

The Charlotte Town Herald

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JUNE 12 1889.

VOL. XVIII. NO. 33

The Charlotte Town Herald
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EVERY WEDNESDAY
—BY—
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JAMES MELSAAC, Manager, Charlottetown.

Calendar for June, 1889.

MOON'S CHANGES.
1st Quarter, 9th day, 5h. 48. 1m., p.m., S. E.
Full Moon, 15th day, 9h. 45. 7m., a.m., N.
Last Quarter, 23rd day, 3h. 22. 6m., a.m., S. E.
New Moon, 29th day, 4h. 41. 1m., a.m., N. E.

Day of Week	Sun	Mon	Tue	Wed	Thu	Fri	Sat	Sun
1st	18	19	20	21	22	23	24	25
2nd	26	27	28	29	30	1	2	3
3rd	4	5	6	7	8	9	10	11
4th	12	13	14	15	16	17	18	19
5th	20	21	22	23	24	25	26	27
6th	28	29	30	1	2	3	4	5
7th	6	7	8	9	10	11	12	13
8th	14	15	16	17	18	19	20	21
9th	22	23	24	25	26	27	28	29
10th	30	1	2	3	4	5	6	7
11th	8	9	10	11	12	13	14	15
12th	16	17	18	19	20	21	22	23
13th	24	25	26	27	28	29	30	1
14th	2	3	4	5	6	7	8	9
15th	10	11	12	13	14	15	16	17
16th	18	19	20	21	22	23	24	25
17th	26	27	28	29	30	1	2	3
18th	4	5	6	7	8	9	10	11
19th	12	13	14	15	16	17	18	19
20th	20	21	22	23	24	25	26	27
21st	28	29	30	1	2	3	4	5
22nd	6	7	8	9	10	11	12	13
23rd	14	15	16	17	18	19	20	21
24th	22	23	24	25	26	27	28	29
25th	30	1	2	3	4	5	6	7
26th	8	9	10	11	12	13	14	15
27th	16	17	18	19	20	21	22	23
28th	24	25	26	27	28	29	30	1
29th	2	3	4	5	6	7	8	9
30th	10	11	12	13	14	15	16	17
31st	18	19	20	21	22	23	24	25

BEST ON EARTH
SURPRISE SOAP
TUB WASHES TRY IT
The St. Croix Soap Mfg. Co., St. Stephen, N. B.

Eggs. Eggs.
SEASON 1889.

DURING the Season the highest prices the Market will afford will be paid for GOOD FRESH EGGS.
JOHN KELLY,
American House, Dorchester St., Charlottetown, May 1, 1889.—if

WALTON'S
WALTON'S
WALTON'S
WALTON'S

Liebig Company's
EXTRACT OF MEAT.

Finest and Cheapest Meat Flavoring Stock for Soups, Made Dishes and Sauces.
Annual sale, 300,000 jars.

J. Liebig
Solely with the signature of Justus von Liebig in blue across the label.

Sold by Storekeepers, Grocers and Druggists.
LIEBIG'S EXTRACT OF MEAT CO., Limited, London.
February 13, 1889.—ly

BURDOCK'S
BLOOD BITTERS
WILL CURE OR RELIEVE
RHEUMATISM, DIZZINESS, BRUISES, FLUTTERING OF THE HEART, INDIGESTION, ACIDITY OF THE STOMACH, SPITTELS, SALT RHEUM, EARTRUBBING, ETC.

