The Charlottetown Herald.

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The Charlottetown Herald

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JAMES McISAAC,
Editor and Manager.

Calendar for May, 1890.

MOON'S CHANGES.

Full Moon, 4th day, 4h., 56.4m., p. m. N. E.
Last Qtr., 11th day, 0h. 10.1m., p.m., N. W.
New Moon, 18th day, 4h. 6.1m., p.m., S. W.
First Qtr., 26th day, 6h., 21.4m., p. m., S.

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

North British and Mercantile

FIRE AND LIFE

INSURANCE COMPANY!

—OF—

EDINBURGH AND LONDON.

ESTABLISHED 1809.

Total Assets, 1886, - - $29,371,960.79

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 *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

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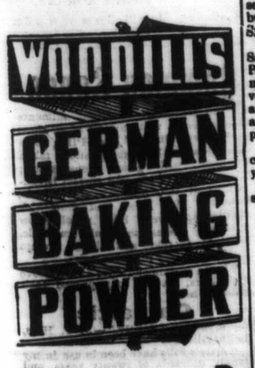
P. Are the initials for a reliable article that G.



W. should be in every HOME. B.

J. T. COLLINS, M. D.,

Physician & Surgeon

OFFICE IN MILTON HOUSE,
Kent Street, Charlottetown,
May 14, 1890.—4i

Hullo! What's Up Now?

DON'T you see McCOUBREY & 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

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A

Pure dry Soap in fine Powder.

WONDER-

ful cleansing properties.

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

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FOR SALE,

170 bbls. Coal Tar,

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

April 23, 1890.—2m.

The Charlottetown Hospital.

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

March 12, 1890.—tf.

Common Sense

In the treatment of slight ailments would save a vast amount of sickness and misery. One of Ayer's Pills, taken after dinner, will assist Digestion; taken at night, will relieve Constipation; taken at any time, will correct irregularities of the Stomach and Bowels, stimulate the Liver, and cure Sick Headache. Ayer's Pills, as all know who use them, are a mild cathartic, pleasant to take, and always prompt and satisfactory in their results.

"I can recommend Ayer's Pills above all others, having long proved their value as a

Cathartic

for myself and family."—J. T. Hess, Leithsville, Pa.

"Ayer's Pills have been in use in my family upwards of twenty years, and have completely verified all that is claimed for them."—Thomas F. Adams, San Diego, Texas.

"I have used Ayer's Pills in my family for seven or eight years. Whenever I have an attack of headache, to which I am very subject, I take a dose of Ayer's Pills and am always promptly relieved. I find them equally beneficial in colds; and, in my family, they are used for bilious complaints and other disturbances with such good effect that we rarely, if ever, have to call a physician."—H. Vouillemé, Hotel Vouillemé, Saratoga Springs, N. Y.

Ayer's Pills,

PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Dealers in Medicine.

GREENWICH MILLS FOR SALE

BY AUCTION,

On the Premises, on Wednesday, June 11th next.

THE above well-known Grist Mills, situated midway between St. Peter's Bay and the Gulf Shore, with good settlement on either side, recently rebuilt and fitted with Iron Wheel, Smutters, etc.

ALSO—A small Saw Mill, with Circular Saws, suitable for the manufacture of Palings, Fencing, Shingles, etc., with a never-failing stream of water, and conveniently situated to Churches, Schools and Railway. Offers a rare chance to anyone wishing to invest in Mill property.

About Twenty Acres of good Land in connection will be let for a term of years, should the purchaser so desire.

For further particulars apply to the subscriber.

WM. M COFFIN,
Owner Hillsborough and Grafton Sts
May 21, 1890.—3i

Special Announcement.

We have made arrangements with Dr. B. J. Kendall Co., publishers of "A Treatise on the the Horse and his diseases" which will enable all our subscribers to obtain a copy of that valuable work *free* by sending their address (enclosing a two cent stamp for mailing same) to DR. B. J. KENDALL CO., ENOSBURGH FALLS, VT. This book is now recognised as standard authority upon all diseases of the horse, as its phenomenal sale attests, over four million copies having been sold in the past ten years, a sale never before reached by any publication in the same period of time. We feel confident that our patrons will appreciate the work, and be glad to avail themselves of this opportunity of obtaining a valuable book.

It is necessary that you mention this paper in sending for the "Treatise." This offer will remain open for only a short time.

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 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.

Prices Down!

