The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN PRINCE EDWARD ISLAND WEDNESDAY, JUNE 25 1890 VOL. XIX. NO. 35

The Charlottetown Herald

—IS PUBLISHED—

Every Wednesday

—BY—

The Herald Printing Company,

FROM THEIR OFFICE,

CONNOLLY'S BUILDING,

Queen Street, Charlottetown, P. E. I.

Subscription: One Year, in Advance, $1.00

ADVERTISING AT MODERATE RATES.

Contracts made for Monthly, Quarterly, Half-yearly, or Yearly Advertisements, on application.

Remittances may be made by Draft, P. O. Order, or Registered Letter.

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

JAMES McISAAC,
Editor and Manager.

Calendar for June, 1890.

MOON'S CHANGES.

Full Moon, 3rd day, 2h., 21.8m., a.m. S. W.
Last Qtr., 9th day, 5h. 37.4m., p.m., N.
New Moon, 17th day, 5h. 45.2 a.m, S. W.
First Qtr., 25th day, 9h., 41.1m., a.m., N.E.

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

North British and Mercantile

FIRE AND LIFE

INSURANCE COMPANY!

—OF—

EDINBURGH AND LONDON.

ESTABLISHED 1809.

Total Assets, 1886, - - $29,871,980.79

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: Liebig

P. Are the initials for a reliable article that G.

WOODILL'S GERMAN BAKING POWDER

W. should be in every HOME. B.

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

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

Hullo! What's Up Now?

DON'T you see McCOUBRY & CO. intend giving their customers great bargains during the Xmas Holidays in Light Driving Harness. They have a large stock of their own manufacture on hand, and are determined to dispose of it by the first of the new year. Don't forget the prices are away below anything you have ever seen. Come one, come all, and get a bargain.

Don't forget the place, Great George St., opposite S. W. Crabbe's Hardware Store.

A

Pure dry Soap in fine Powder.

WONDER-

ful cleansing properties.

Price 5c

COAL TAR! COAL TAR!

FOR SALE,

170 bbls. Coal Tar,

put up in Kerosene Oil Casks. Apply at the GAS WORKS, Charlottetown.

April 23, 1890.—2m.

Notes of hand forms in good style printed at the Herald Office.

BLACK PILOT,

The Famous Trotting Stallion,

BLACK PILOT will make the season at the owner's stables, three doors east of Myrick's Fish Market, Grafton Street.

PILOT and his Stock are two well known to need any puffing.

REPORTER, the 6 year old Stallion, will also occupy stables in the same barn.

Pedigree—Reporter was sired by Hernando; first dam Bay Jenny, the dam of Pilot.

Terms, etc., made known on application to the undersigned.

GEO. A. DOCKENDORFF,
Owner

WILLIAM HORRIEL, Manager

Ch'town, May 14, 1890.—3m

Arisaig Property for Sale.

THE Subscriber offers for sale seventy-two acres in Lot Thirty-five on the south side of the St. Peter's Road, bounded west by James McQuaids land, east by James Fitzpatricks land, and south by the rear lines of farms fronting on the Hillsborough River. Thirty-eight acres of the land are leased for three pounds sixteen shillings (£3. 16s), old currency, for twenty-seven years from the first March last, and thereafter at four pounds fifteen shillings (£4. 15s.) for a further period of forty years, when lease expires. The remainder (thirty-four acres) is covered with wood, and has on it two valuable mill streams, which unite on the land. If not sold by private sale by the first of August next, the whole will be sold by Public Auction on the premises. Due notice of such sale will be given. For further particulars apply to Messrs. Palmer & McLeod, Charlottetown, or to the subscriber at his residence.

JOHN ARCHIBALD McDONALD,
(Glenaladale.

June 4, 1890.—4i w ex 4i

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: Flower and Cornmeal, Tea, Sugar, Molasses, Kerosene Oil and Tobacco, and Groceries of all kinds, Crockeryware, 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

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

The Charlottetown Hospital.

UNDER the management of the Sisters of Charity, visited daily by a staff of skillful physicians, supplied with all the conveniences for the treatment of special cases, private rooms at moderate charges for private patients. For admission and other particulars apply to the Lady Superior or to any member of the medical staff.

March 12, 1890.—tf.

Watches. Watches.

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 timekeepers.

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.

Grocery & Tea House!

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

General Hardware!

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.

The Catholics of Bermuda.