D. A. MACKINNON, LL.B.,
BARRISTER-AT-LAW
Solicitor in Equity,
NOTARY PUBLIC,
Commissioner of Deeds, Wills, &c.
MONEY TO LOAN.
Georgetown, November 21, 1888.—3mo

JAMES H. REDDIN,
Barrister-at-Law,
Solicitor, Notary Public, &c.,
OFFICE, CAMERON BLOCK
(Head of Stairway),
Charlottetown, P. E. Island
Collections carefully attended to.
Money to loan at low rate of interest.
Nov. 21, 1888.—ly

CIT'S STOPPED FREE
CIT'S STOPPED FREE
CIT'S STOPPED FREE

CUSTOM
Boots & Shoes.
THE undersigned wishes to inform his friends and the Public generally that he has
Removed
from his old stand on Richmond Street to the building directly across the street, formerly used as a Tailoring Establishment by the Proprietor of the London House, where he intends opening up
A First-Class Custom Boot and Shoe Store.
Repairing of all kinds will be done at the shortest possible notice.
Being ever thankful to his numerous Customers for past favors, he hopes, by strict attention to business, to merit a continuance of the same. He also hopes to gain many new Customers, who may depend on him doing all in his power to give satisfaction.
FRED. W. HYNDMAN, Agent,
Corner Queen and Water Streets,
Charlottetown, P. E. I., 1889.

IMPERIAL
CREAM TARTAR
BAKING POWDER
PUREST, STRONGEST, BEST,
ALUM, AMMONIA, LIME, PHOSPHATE,
or any injurious matter.
E. W. GILLET, Sole Agent,
KING OF THE CEMENTED BRICK TRADE.

North British and Mercantile
FIRE AND LIFE
INSURANCE COMPANY
—OF—
EDINBURGH AND LONDON.
ESTABLISHED 1800.
Total Assets, 1888, - \$20,371,980.79

FURNISHING every description of Fire and Life Insurance on the most favorable terms.
This Company has been doing 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, P. E. I., 1889.

CASTORIA
for Infants and Children.
"Castoria is so well adapted to children that I recommend it as superior to any purgative known to me."
—Dr. J. C. Keen, N. Y.
"Castoria cures Colds, Constipation, Fever, Diarrhoea, Spasms, Whooping Cough, Worms, Green Stools, and prevents all the ailments of Infants."
—Dr. J. C. Keen, N. Y.
THE CHARLOTTE TOWN, 17 Murray Street, N. Y.

STAPLE & FANCY
Dry Goods
—AT—
LOWEST PRICES
—AT—
STANLEY BROS.,
BROWN'S BLOCK.

BE SURE YOU SEE
PROWSE BROS.,
The Wonderful Cheap Men.
CLOTHING! CLOTHING!
AT AUCTION PRICES.

HAVING secured about Eight Thousand Dollars worth of CLOTHING at about Half Price, we are going to slaughter it right and left, and the Man or Woman that don't see our Stock before buying will get left, sure.

Over 1000 (One Thousand) Children's Suits to select from.
Over 950 (Nine Hundred and Fifty) Men's Suits to select from.

In fact, we carry the largest stock of CLOTHING AND HATS on P. E. Island.

You know what we say when we tell you we will give you Clothing less than any other House in the trade. We can prove it. Don't pass us.

PROWSE BROS.,
The Wonderful Cheap Men—Queen Street.

NEW GOODS!
Perkins & Sterns

WE are now showing our New, Large and Well-bought Stock of GOODS for this season's trade. Our motto being "Quick Sales and Small Profits," you can depend upon getting the very Cheapest Goods by trading with us.

Millinery Department.
We have stocked this department brimful of the Choicest Goods from London and New York—Bonnets, Hats, Frames, Feathers, Flowers, Laces, Ornaments, Beaded Goods, &c., &c.

Perkins & Sterns.
Charlottetown, April 24, 1889.

JOHN A. MACDONALD,
ATTORNEY-AT-LAW.
Office: **Bellevue's building, opposite New Post Office.**
Charlottetown, Oct. 7, 1888.—ly