WE HAVE GOT PRICES WAY DOWN ON

Chairs, Bedroom Sets, Parlor Sets, Lounges, Sideboards, Tables, &c.

Call and see our Immense Stock and our Wonderful Low Prices.

MARK WRIGHT & CO.

Charlottetown, Jan. 22, 1890.

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 VRYE 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

"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 Revolution

The London Tablet of April 26th, contains an important letter from Cardinal Manning on congregational singing. It is adressed to Canon Murnane to whom he says: "I am rejoiced to hear of your festival tomorrow for the purpose of promoting congregational singing. There are two kinds of Church Music. In larger churches where choirs can be maintained a higher kind of music strictly sacred can be sung. But even in this case it ought not to be by paid choirs, but by cantors, the clergy, and those who do it for the love of divine worship, as a part of divine worship, and in the sanctuary. Western galleries have been the ruin of choirs. In all other churches the congregation ought to sing in a body simple music especially, the responses in holy Mass, and hymns. I most earnestly desire to see the singing of hymns and litanies by the whole congregation. In most churches, even at Benediction of the Blessed Sacrament, the choirs hinder the congregation by solos and music nobody can take part in. It is a misery and hinderance to piety."

What a revolution the adoption of the Cardinal's counsels would bring about in our churches! The organ loft would have to go. The organ would be in the body of the church and movable. The congregation would be united in attention to the parts of the sacred function and ready to raise their voices in singing God's praises. There would be none of that listless attitude one sometimes sees in people who are sitting in their pews waiting for the choir in the "western gallery" to get through the singing of vespers. It is evident that so great a change cannot be effected at once: but several necessary steps in this direction can be taken. The first step is congregational prayer. When the people get accustomed to hearing their united and unabated voices in prayer, it will be far easier to get them to unite in singing. The following letter, which we take from the Catholic World, tells how things are done in some other places:—

"During last August, after celebrating Mass one Sunday morning in the Jesuit church in Dublin, I asked the sacristan at what hour Vespers would be sung. "We have no Vespers," he replied, "but we have a devotional service with a sermon in the evening at 8 o'clock." I confess that I was greatly surprised to hear this, as I had been informed by a Jesuit father with whom I had been travelling that St. Xavier's Dublin, was one of the best working parishes of the society.

"But in the evening, when I attended this service, I found it to be of a most interesting and practical character. About one-third of the best seats in the church were occupied exclusively by men who were members of some confraternity. All of the remaining seats were filled promiscuously with men, women, and children. First the Rosary was recited wite great devotion, all of the congregation responding to the prayers in loud, clear tones. Then a regular sermon of half or three-quarters of an hour was preached plain, practical, and to the point. As the preacher decended from the pulpit that vast congregation united in singing a hymn which impressed me more than any singing which I had ever heard in church, except that of the congregation of the Cologue Cathedral and that at the Holy House of Loretto. After the hymn the Tantum Ergo was sung with even greater effect, the preponderance of the men's voices being particularly noticeable; and the Benediction of the Blessed Sacrament followed.

"It seems to me that a better service than this for afternoon or evening could not be found."

H. H. WYMAN.

The Most Pure Heart of the Virgin Mother of God.

Although the feast of the Most Pure Heart of the Blessed Virgin is celebrated on the Sunday after the octave of the Assumption, we do not deem it out of place at this season to offer to the readers of the Catholic Weekly the following tribute to the Virginal Motherly Heart of the Queen of May. It has been composed as a token of gratitude for improved health obtained through her gracious intercession.

Almighty and eternal God, who didst prepare in the Heart of the Blessed Virgin Mary a worthy habitation for the Holy Spirit, mercifully grant that devoutly celebrating the festival of her most pure heart, we may be enabled to live according to Thy Heart.—Prayer of the Church

The Most pure Heart of Mary is an object of particular devotion as a symbol of the interior life of the Virgin Mother of God, representing to us her immaculate innocence, her holy thoughts and most pure affections, her ardent love of God, her wonderous spiritual joy and sorrows and especially her compassion at the foot of the Cross, where, more than in any other circumstance, she was fitted for her offices of spiritual Mother of men, Queen of Mercy, and Refuge of sinners. Sacred scripture points to her heavenly and wonderful life as hidden under this sainted symbol. St. Luke (II. 19) relates that in this Heart was kept and pondered what happened or was spoken concerning her Divine Son.