In Catholic circles abroad very little is known about Bermuda; at the same time there is much in the history of the colony to interest Catholics. Bermuda was discovered by a Catholic. The Spanish Rock, on the south coast of Smith's Parish is regarded as evidence of this, and the rock with its rude graving of a cross, accompanied by certain initial letters in combination, followed by the date 1543 and ascribed by tradition to the Spaniard, Ferdinand Camelo, is pointed to with pride as one of the ancient landmarks of the colony. There is no authentic evidence, however, that the population of the colony comprised any Catholics prior to the third decade of the present century. The early records of Bermuda contain abundant references to Puritans Anabaptists Quakers and Presbyterians, but Catholics appear not to have formed one of the elements of the population until much later. It is known that in 1829 there were about six residents in Bermuda who professed the Catholic faith; and this seems to have been acknowledged starting point for the Catholics in Bermuda. Since that time the number of Catholics in the colony has gradually but steadily increased. The census returns for 1851 show that the resident Catholics numbered 109. In 1861 the number was 118; in 1871, 227, or nearly double what it was in 1861; in 1881 391; and it is computed that the census returns for 1891 will show a resident Catholic population of at least five hundred. In addition to the resident Catholic population, there is a fluctuating Catholic element among the people of the military and naval establishments in the colony, and the visitors who flock hither in the winter.

This steady progress of the Catholic church in Bermuda has, from time to time, called for powerful efforts on the part of the Catholic population. For many years Catholics in Bermuda labored under hardships and deprivations of the most trying character. For months at a time they would not see a priest, and the faith was kept alive by the devoted men and women who were hundreds of miles from priest and altar. Occasionally a priest from Halifax would visit Bermuda to enable Catholics to perform their religious duties; sometimes one would come hither for the special purpose of administering the consolations of religion to some one of the little flock who was sick unto death. At this time there was no Catholic church in the colony, and Mass used to be said in the private dwellings of the faithful. By and by the necessity for a church was realized by the people, and they made a vigorous effort to provide a suitable building. By Protestants this was regarded with a certain amount of disfavor, and a single incident in connection with the effort to secure a site for a church in the town of Hamilton will illustrate the feeling that generally prevailed. The late Daniel George Lane, who was one of the pioneers of Catholicity in Burmuda, and who applied to the then Chief Justice of Bermuda for a piece of land that he though would be an an eligible site for the proposed church, used to relate the incident. "For what do you want the land, Lane? asked the Judge, when the application was made. "For a site for a church that we are going to build," replied Mr. Lane. "I cannot let you have it, Lane," said the Judge. "If you want it for yourself I will sell it to you, but I will not sell it for a site for a Catholic church. My experience has been that where Catholics once get a foothold they will swarm like ants;" and he added, "we don't want them here." But the Judge was unable to stem the current of advancing Catholicity.

Later on in 1855 the Catholics purchased from the Corporation of Hamilton, on favorable terms, the site on which St. Edward's Church now stands, and still later, in 1858, under the auspices of the present Bishop of Chatham in New Brunswick, who was then a chaplain in Bermuda in the service of the Imperial Government, the nave of the present church was built. Eleven years later they added the chancel and transepts, and subsequently, at intervals, they have made other improvements to the building. In 1857 they obtained from the Imperial Government, under royal grant, a cemetery at St. George's, and in 1877 they purchased another near Hamilton.

During the past sixty years the work of the Catholic church in Bermuda has been carried on principally by the chaplains that have been sent out to join the staff of the different Imperial Government establishments here. Twice during the last twenty-five years efforts have been made permanently to establish a civilian priest in Hamilton in charge of the church and the mission. Both attempts failed, principally for want of a suitable presbytery. In 1888 another effort was made. A priest was brought from Canada and arrangements were temporarily made for his accommodation pending the erection of a presbytery. Last year a comfortable and substantial presbytery was built alongside of St. Edward's church at a cost of about £450. There is a small debt still remaining on the building, but the Catholics are making strong efforts to pay it off, and then they hope to be in a position to secure the services of a civilian priest in permanency.