conservation of the Basilica at St. Anne de Beauspre.
On Thursday morning, May 10th, the magnificent ceremony of consecrating the basilica of St. Anne de Beauspre was performed by His Eminence, Cardinal Taschereau, Archbishop of Quebec. There were also present the archbishops of Montreal and Ottawa, the bishops of Three Rivers, St. Hyacinthe, Rimouski, Sherbrooke, Nicolet, Chicoutimi and Pontiac, about 200 members of religious orders and other clergy, as well as many of the faithful. The dedication or consecration of a church properly speaking, means the act by which a church is solemnly set apart for the worship of God. The church is dedicated to the use of an edifice for the celebration of Mass until it has been consecrated, or at least blessed, and for the simple blessing of a church a consecration rite is provided in the pontifical that the one provided for the solemn consecration. Moreover, a simple priest may bless a church, but a bishop alone can consecrate it, and this consecrating bishop must be bishop of the diocese or one deputed by him and by him endowed with special powers. It is unlawful to alienate a church which has been once consecrated to the use of a maxim given in the Decretals: "That which has once been dedicated to God must not be transferred to common use."
The custom of consecrating or dedicating churches is of very ancient origin, being met with so far back as in the days of King Solomon, when that monarch solemnly consecrated the Temple which he had built at Jerusalem a thousand years before the Christian era. This same temple, after being rebuilt, was again consecrated under Jerubabel, 520 years B. C., and, for a third and last time, under Judas Maccabeus, a century and a half B. C.

The first dedication of a Christian church, was that of the church of the Holy Saviour in Rome, now called the church of St. John Lateran, and this event took place under the reign of Emperor Constantine I., the consecrating bishop being Pope Sylvester I., saint Sylvester. The ritual of consecration has been gradually developed, and it was 250 years after the consecration of St. John Lateran that Pope Gregory the Great, (who died A. D. 604), defined the ritual of consecration in their present form. The solemn consecration of a church is one of the most important ceremonies of our ritual, and yet it is one more rarely witnessed than perhaps that might be expected, for there are various conditions to be complied with ere a bishop will consent to consecrate, and the consecration of a church is the highest and richest in symbolism. It is one of the necessary conditions for the consecration of a church that the altar or altars to be consecrated should be fixed and immovable, i. e., that the altar stone containing the sepulchre, in which the relics are placed, should be set in a solid and permanent foundation. In the basilica of St. Anne the brick foundations of the seven altars that are consecrated rest on the solid rock, so that nothing could be more durable.

A consecrated church may always be known by there being twelve crosses painted or carved on the pillars or walls and each one surmounted by a caduceus or snake holding a wax candle. In the basilica of St. Anne these crosses are carved on little square blocks of marble, which are set into the walls—three in the choir, three on each lateral wall, three on the wall of the facade.

The pontifical imposes a fast on the eve of the consecration, not only on the officiating priest, but on all those who are to benefit by their original benedictions imparted to their sanctuary; consequently Wednesday 15th was a fast day of obligation for the consecration of the basilica of St. Anne. The ceremonies, too, began on the eve of the great day, and the basilica itself having been in use for some years after having been blessed it was shut all the afternoon and despoiled of all its decorations and the altars left perfectly bare. The relics destined for the various altar-stones were placed in a special receptacle and carried out of the building to a place prepared and decorated, where lights were kept burning before them. These relics of various saints were destined to be encased in the respective sepulchres of the altar-stones pertaining to the altars to be consecrated on the morning, and must not be confounded with those relics which are contained in rich reliquaries constantly exposed to the view of the faithful and frequently withdrawn from their resting place to be offered to the veneration of the many clients who claim the protection and aid of their "good St. Anne." At the repository, the consecrators and attendant clergy recited masses and lauds in honor of those saints whose relics were destined to repose on the altars.

The ceremonies of the day itself, the day of consecration, may be divided into three parts: the first part taking place outside of the building. After entering the edifice and causing the twelve wax candles, of which we have already spoken, to be lighted, the consecrator closes the doors and leaves the building in charge of a deacon duly vested, and repairing to the repository of the relics vests himself in white and proceeds processionally with his attendants and clergy to the principal entrance. The choir here sings the litany of the saints, after which the consecrator asperges himself and all present with holy water, and is blessed by him for the ceremony, and then he goes in procession round the outside of the church three times, sprinkling the base, the centre and the summit of the walls, whilst he continues adjuring the Holy Trinity. On arriving before the facade the consecrator kneels at the church door and with his pastoral staff saying: "Lift up your heads, ye princes, and be ye lifted up ye eternal gates, and the King of Glory will enter." Three times the deacon within asks: "Who is the King of Glory?" Twice the