The Heart of Mary therefore represents to us a soul stained by no sin, whether original or personal, free from ill-ordered inclinations, sanctified by the fulness of grace; an intellect enlightened by the perfect knowledge of divine truth; a will tending to God and embracing Him as the infinite Good with a love most fervent and self-sacrificing, and consecrating to Him every thought and act and every faculty of her entire being.

It stands for the marvelous virtures of her beauteous infancy in the full enjoyment of reason, of her reverential love and obedience towards those who had direction of her during the years she spent in her education at the temple—it speaks to us of her holy maidehood—but especially of the graces to us unconceivable and of which she was the recipient in the mystery of the Incarnation; of her life at Nazareth hidden with Christ in God; where this Eternal Word "taking the substance of his human flesh from her, clothed in it He lay within her, and bore it about with Him after birth, as though God was her's. He was nursed and tended by her; he was suckled by her; he lay in her arms. He lived with her for 30 years in one house, with an uninterrupted intercourse, and with only the sainted Joseph to share it with him. She was the witness of his joys, of his sorrows, and of his prayers; she was blest with his smile, with the touch of his hand, with the whisper of his affections, with the expression of his feelings, for that length of time." Now my brethern, what is not the heart of one so favored?

It reminds us of the Queen who stands on the right hand of the King, the Messias, in gilded clothing, surrounded with variety, and venerated by all the daughters of the city and the virgins of Sion, and yet who, however brilliant and majestic in her appearance, conceals her real glory within herself, because it consists in the purity and greatness of her soul.—Ps.44.

Her immaculate Pure Heart is in particular the symbol of fair love, being thereby moved and animated more than by any other passion. Who could form an idea of her charity towards God which like a sun burned in her soul unstained from the first moment of her existence, and sanctified with all the riches of divine grace? What shall be said of this peerless gift, accumulating by the perfect practice of every virture and still more at marked periods of her life, as on the accomplishment of the Incarnation of the Eternal Word in her, and her compassion at the feet of the Cross, where she stood the "Queen of Martyrs?"

Thus inflamed with divine charity the heart of Mary is full of love also, for us. She knows we have been washed and cleaned in the Blood of her Divine Son, redeemed and restored to life by his death, made members of his mystical body by his grace. Even those who are yet in sin she regards as belonging to her Son, inasmuch as for them too the price of Redemption has been paid by him. On this account she has no other affection for us than that which a tender mother has for her children, being indeed our Mother after she has given us Christ our true Life.

What wonderful charity there is in Mary's Heart. Her love is greater than that of the Angels and of all the heavenly spirits that surround the throne of God, and see His infinite perfections face to face and are being absorbed in the contemplation of Him throughout eternity. As her splendor and beauty are greater than that of any other creature, so her charity is unequaled in creation, and is the sublimest that beneath God can exist or be conceived.

The following comparison may help to unfold our idea. We know at how fabulous a rate money at compound interest will increase. It has been said that one cent placed at interest in the first year of the Christain era, would have reached in 1860, the enormous figure of four hundred and fifty-six tredecillions of dollars. This is truly an enormous amount; its expression requires forty-five figures. Were it gold, it would make forty-two thousand, four hundred and twenty gilded worlds, each the size of our own, and every cubic foot of each worth 280 000 dollars. It would make 30,300 millions of golden suns, or to put it all in one bulk, it would make a gold globe with a diameter of 2,750 millions of miles, and a circumference so vast that a train moving a mile every minute would need 1,700 years to make the circuit.

Grace, the slightest portion of which exceeds in value even the sum just mentioned, may, and in Mary's case, did increase at a rate incomparably more wonderful. By God's mercy every grace merits other graces each in turn meritorious of still further graces, so long as our pilgrimage lasts. Here we have a system of compound interest in merits, by which capital and interest alike, become fruitful, and this fruitfulness is thirty, sixty, or one hundred fold, according to the co-operation of the will. In Mary this co-operation was always most perfect. Now, in the pure Heart of Mary the first grace was not a trifling portion—it was the fulness of grace from the dawn of her existence. In virtue of the anticipated merits of Jesus Christ, it comprised the gifts which we try to conceive when we speak of her Immaculate birth and most pure life; the subjection of every passion, the enlightment and submission of reason to faith—the perfect accordance of every thought and word and act to the will of the Holy spirit. Such abundant grace needed not ages to increase beyond all computation. As there is no act of thoughtlessness in her, every breath of so pure an existence would merit a hundred fold, and each new merit would in turn be added to the original store of heavenly riches to multiply and yield in turn its hundred-fold. Who will declare the fulness of her graces? Who will try to compute them, or reckon their value? In the bewilderment we can only exclaim; We give Thee thanks for Thy great glory, Lord God Heavenly King! We give Thee thanks O Jesus for the manifestation of thy glory in the merits, the graces, the ocean of perfection with which Thou hast graced thy Virgin Mother!

