The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN PRINCE EDWARD ISLAND WEDNESDAY. AUGUST 20 1890. VOL. XIX. NO. 43

The Charlottetown Herald

—IS PUBLISHED—

Every Wednesday

—BY—

The Herald Printing Company,

FROM THEIR OFFICE,

CONNOLLY'S BUILDING,

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ADVERTISING AT MODERATE RATES.

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All Correspondence should be addressed to the HERALD Printing Company, or to

JAMES McISAAC,
Editor and Manager

Calendar for August, 1890.

MOON'S CHANGES.

Last Qtr., 7th day, 10h., 6.3m., a.m., W.
New Moon, 15th day, 0h, 7.2m, p.m, S.
FirstQtr., 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 59	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

Liebig Company's

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 *keeps 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: J. v. 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.

The watches we keep in stock have received the highest award for general excellence and time-keeping qualities.

Good value in every department.

G. H. TAYLOR.

Aug. 21, 1889. North Side Queen Square.

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P. MONAGHAN,

—IMPORTER AND DEALER IN—

Teas, Sugars, Coffees, Confectionery, Flour, Molasses, Pork Ham, Lard and Choice Groceries.

ALL THE ABOVE ARE CHOICE AND VERY CHEAP.

TEAS A SPECIALTY.

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.

FARMERS GET EVERYTHING THEY REQUIRE.

Splendid Steel MUD SHOVELS, English and American.

STOCK NOW COMPLETE.

SELLING AT VERY LOW PRICES.

DODD & ROGERS.

Charlottetown, Dec. 24, 1888. QUEEN SQUARE

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Barb Wire Fencing, Bar Iron, Cut Nails, Roofing Material, Builders' and Painters' Supplies, Carriage Goods, Wholesale and Retail.

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.

CHILDREN

Are always liable to sudden and severe colds, to croup, sore throat, lung fever, etc. Remedies, to be effective, must be administered without delay. Nothing is better adapted for such emergencies than Ayer's Cherry Pectoral. It soothes the inflamed membrane, promotes expectoration, relieves coughing, and induces sleep. The prompt use of this medicine has saved innumerable lives, both of young and old.

"One of my children had croup. The case was attended by our physician, and was supposed to be well under control. One night I was startled by the child's hard breathing, and on going to it found it

Strangling.

It had nearly ceased to breathe. Realizing that the child's alarming condition had become possible in spite of the medicine it had taken, I reasoned that such remedies would be of no avail. Having a part of a bottle of Ayer's Cherry Pectoral in the house, I gave the child three doses, at short intervals, and anxiously waited results. From the moment the Pectoral was given, the child's breathing grew easier, and in a short time it was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that Ayer's Cherry Pectoral saved its life."—C. J. Wooldridge, Wortham, Texas.

☞ For colds, coughs, bronchitis, asthma, and the early stages of consumption, take

Ayer's Cherry Pectoral,

PREPARED BY

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

Sold by all Druggists. Price $1; six bottles, $5.

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.

CARD.

HAVING purchased the store and premises formerly owned by the late Henry Beer, at Southport, I wish to intimate to the public that I am now prepared to furnish the following articles of the very best quality and at as low prices as they can be purchased in Ch'town, viz: Flour and Cornmeal, Tea, Sugar, Molasses, Kerosene Oil and Tobacco, and Groceries of all kinds, Crockery ware, Boots and Shoes, Brushes Brooms, &c. Also Coal and Lumber will be kept constantly on hand, thereby saving to the people living south of the Hillsborough the cost of carrying these heavy articles across the ferry. Eggs, Butter, and all kinds of produce taken in exchange for goods, and the highest cash prices will be paid for eggs during the season.

Please call and examine my goods and prices before purchasing elsewhere, and you will be convinced that this is the right place.

JAMES MORGAN,

Southport, May 21, 3m w ex w p 3m

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

All kinds of Job work executed with neatness and despatch, at the Herald Office.

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. R. MacNeill, Solicitor, Charlottetown.

July 23, 1890.—tf

SERMON.

Delivered in St. Dunstan's Cathedral on August 13th, 1890, the occasion of the Centenary Celebration of Bishop McEachern, by Rev John C. McMillan, D. D.

"Thou hast given him his heart's desire, and has not withholden from him the will of his lips. (Ps. xx. 2.)

