is impossible, then, but that a convert, if justifiable on the grounds of his conversion, must be an enemy of the communion he has left, and more intensely so than a foreigner, who knows nothing about that communion at all.

Moreover, he will feel most anxiously about those whom he has left in it, lest they should be receiving grace which ought to bring them into the Catholic church; yet, are in the way to quench it, and to sink into a state in which there is no hope.

Especially will he be troubled at those who put themselves forward as teachers of a system which they cannot trace to any set of men, or any doctor, before themselves; who give up history, documents, theological authors; and maintain that it is blasphemy against the Holy Ghost to deny the signs of Catholicism and Divine acceptance, as a fact, in the existing bearing and action of their communion.

But of such as you, my dear Allies, I will even augur better things, and hope against hope, and believe the day will come when (excuse me) you will confess that you have been in a dream; and meanwhile I will not cease to say Masses for you, and all who stand where you stand, on the tenth day of every month, unless something very particular occurs.

Again begging you to excuse this freedom, I am, my dear Allies,

Most sincerely yours,
JOHN H. NEWMAN.

A CONVERSION.

ORATORY, BIRMINGHAM,
May 23, 1850.

To the Rev T. W. Allies, M.A.

MY DEAR ALLIES—Your most welcome letter came to me early this morning; and, while it gave me most sincere pleasure, it vexed me much to think that I should not be in town this week.

In truth I have been quite knocked up with my lectures. I have two to do for next week, hardly begun; though I am usually well, a matter of this kind generally oversets me. I have face-ache at night and am much pulled down; and, did I attempt to go to town till next week, I am certain I should not have my lectures ready for the days appointed. I was writing till the last minute before delivering my last.

It is a great grief to me to keep Mrs. Allies in suspense, for I know how painful a time that is. However, I will receive her, if all is well, and if it suits her, early on Thursday morning, Corpus Christi day, if she wishes it. I cannot come up before. Wednesday is St. Philip's day, our founder. I keep it here, and go up to King William street in the evening, when I have Dr. Wiseman at supper as my guest.

I enclose a little book for Mrs. Allies and a medal, let her wear it, and every day use the Memorare, if she can find it, in the "Golden Manual," kissing it. And let her say once a day the litany of penance in the "Golden Manual."

I write this on the supposition she resolves to wait till next week; but she may prefer to be received at once. There is a quiet old priest, called Wilds, who received a friend of mine, close to Dr. Wiseman's (10, Upper John Street). I don't think I should like you to mention my name as sending you, lest he should not be able to refuse you, since he is very old. He would receive you very kindly, if you said you were a friend of mine and began talking of me.

Ever yours affectionately,
JOHN H. NEWMAN.

A QUESTION OF STUDIES AND AUTHORS.

ORATORY, BIRMINGHAM, Oct. 8, 1850.

To T. W. Allies, M.A.

MY DEAR ALLIES—I don't know how to answer your question. I was thinking of the effect on my own mind of reading various Catholic divines—*e. g.*, falling back upon Billuart after reading Suarez and Vasquez, or upon Tournely. You yourself give an instance of it in your quotation from Bossuet, in the early part of your work just published.

Nothing can be better than the Treatise on Grace, if you wish a subject. Tournely is reckoned best. It is certainly exceedingly good, and to me more interesting than Suarez. But Suarez, of course, is the great writer. Viva, though short, is a writer I like, particularly when taken in connection with his Damnatæ Theses. St. Thomas himself would be most instructive. But, anyhow, go to a real thoughtful thinker, though a partisan—not to a mere expounder of results, or an eschewer of scholastic quarrels, as Perrone, useful and accurate as he is. The fault of Suarez is his great length. I speak diffidently, for tastes differ so, but I should prefer to recommend to you Tournely.

I am exceedingly pleased with what I have read of your new work ("The See of St. Peter," etc.,) but have not yet finished it. The argument is very well and powerfully put.

So you are going back to Paris; I don't think you can be sorry hereafter for having done so. I heard from Wilberforce yesterday, and was surprised to find he was looking out for employment. I should not wonder if he found he had a turn for small boys. He now is afraid of Rome, from the expense.

I wait to say three Masses for you: are there any days you would prefer? I am not engaged on many.

Ever yours affectionately in Christ,
JOHN H. NEWMAN,
Congr. Orat.

"Oh, if I had only taken this medicine earlier in life, what years of suffering it would have saved me!" was the touching exclamation of one who had been cured of rheumatism by the use of Ayer's Sarsaparilla. Scores of such cases are on record.

There is comfort for the man with a premature gray beard in Buckingham's Dye, because it never fails to color an even brown or black as may be desired.

A poem called "The Scythe Song" is out, but we want no mower like it.

"Beware of the dog" should be painted in large letters, so that he who reads may run.

Notwithstanding the fact that whisker is made in a still it is apt to become noisy when drunk.

Once in a while people go around the world, but most of us are content to go through it.

It seems quite natural that the threads of conversation should sometimes produce a long yarn.

ONLY A SISTER.—"My sister and I each tried a bottle of Burdock Blood Bitters with great success for bilious headache. We recommend it to all as a specific for headache." Miss Carrie Scherer, Baden, Ont.

The sphere of the sewing-girl is not contracted; it is often a hemmy-sphere.

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

Royal Baking Powder

ABSOLUTELY PURE