Having made provision for the proper public celebration of the services of the church, and for the maintenance and comfort of a priest the Catholics next turned their attention to the establishing of a suitable school, under proper management, for the education of their children. Education in Bermuda is at a very low ebb. The system that has been established by the Colonial Government is non-descript—a something between a voluntary and a compulsory system—without possessing a single redeeming feature of either. The schools are quasi public; in reality they are simply private schools that receive public aid under certain regulations made by the Board of Education. The teachers are untrained and, in many cases quite unfit to teach. They mostly belong to the Anglican Church, and their schools are, generally, under the patronage of the Anglican clergy. Five years ago the School Inspector attempted to force upon the children of these quasi public schools the obligation to learn the Anglican Catechism, and other portions of the Book of Common Prayer; but his attempt was foiled by the Catholic editor of one of the local papers. There are one or two private schools of a higher grade, in the town of Hamilton, but these, too, are under the influence of the Anglican Church which dominates here. It will not be considered strange, then, that Catholics should desire to establish a school in which their children could secure a good, sound, Christian education.

Twelve months ago, under the direction and auspices of his Grace, of Halifax, a decided effort was made to raise funds to establish a convent school in Bermuda. A bazaar was held, and, notwithstanding the opposition that arose on all sides when it became known that the proceeds would be devoted to the establishing of a convent school—the net sum realized was between eight hundred and nine hundred dollars; and with this money a school has been started in Hamilton under the direction of a community of the Sisters of Charity from Mount St. Vincent, Halifax, N.S., an order which, in Canada, enjoys a high reputation for teaching. The school is known as the academy of St. Agnes. It is at "Woodlands," a beautiful estate just on the outskirts of Hamilton. The house is spacious and airy; the grounds are extensive—several acres in all—and splendidly adapted for the purpose to which the place has been put. The sisters have been heartily received, and although their school has not been established three months, already they have a fair number of pupils, with the prospect of adding to their number; and their pupils are not confined to the children of Catholics.

Besides securing pupils from the children of families resident on the island, in the winter time, the sisters will get many pupils from among the children of the American and Canadian visitors who throng Bermuda; and it is also expected that the educational advantages which the academy of St. Agnes offers, combined with the well established salubrity of the Bermuda climate, may induce the parents of delicate children at the north either to send or bring them hither in the winter.

Such, in brief, is what Catholics in Bermuda have accomplished up to the present time. Though the work has progressed slowly, it has progressed steadily, and against tremendous odds, and looking back upon the past, they feel that they have good reason to take courage for the future.—*S., in N. Y. Catholic Review.*

At a banquet given to Cardinal Lavigerie, the Bishop of Chartres proposed a toast in his honor, "To a great bishop and a great Frenchman! a great Bishop in his love for God and the Church, and a great Frenchman in the steady devotion to his native land." That sentiment we can all echo with enthusiasm. Although we see the figure of the African Cardinal through the haze of distance and in the splendor of romance, and are not at all acquainted with the failings which must be visible to his immediate neighbors, still, we can salute him with joy and reverence, as great in his personality and great in the works he has accomplished.

It is said that his days are numbered; time and labors have broken him down. But a more majestic figure than his has not posed before the public eye in the nineteenth century.

He contrasts honorably as the restorer of the see of Carthage with its last great bishop. When his story has been written, and an impartial hand has shown us, not only the Bishop, but the man with his weakness and his blunders, there is not a doubt that we shall still be able to toast "a great Frenchman, a great missionary, and a great Bishop.—*Catholic Review.*

On St. George's Day, for the first time since the age of the Crusades, Pontifical High Mass was sung at the silver altar in front of the holy sepulchre by an English prelate, the Hon. and Right Rev William Clifford, Bishop of Clifton, and his Lordship also preached, after which the anthem, Domine Salvam fac Reginam Nostram—in other words, "God save the Queen"—was sung by the pilgrims. This was the first instance that the Queen or any other British Sovereign had been publicly prayed for in that place, probably, since the time of Richard Cœur De Lion, and certainly the first since the Reformation.

Was St. Luke a Painter?

It may often occur to us whether there is any authority for the face of our Lord and of the Blessed Virgin as they are found in Christian art. That of our Blessed Lord, as we trace it from age to age, has a character of its own. Is it possible that it bear any resemblance to him. He lived in a period when art was at its highest, when portraiture was a special branch of art. No one can examine the coins of the Roman Emperors of that century without recognizing this. The coins of Nero are masterpieces. Each emperor stands out with all his peculiarities of countenance, every empress with her style of arranging her hair. Nothing is conventional, everything seems real and actual. Now, Eusebius, the earliest historian of the church, tells us that a statue of our Lord was erected by a woman of wealth whom he had cured. It is not to be supposed that she would put up a merely ideal statue of her benefactor. Artists were at hand who could produce a statue life-like and majestic, such as her heart desired, and her money could afford. There is every reason to suppose that the statue was a real portrait. The bust ordered by a Roman emperor was probably based on this statue. Here we may find the type of all the later representations of our Lord.