consecrator answers: "The Lord strong and mighty, the Lord mighty in battle," and the third time "The Lord of armies: He is the King of Glory." Thereupon, the consecrator and his attendants enter the church, and the doors are closed, leaving the rest of the clergy and the people outside, and again closing the door. The second part of the ceremony now begins. The consecrator forms a St. Andrew's cross with the letters of the Greek and Latin alphabets, which he inscribes with his staff on the previously sprinkled upon the floor of the church—a cross which symbolizes the instruction to be given to catechumens in the elements of the faith. Afterwards, he proceeds with the consecration of the altars, the rite consisting on each with his thumb, which he has dipped in a preparation of water, ashes, salt and wine, specially consecrated for the purpose, and seven times with the same mixture. He also goes three times round the inside of the church and sprinkles the walls as well as the floor.

Later on, and after now commences, and at this the faithful are permitted to be present. The consecrator and his attendants go in procession to the depository of the relics, the marking five crosses on each with his thumb, which he has dipped in a preparation of water, ashes, salt and wine, specially consecrated for the purpose, and seven times with the same mixture. He also goes three times round the inside of the church and sprinkles the walls as well as the floor.

While His Eminence Cardinal Taschereau was consecrating the high altar, other archbishops and bishops, as we have said, were consecrating the six other altars which complete the seven specially consecrated altars of the basilica. For the benefit of those who are not acquainted with the basilica of St. Anne, we will here mention that within the main building there are set three altars, the high altar, the altar of our Lady of perpetual help, and the altar of the Sacred Heart. The lateral walls of the basilica, however, are pierced by a series of arches, the central one being a charming little chapel, of which there are eight on each side. The altars and decorations of these chapels have been given by the different dioceses of the Province, by certain associations and by individuals. The two first on the epistle side are dedicated to St. Alphonsus and St. Joachim; on the gospel side, respectively to the Holy Family and St. Joseph. These were the altars selected to be consecrated to complete the seven. Each of these archbishops and bishops said a low mass at each altar, the consecration being performed by the archbishop, who was assisted by the other archbishops and bishops. At the high altar, a high mass was sung by His Lordship, the Bishop of Three Rivers.

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"You are joking," replied the Father, "No," answered the minister, "I am speaking seriously, and I have authority for so doing, for the Archbishop (the Protestant one) has consented to offer you his daughter in marriage, with one of the richest parishes as her dowry, if you will join us."
While this dialogue was taking place they had reached the foot of the scaffold. The minister was trying to persuade the priest to save his life. The Father said he was willing to live, provided he could do so honorably.
"But, replied the minister, "I have assured you that you will be loaded with honors."
"Do me the favor to repeat aloud, and before all these people, what you have proposed to me."
"I ask nothing better," he replied, "I will, all else notwithstanding," said the Father, "to what the father wants to say; and the latter repeated aloud:
"I promise to Mr. Ogilvie his life, the daughter of the Archbishop in marriage and a rich parish if he agrees to unite with us."
"You all hear," said the priest, and are you ready to testify to this if I repeat it?"
"Yes, we have heard, and we will testify," answered the crowd.
"Come down from the scaffold, Mr. Ogilvie, come down."
The Catholics who were hidden among the people were praying— their hearts were wrung with anxiety for a few moments—their enemies were counting on a triumph.
"Then," said Father Ogilvie, "need not fear to be tried again for treason."
"No, no," responded on all sides.
"Therefore if I am here, continued Father Ogilvie, it is solely on account of my religion."
"Yes, solely for your religion," replied the Father, "and I will prove it."
"I am content of my religion that I am content to die. For my faith I would gladly have lost one, then make haste and take it, for I will never give up my religion."
At these words the hearts of the Catholics were filled with consolation; their enemies hung their heads with shame at being caught in their own trap. The minister was beside himself with anger; he would not allow Father Ogilvie to say another word, and ordered the executioner to make him go up the ladder. Before proceeding with his task the executioner excused himself to the Father.