The Royal Prophet, wishing to sing the praises of the just man, bursts forth into this song of joy and exultation: "In thy strength, O Lord, the king shall joy, and in thy salvation he shall rejoice exceedingly. Thou hast given him his hearts desire and hast not withholden from him the will of his lips." These words, my dearly beloved brethren, strike me with peculiar force this morning; for like the Royal Prophet, I, too, have to sing the praises of a just man. I have come to speak to you of Bishop McEachern, who planted the faith of Christ in this Province, and whose hearts desire and will it was to see that faith grow strong and flourish. To-day, my dearly beloved brethren, when we are all assembled here to celebrate the one hundreth anniversary of his arrival in this country; does not everything speak to us of this, his greatest desire, does not the development of the Church in this Province prove beyond all doubt that the words of the Royal Prophet are also true of the poineer Bishop of this diocese. Thou hast given him his hearts desire, and hast not withholden from him the will of his lips."

Angus Bernard McEachern, first Bishop of Charlottetown, was born at Moidart, in Inverneshire, Scotland, on the 8th of February, 1759. His parents, Hugh McEachern and Mary McDonald, were persons of unassuming piety, who, at an early age instilled into the mind of the future Bishop the primary lessons of christian education. While yet a boy, Angus Bernard attracted the attention of Right Rev. John MacDonald, then Bishop of Arisaig, who as tradition says, became very fond of him. There is something peculiarly touching in this attachment of the old and venerable bishop for young McEachern. He seemed to love him even in his childhood as St. Paul loved his chosen disciple Timothy. Was it that he already recognized in this young boy a chosen one of God? Had our Blessed Lord visibly marked his tender brow with the seal of his divine calling? Could the Bishop by a sort of divine foreknowledge, read in the lineaments of that youthful face the story of privations, sufferings and toil soon to be endured for Christ, amid the wilds of Prince Edward Island? When Almighty God calls one to the clerical state he manifests his choice in one of two ways. Some times he stamps his chosen one with some extraordinary sign, so as to leave no doubt in the minds of men that such a one is to be the Lord's own annointed. Again, and this is the more usual way, the call of God shows itself in a concatenation of circumstances attaching themselves to the person who is called. It may be marked by a certain temperament of character, a peculiar inclination of mind, an innate aptitude for the functions of the holy ministry, or yet in a firm conviction that God has in reality called him. In what way it manifested itself in young McEachern we know not. Was it a burning flame like the pentecostal fire that came down from heaven on the Apostles, marking them with an indubitable sign of their heavenly mission; or was seen only in the ordinary circumstances of his daily life, like a young plant growing day by day, acquiring new strength and vigor from its surroundings? On this point the meagre details we possess of his early life say nothing. How his vocation asserted itself we cannot tell. But it matters not to us. To be a minister of God's altar must certainly have been the desire of his heart; to work for the salvation of souls must have been the wish of his lips; and the God of Israel, who is so good to the upright of heart, gave him this, his hearts desire, and did not withhold from him the wish of his lips. Hence in the year 1777, by the advice of Bishop Macdonald, he entered the Scots College at Valladolid to begin his preparatory studies for the holy priesthood.