Tradition makes St. Luke a painter and ascribes to him a portrait of the Blessed Virgin. This is not impossible. His gospel shows that he received much information from our Lady's lips; he gives her sublime canticles, and many words that she laid up in her heart. That Greek by education and training, he painted her portrait, or had one painted, which in time was ascribed to him as artist instead of owner, is not at all improbable. In either case there is no difficulty in accepting the painting ascribed to St. Luke as being a genuine portrait.

Had our Lord and the Blessed Virgin lived at a period or in countries where portraits were seldom taken the case would be different; but Greece sent her artists east and west and trained others. They worked rapidly, as we see by the coins of Didius Johanus, who bought the empire and held it only a month or two, yet struck coins of all sizes in such profusion that they are by no means rare.—*Catholic News.*

Relics of the Blessed Virgin.

Let us enumerate some of the most famous relics of Our Lady, and the sanctuaries enriched by their presence.

A portion of the hair of the Blessed Virgin is all that we possess of the body that was once the tabernacle of the Incarnate Word. Pure as the driven snow, and from the first instant of its conception invested with a grace unequalled, it was not becoming that this virginal body should be subject to any alteration either during life or after death. Mary was assumed into heaven; such is the universal belief of Christendom. Nothing material has been left to console our hearts for the absence of Holy Mother save a part of her hair. This inestimable treasure, so much venerated by the Catholic world, is kept in several different sanctuaries; in Rome, in the Basilica of the Holy Cross, of St. John Lateran, and of St. Mary Major; in the Cathedrals of Aix-la-Chapelle, and Oviedo in Spain; in France, in the principal shrine of Paris, Puy, Besancon, Douay, and St. Omer.

Providence has not permitted many objects sanctified by the possession of the Blessed Virgin to be lost; marvellously have they been preserved, through ages of persecution; and when the storms of iniquity had subsided, God inspired holy persons, among others St. Helena and St. Pulcheria, to present them anew to the veneration of the Catholic world.

There are in the first place, two tunics. One of them is prized as the most precious object in the treasury of Aix-la-Chapelle. It was presented by Charlemagne, who had himself brought it from Constantinople. The other is a gift for which the city of Chartres is indebted to the liberality of Charles the Bald. For ages it has not ceased to signalize its presence there by the most striking miracles. There exist also two robes, which are said to have been bequeathed by Our Lady to two pious widows, with whom she wished to leave a token of friendship. It appears that these robes, after having been the property of the principal church in Constantinople for many years, were afterwards divided, and distributed among the different churches of the Christian world. Among these may be mentioned: "St. Lawrence outside of the walls" (Rome); the larger churches of Paris, Oviedo, Aix-la-Chapelle, Tongres, and Douay.

One of the cinctures belonging to the Blessed Virgin was for a long time preserved in Constantinople; but it is now in Rome, in the church of St. Mary Major. The city of Bruges, however, possesses a portion of it, sent thither from Constantinople in the middle of the thirteenth century. We find other pieces of the same cincture, or other complete cinctures, in the churches of Arras, Tongres, and Aix-la-Chappelle. Another girdle is also spoken of, which the Blessed Virgin herself is said to have given to the apostle St. Thomas, to console him for the sorrow he felt at having arrived too late to see her before her precious death. This girdle is kept in the church of Prato, Italy, where it has operated and is still the instrument of numerous miracles.

Finally, we may mention the wedding ring and several veils of the Blessed Virgin. It is difficult to say where that priceless treasure the wedding ring is—if there be only. Three churches are contending for the honor of its possession, viz., the churches of Aix in Belgium, of Semne in France, and of Perugia in Italy. Most likely the ring so much venerated at the latter place is the original, and the others are fac-similes that have touched it. Many miracles have been wrought by means of each. The veils of the Blessed Virgin are still more numerous. One is kept at Rome, in the church of the Holy Cross: another is preserved in Assisium, Triers, in Germany, claims to possess a third one, due to the liberality of St. Helena.—*Toronto Catholic Review.*