It was probably at the time when his hands were being tied that Father Ogilvie cast his beads in the midst of the assembled crowd. A touching episode is connected with this conversion to the faith. As he struck on the breast of a stranger who happened to be there. He was the Baron John of Eckerdorff, a young Calvinist nobleman, a native of Hungary, who was travelling in Scotland. Later on he occupied several very honorable positions; he became the Governor of Treves, and the general and Archbishop Leopold, brother of Ferdinand III. In his old age he related to the Society of Jesus, the following account of his conversion:
"I was travelling through England and Scotland, according to the usual custom of Hungarian nobles. I was very young, and I was not a Catholic. I happened to be in Glasgow the day that Father Ogilvie was led to the scaffold, and I cannot describe to you the noble courage with which he met his death. As a last token of love to the Catholics he threw them his beads from the scaffold just as he was mounting the ladder. That rosy, apparently thrown by chance, struck me on the breast, so that I would only have had to stretch my hand to take and keep it. But the Catholics were so anxious to secure it that they pressed around me with such force that I would have been crushed if I had not let it go. At that time nothing was farther from my thoughts than the subject of religion; nevertheless, during several years, and at last hearkened to the voice of conscience urging me to seek instruction and then alpine Calvinism. I attribute my conversion to the touch of the rosy, which I would not give for anything in the world if I owned it, and which I would purchase at any price if I knew where I could find it."
Catholic Review.

The Dying Jesuit's Rosary.
(Translated from Le Moniteur.)
The Jesuit Father John Ogilvie was tortured and put to death for the faith at Glasgow, Scotland, on March 10, 1615. He was executed because he had dared to say that the spiritual power belonged to the Pope and not to the King of England. James I., and in those days of persecution this was considered an unpardonable crime.
On the way to the scaffold Father Ogilvie met a Protestant minister, who accosted him saying:
"My dear Ogilvie, how I pity your infidelity in thus exposing yourself to an infamous death!"
The good Father, divining the real object of his apparent sympathy, answered as if he was somewhat afraid of death, saying:
"As if it depended on me to die or not to die! I can't help it; I have been declared guilty of high treason, and it is for that crime that I am sentenced to death."
"Treason?" replied the minister, "it is not for that. Believe me, although I profess a different faith, everything will be forgiven, and you will be loaded with favors."
"You are joking," replied the Father, "No," answered the minister, "I am speaking seriously, and I have authority for so doing, for the Archbishop (the Protestant one) has consented to offer you his daughter in marriage, with one of the richest parishes as her dowry, if you will join us."
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Catholic Review.

A Singular Ordination.
"We have great pleasure," says the *Jeffa Catholic Guardian* of March 9, "in announcing the great ordination which is to come off on Saturday next, the 16th inst., in St. Mary's Cathedral. On that day, which must be a memorable day in the history of Catholicity in Jeffa, His Lordship, Dr. Melan, will raise an alumnus of St. Martin's Ecclesiastical Seminary, all four natives of the island, to the most sacred order of priesthood. The names are already familiar to many of our readers: Rev. Fr. A. L. Poole, Rev. Fr. J. J. O'Rourke, Rev. Fr. J. O'Rourke, and John Pahanama. The news of their approaching ordination makes us all the more eagerly look forward to that event, as they are in one sense the first fruits of St. Martin's Seminary. The Rev. Fathers X. N. Sanderson, J. Hippolyte, J. Alpin, and M. N. St. Louis, received part of their ecclesiastical training in what is now known as St. Martin's Seminary, but no priest, previous to the four who will mount the altar on next Saturday came forth from the institution who has had a complete course within its walls. The train-

ing of the present ordinands comprised the regular course in philosophy and theology pursued in the grand seminaries in Europe. The Catholics of Jeffa may well be proud of the Alma Mater that brought up these new ministers of the Gospel, and confidently hope that the many turn out many more like them in course of time. We know that a consolation it will be to our good Bishop, amid his many and severe trials, to be able to appoint the four rev. gentlemen, and we may well imagine with what holy jealousy his Grace Archbishop Bonjean, the former of the island, watch in spirit the grand ceremony taking place in Jeffa.