The life of a young student during preparation for holy orders is generally one of routine. Every day certain hours are given to prayer, some to study, and others to innocent recreation; thus the time passes on with nothing striking to mark its progress. Before the Church will entrust her spiritual treasures to the keeping of her ministers, she wishes that they prepare themselves by retirement and recollection in imitation of our Blessed Lord, who for thirty years separated himself from the commerce of men before beginning his public ministry. Such was the life of young McEachern at Valladolid. It was a life of study and retirement in prayerful preparation for the holy priesthood. It was a life calm and tranquil, like that of our Blessed Lord in the holy house at Nazareth. Yet even here in his retreat at Valladolid he could not avoid distinction. The wonderful gifts which God had given him would sometimes assert themselves notwithstanding the efforts his humility made to keep them concealed. Those remarkable powers of invention which he so often turned to good account during his missionary life in this country; that fertile expediency of mind, by which he overcame obstacles to others insurmountable, now began to unfold themselves and to elicit even from royalty profound admiration and lasting gratitude. In the year 1782, during his stay at College, the River Esquiros overflowed its banks at Valladolid. The waters rising up around the houses cut off all communication, so that the people, unable to move about, were in the greatest distress, and even in danger of dying from want of provisions. Till this day mention is made every year in the Church of St. Lawrence, Valladolid, of the gallant services rendered by the students of the Scots College in the time of distress. Foremost amongst them was young McEachern, who with his own hands built a boat in which the students went to bring relief and succour to the needy people in the flooded districts. In recognition of these good services, the King of Spain ordered a sum of money to be paid annually to the students of the several classes, which annuity continues to be paid even till the present day. Young McEachern passed ten years at Valladolid, ten years of study and prayer; during which he never for a moment lost to view the great and holy dignity for which he was preparing. As the time of his ordination drew near this thought was even more and more present to his mind. The awful responsibility frightens him it is true, but with St. Paul he put his whole trust and hope in Him "who was his strength." At length the day arrives when he is to be made a priest. Prostrate at the steps of the altar, he offers himself a holocaust to God's service, and pronounces those irrevocable words that bind him forever to the holy altar. He makes his vow of holy obedience by which he promises to obey the commands of those whom God in his providence may set over him; he vows inviolable chastity, that pearl of christian virtue, the highest ornament of the Catholic priesthood, by which we are taught to sever the the ties that flesh and blood hold most dear, yea even, and sacrifice every yearning of our hearts for the love of Jesus Christ. His vows are made; he now approaches the Pontiff seated before the altar of God; his hands are annointed with the blessed oil of ordination; he receives the awful power of consecrating the Body and Blood of Jesus Christ, and whilst the angels of God hover near him as if in wonder, Father McEachern rises up a "priest forever according to the order of Melchisedech." "Thou hast given him his hearts desire, and hast not withholden from him the will of his lips." A priest now and forever consecrated to God's service, Father McEachern returns to his native land and begins his missionary duties under the guidance of Bishop Alex. McDonald who some years previously had succeeded his patron and friend, Bishop John McDonald. This was in 1787 Here he remained three years, going about from place to place, administering the Sacraments to those in need of them, and enduring all the hardships incident to missionary life in that land of persecution. But a mournful sound falls upon his ear. A wail of distress, borne on the balmy breezes of the Atlantic, reaches the young missionary and fills his soul with a great sorrow. It comes to him from Prince Edward Island, and tells him of numbers of his countrymen who are there deprived of spiritual consolation. It speaks to him of their spiritual destitution, and of the great dangers they incur without priests to guide or instruct them. It tells the sad story of young children eagerly craving the regenerating waters of baptism; of young and old deprived of the aid of the sacraments; it speaks, especially of those cheerless deathbed scenes, where no priest is found to pour out the balm of consolation and soothe the troubled soul in its last struggle. All this fills the heart of the young priest with inexpressible grief, and an ardent desire takes possession of his soul, to fly to the succour of his needy countrymen. He applies to his bishop for permission to come out to America. He lays before him, in the language of love, all the spiritual distress of his people. He pleads their cause so eloquently and well that the bishop at last gives a reluctant consent. Although there was a great scarcity of priests in the Scotch missions, although in permitting Father McEachern to depart, he would deprive himself of one whom he had himself called *a valuable young man*. Still it was a question of God's glory, and hence the good bishop knew how to sacrifice his own wishes for those of his Lord and Master. Father McEachern's desire was therefore realized, and the will of his lips was granted him. He obtained permission to quit his native land and go to the aid of the Catholic settlers of this Province. Accordingly, he bids adieu to Scotland, and, after a voyage of some weeks, he landed in Prince Edward Island in the month of August, 1790. "The desire of his heart thou hast given him, O Lord, and hast not withholden from him the will of his lips."