Cardinal Newman, who is now in his 90th year, was able on Whit-Monday, says the Daily News, to attend mass at the Oratory, Birmingham, the occasion being the feast of St. Philip Neri. By St. Philip Neri the first oratory was established, and the society known as the Congregation of the Oratory was organized under the permission of a bull dated July 15, 1575. The English house was founded in 1847, and owes its celebrity to its being the place selected by Cardinal Newman for his abode after his admission to the Roman Catholic church. The crowded attendance at the Oratory on Whit Monday is in part attributed to the keen desire to see the venerable Cardinal. Relics of the patron saint are in the possession of the community at Edgbaston, and it is stated in a local account of Monday's service, that these were exposed for veneration at the bottom of the chancel steps, and were surrounded by choice flowers and candles. Banners of yellow and white satin bearing the words "St. Philip, servant of God, pray for us," were suspended from the pillars of the church. Cardinal Newman had to be supported by two of the clergy, and required several minutes to walk only a few yards. His genuflexion at the altar was accomplished with great difficulty; but, notwithstanding these painfully manifest infirmities of age, it was observed that the Cardinal looked well. At the close of the service he was led to the centre of the chancel, from which he imparted his blessing to the congregation. "When descending the altar steps," says the account from which we quote, "he was compelled to halt several times, and without the assistance of the accompanying priests it would have been a physical impossibility for his Eminence to have got to or from the church. At the bottom of the sanctuary steps those present had an excellent view of the Cardinal's thoughtful face, upon which time and care have ploughed so many furrows; and here he lifted up his trembling hand once again in benediction."

A Dublin Society Against Florid Church Music.

The Sydney Freeman's Journal says; Bishop Donnelly is a recognized authority on ecclesiastical music, and one of the leading spirits of the association formed in Dublin for the reform of church music. His lordship sang the High Mass at St. Mary's Cathedral on Easter Sunday and after mass, by appointment, met the members of the choir in St. Mary's school. After being introduced by Father Byrne to Mr. J. Delaney, the conductor, Mr. Neville Barnett, organist, and the soloists and members of the chorus, his lordship made a happy little speech, in which he blended some appreciative compliments with some kindly advice. His lordship briefly explained the objects of the Dublin association and the good results that had already attended its efforts throughout Ireland in the direction of excluding mere, "showy" music. The main object of the association was to have the music in the churches of a solemn and thoroughly religious character, and with this end in view "Mozart's Twelfth" and nearly all the other most familiar Masses of the German and Italian "secular school" had been banished from the choirs. The Bishops remarks, expressed as they were in a most kindly spirit, were most attentively listened to, and all the choir members present must have felt gratified at the high tribute of praise his lordship paid the choir for their performances on the various occasions on which he said he had been privileged to hear them. Dr. Donnelly remarked that the choir were fortunate in having a nobler Cathedral in which to give their music than the Catholic people possessed in Ireland or in England.

The contrast drawn by Mr. John Morley, says the Liverpool Catholic Times, at the dinner of the Royal Literary Fund between the kindly allusions made to himself by the Anglican bishop of Ripon and the attitude adopted towards M. Littre by the late Mgr. Dupanloup was an infelicitous flaw in a graceful speech. An after-dinner compliment paid to a Free-thinking writer, before an assemblage representing literary men of all shades of belief, is essentially different from association with a Free thinker in a corporate capacity such as the French Academy. The bishop of Orleans withdrew from the academy on M. Littre's reception, because he recognized that the admission stamped M. Littre's works with a certain degree of approval. And Mgr. Dupanloup was not willing to compromise principle or swerve from duty by a hair's breadth.

A MARVELLOUS RECOVERY.—I was so lame with inflammatory rheumatism in my chest that I was given up, and had all my earthly business put in order. One of my sons begged me to get Burdock Blood Bitters. After the third bottle I could sit up alone and have a good night, and in six weeks I was out of bed feeling better than I ever felt. I take three bottles every spring, and two every fall. Mrs. M. N. D. Benard, Main St., Winnipeg, Man.

LAME BACK CURED.—"Seven years ago I was troubled with lame back and could scarcely move. Several remedies tried, but on trying Hagyard's Yellow Oil I found immediate relief, and two bottles effected a complete cure." Mrs. Humble, Co. Sec. P. O., Ont.

If you wish to procure perfumes of the very best, go to the drug store of Arthur S. Johnson. See his ad in another column.

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

Royal Baking Powder

ABSOLUTELY PURE