The existence of native clergy in one of the strongest proofs of the stability of religion in a land. When in a place like Jeffa which for so many ages was plunged in the darkness of heathenism, God is pleased to call forth, from among its own sons, messengers and representatives of Himself to preach the Word, stewards of His own house, should dispense the treasures of heaven's portals, to admit the penitents to the joys of paradise, priests, we say, to offer the pure and spotless sacrifice, upon which we have a sign that God's blessing has come there. Viewing the state of the present condition of St. Martin's Seminary, we certainly think that we have cause to rejoice. A new era has dawned, and a new era, an event is going to take place which is may well be recorded in letters of gold in the annals of our island.

We will repeat here, a remark which has already, on previous occasions, been made in these columns, that as the priesthood is the greatest of all dignities, the best Catholic families can have no greater ambition on earth than to see one of their members in the ranks of the clergy. "In conclusion," said the Father, "prayers of all the faithful for the ordinands and earnestly hope that they will prove their interest in them by a numerous attendance at the ceremony next Saturday."

Death of Very Rev. Dr. Bruno.
The death is announced of the Very Rev. Dr. Fr. Dr. Bruno, Rector General of the Pious Society of Missions, which took place in Boston, April 18. The deceased was in his usual health the Saturday previous, and gave no sign to cause any apprehensions of danger. However, about 5 p. m. he had a stroke of paralysis, which, leaving his mind quite clear, deprived him of the use of his left side. During the night a second stroke followed, depriving him from time to time of consciousness, in which state he remained until Thursday evening, when, fortified with the rite of the church, he calmly breathed his last, and went to receive the reward of a life spent in the service of God.
Dr. Fr. Dr. Bruno, the second son of the Marquis Fr. Dr. Bruno, was born in Alessandria, in the year 1814, and belonged to one of the most illustrious and noble families of Piedmont. Feeling himself called to the ecclesiastical state, he dedicated himself to the service of God, and to that end pursued his studies in Alessandria, and finally at the University of Turin, where he took his degree of Doctor in Theology. After his ordination in 1838 he spent three years in Turin doing an extra course of theological studies. During this time he did good service by being confessor, giving retreats, and visiting prisons. As soon as he had finished his course of studies he was persuaded by his relatives to go to Rome and enter the Academy for Noble Ecclesiastics; but hearing of the great virtues and reputation of the venerable servant of God, Vincent Pallotti, who was placed himself entirely under his guidance, and thus became one of the first companions of the founder of the society of missions.
It was but a few days before his death that he was visited by his students, who were taking their leave of him before going into retreat prior to their ordination, that they would meet no more in this world, and, to the great grief of all, this sad event was realized before they had ended their retreat. On his death bed he had the consolation of receiving the special benediction of the Holy Father and all the sacraments. Imparting his blessing to his absent and present children, he quietly passed away to a better world. May he rest in peace.—Exc.

Scotland—or that portion of it which forms the diocese of Galloway—will soon be astonished in all its little town hamlets by a singular visitation. A caravan will enter into their midst, which is not treated by Gypsies, nor yet by an artist. It will not be the famous "Home Rule Van," nor will it belong to the "Salvation Army." Its occupants will be a Catholic priest—the Rev. Lord Archbishop Douglas—and the van itself will be divided into a "Mass house" and a room to work, eat and sleep in. It is by this novel means that Father Douglas intends to bring home to scattered populations the words of truth which they would otherwise never hear. That his life of hardship will have great results in the future, if not now, we cannot doubt. He will sow the seed, though it will be left to others to reap the harvest.—Exc.

First tramp (reading a newspaper) "Look here, Bill, here it says we Americans are the bestest people in the world. Second tramp—"I dun'! Well, do none what wrote dat knowed what he was talking about."
Children Cry for
Pitche's Castoria.