What a dreary sight presented itself to the young missionary on his arrival in this country. Desolation and poverty met him on every side. The first Catholic settlers, driven by religious persecution from their native land, could hardly supply themselves with the necessaries of life. Who in this age of progress in which we live can picture to himself what Prince Edward Island was like one hundred years ago? No doubt we may boast that our Island is perhaps the most charming spot in this great Dominion. May we not go farther and say that its beauty is perhaps unsurpassed within the whole British possessions? But, my dear brethren, the same was not true on the arrival of Father McEachern. Go back in spirit to the month of August, 1790, and you will find that Prince Edward Island was very different from what it is to-day. Many places that now contain a numerous and thrifty population, were then covered with the primeval forest. There were scarcely any roads in the whole Island. The means of communication from place to place was by paths through the woods, along which the trees were marked or blazed, in order that the traveller might not lose his way. One could travel in this way 80, 90 or 100 miles without meeting a human being with whom to interchange a word, or see a roof under which to seek shelter from inclement weather. You would then look in vain for a railway, a steamboat, a telegraph or telephone. The total Catholic population of the Island at this time was not upwards of a thousand, scarcely the one-fiftieth of what it is at the present day, and these were scattered along the bays and rivers sometimes at a great distance from each other. Four rude chapels were the only places of worship to be found in the whole Province. The first at Scotch Fort had been built there by the early French settlers, another at North Lake on a farm now in possession of James Murray, a third at Bay Fortune on land now owned by Mr. Dingwell, the fourth at Malpeque on the farm of Mr. McLeod. A fifth one had been built at Low Point, on the western shore of Richmond Bay, but at the time of which we speak it had fallen into ruins. What a dreary prospect for the young missionary. Oh, how his heart must have ached to see such poverty and want. Yet, bad as was the material condition of the Catholic settlers at this time, their spiritual destitution was still more deplorable. Five years previously, Rev. James Macdonald, the last resident priest of the Island, had died He came to this country with the emigrants of 1772, and for thirteen years had the whole population of the Island under his care. Worn out with age and excessive missionary toil, he died deeply regretted by his flock, who laid him to rest in the cemetery at Scotch Fort. For seven years after his death the settlers of the Island had no resident priest among them. During seven long years they were deprived of spiritual aid, except what they might procure from the casual and very rare visits of the priests in the other Provinces. Their marriages were performed before an officer of the crown, or before a minister of the established church. Lay people had to administer the sacrament of baptism. The deathbed scenes must have been heartrending, without a priest to soothe or comfort the departing ones. Christian doctrine was neglected, and as a natural consequence, ignorance, the parent of vice, was everywhere predominant. Such was the state of affairs that greeted Father McEachern, when he landed in this country. A state of affairs, calculated to discourage even the most intrepid minister of God's gospel. But Father McEachern was not to be discouraged. Like his divine Master, he had come, not to do his own will, but the will of him who sent him. He had come to cultivate this most abandoned part of the Lord's vineyard, and seeing the harvest great, but the workmen very few, he resolved to devote all the energies of his body and soul to bring those souls to Jesus Christ. Accordingly he set to work. He assembled the people into the rude chapel at Scotch Fort, where having offered the holy sacrifice of the mass, he preached to them the first sermon they had heard for years. Thence he set out to visit the other settlers, scattered far and near, along the bays and rivers. As places of worship were few, he generally said mass in the principal farm houses, and here, too, he heard confessions, baptized and preached the saving word of God. Having no other means of travelling, he built two boats, one for summer, in which he went about from river to river and from bay to bay, another for winter, half-boat and half-sleigh, which served him well in the season of frost and snow. With these and a pair of snowshoes, given him by an Indian of Morell, he found himself equipped for his missionary duties. The difficulties he had to contend with must have been very great; going from place to place, in such rude conveyances, carrying with him everything required for the celebration of the holy mysteries. In a letter written to one of the Scotch bishops, he says he often goes from ten to forty miles through the woods on snowshoes, without meeting a settlement. It is not the number of people he has to serve that distresses him, but it is the distance that separates them. He says that to pay even an annual visit to each settlement, would require almost heroic efforts. The care of the sick is a special matter of concern to him. He speaks of his having often gone eighty and ninety miles to visit the sick, and while he would be on the way to visit one, a second would die in another direction without a priest, nearer than one hundred and fifty miles. Nor were his labors confined to this Island Cape Breton, and New Brunswick too, were under his spiritual care. Many a time he had to leave the Island, and repair in an open boat to the mainland, either to visit the sick or to minister to the other spiritual wants of the people living in those regions. One day in the beginning of winter, he was to leave Cape George, Nova Scotia, for Georgetown, Prince Edward Island. Two men had volunteered to bring him over in an open boat, and knowing the danger of a night in the Straits they were anxious to depart at daybreak, that they might be in Georgetown by nightfall. In the morning, however, Father McEachern desired to say mass before leaving, which retarded their setting out for some time longer. After mass they set sail for Georgetown, but long before they came in sight of land, night had fallen; and such a night. The wind blew with great violence, the snow fell in blinding flakes, the poor mariners could not see ten yards before the prow of their frail boat. Fear took possession of them. Father McEachern alone was calm. Going up forward in the boat he sat down, and behold! a beautiful light shown on the water directly in their course. Filled with a holy awe they followed this miraculous beacon, and landed safely at their destination. Father McEachern continued this life of toil and hardship from the year 1790 till 1800. During all this time he was the only resident priest on the Island, and as his letters show, he used to travel on an average about three thousand miles every year on missionary duties. His arrival in a mission was always an event desired by the whole settlement. The people laying aside all work flocked round to see him, and happy indeed was the one who would be chosen to render him a service. During his stay all work was suspended in the neighborhood, and when he departed for the next mission, they followed him in crowds far on the way. This attachment and devotion was not confined to the members of his own flock. The Protestants of that day vied with their Catholic fellow-citizens in doing honor to the holy missionary. One of them, a Mr. Coffin, of Surveyor's Islet, laying aside all religious prejudice, converted his house into a temporary chapel for the use of Father McEachern during his stay in the neighborhood: Here he said mass, and heard the confessions of the neighboring people. And when their spiritual wants had been well attended to, Mr. Coffin invited them all to sit down to a bountiful meal, in which the love-feast of the Apostolic times found a touching similitude. We may all learn a beautiful lesson from the friendship between Mr. Coffin and Father McEachern. It teaches us that if all the members of the various churches were of their stamp, there would be less religious discord existing in our midst; and charity, that great virtue that knows no distinction of persons, would encircle all men in a bond of love. My dear brethren, what can we gain by religious enmity? We are here, a mixed community; we all have rights that must be respected; we depend on each other for many things. Hence we should lay aside all bigotry, and endeavor to cultivate a spirit of mutual forbearance. Though our religious views may differ, though we worship not at the same altar, still we are all brothers, for we are all members of the one great family, for which Jesus Christ did not hesitate to suffer and die.

The years that followed the arrival of Father McEachern saw many emigrants arrive in the country, and as a natural consequence the labors of the good missionary increased in due proportion. Some times he would have an assistant priest, to share with him in the good work, but very often he would be entirely alone. After 1812, however, priests began to settle more permanently in this as well as in the neighboring Provinces, and ecclesiastical affairs began to assume a more settled aspect. About this time the Bishop of Quebec, who had for his diocese the whole of what is now called Canada, began to feel himself unequal to the task of administering his episcopal duties over so immense a territory. Accordingly he applied to Rome, praying for a division of his extensive diocese. His desire was to establish four suffragan sees, of which Quebec would be the metropolitan, one in the North-West, another in Upper Canada, the third in Montreal, and the fourth, to us, the most interesting, was to contain Cape Breton, New Brunswick and Prince Edward Island. But before this dismemberment of the old diocese could be carried into effect, it was necessary to obtain the consent and approval of the British Government. Let not this surprise you, my dear brethren. Away back, about the years 1812 and 1815, Catholics did not enjoy much religious liberty under British rule. The reign of the Georges was widely different from that of her gracious majesty Victoria. Those were the dark days of penal laws and bloody statutes, when the immortal O'Connell led that great agitation, which resulted, at last, in Catholic emancipation. At this time no Catholic bishop could be appointed without the royal assent, and hence the Bishop of Quebec had to submit to the king's approval the division of his diocese then under contemplation. The Home Government with characteristic generosity refused his request. They did not wish to complicate their business by multiplying the number of Bishops. They knew that if these episcopal sees were erected they would have to transact ecclesiastical affairs with each of the incumbents, and as the Bishops would be more numerous so their business would be more complicated, hence the Government decided that it would favor its own interest by opposing the division and keeping the whole colony in one diocese. Bishop Plessis persevered. He even went to England, laid the matter personally before the British Cabinet. Here he succeeded so far as to obtain a compromise. The Government consented to the consecration of Bishops for the places above mentioned, but it stipulated

(Continued on second page).

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

Royal Baking Powder

ABSOLUTELY PURE