Thus endowed and accomplished, Mary's Heart is a mirror on which the humility, the meekness, the fortitude, the splendor of all the virtues of the Heart of Jesus are reflected, pure and spotless, a living image of the same representing its beauty and charity. Nor will this surprise us when we consider that She is the first among mere creatures to whom God has communicated His gifts in preference to all others on whom He has stamped His most perfect likeness. From all eternity the eternal Father predestined her to be the Virgin Mother of His Blessed Son, and thus also elected her with Him from all eternity to one and the same order the hypostatic—an order superior to every other—with this difference that Christ was chosen for Himself, and whereas Mary was chosen because Christ was chosen Moreover, She is nearest to the Heart of Jesus, being united with it in a mysterious manner by her motherly love and His filial affection Therefore the flames which burst forth from the Divine Heart have first touched hers, and as a consuming fire of love, have transformed it into a furnace of burning charity.

Inseparably united as these two Hearts are by affection as well as by likeness, they cannot be seperated in our devotion. It is impossible to love the one and not the other, as it is impossible to admire the mind of the artist, the creative power of his ideas, and not to admire the best and most prominent of all his works, the expression of his greatest thought.

But in order to appreciate far more highly still this ever pure and loving Heart of our Immaculate Mother, we must view her in her unspeakable sufferings. What love and fortitude did not this tender Virgin display when amid st the cruel ferocious, enraged multitude she accompanied her Divine Son to Mount Calvery, and when the Apostles had taken flight, she stood near Him in sight of His executioners and of the Jewish rabble! With what patience did she not endure in that sacrilegious tragedy, confusion, pains, and agony a hundred times more cruel than Death, without breaking down under the weight of her sufferings. How firm her faith and hope, when she drank in that ocean of bitterness, and yet did not lose the meekness of her soul and affections, and what shall we say of her love?

Out of love she endured all that her son has suffered. She was not as he, struck and wounded, nor nailed to the cross, but from tender compassion she gathered and kept in her heart all the strokes and wounds that were inflicted on him, all the humiliations, and the complete abandonment which he bore. With him she felt and deeply impressed on her mind his pains, his exhaustion, his confusion, his agony and the pangs of death. Even when he had expired and was freed from suffering, she yet contemplating his body laid on her lap, seeing it entombed, was affected by the wounds which caused his dissolution, as if they were her own. In truth, the hearts of Jesus and of Mary were then through love most perfectly united, or rather fused in one, the same sentiments, the same sorrow being in both of them

Proportioned to the supreme love for Christ was that which in her suffering she showed towards us, Charity to God and that to man are one and the same self nature. Beneath the cross she offered up for our redemption her Divine Son as the greatest and the holiest of all sacrifices, notwithstanding the sorrow she had therefor to taste, and the separation from the object of her ardent love she had to undergo for the rest of her life. By consenting to this bloody immolation she co-operated in our restoration to grace, and so truly became the second Eve, the mother of all those living in God. From that moment she looked upon us only as her children, regenerated by her tears and her afflictions, and by what pained her infinitely more than her own sufferings—the sufferings and death of her Son. Being such a mother to us, she is all compassion and love for us, always ready to assist us in our reconciliation with Christ, and to sanctify us by His grace.

In this way was accomplished also the conformity of Mary's heart with that of Jesus. The Divine Heart, too, was full of sorrow and by suffering proved its meekness and humility, its obedience, and above all its infinite charity towards the Father and towards us. Hence it is exhibited to us issuing flames, wounded, surrounded with thorns and surmounted by the cross. So likewise is the heart of Mary not only adorned with lilies and with roses, to signify her innocence and the variety of her virtues, but also pierced with a sword as Simeon prophecied, to denote that sorrow which she experienced as the mother of both the redeemer and those that were redeemed.—*Troy, N. Y., Catholic Weekly, May 3.*

Cardinal Newman on Confession and Communion.

CONSOLING EFFECT OF THE ONE—THE OTHER THE LIFE OF THE SOUL.

We reproduce this week on our first page the above cut, Cardinal Newman, which appeared in our issue of last Saturday for the purpose of giving prominence to the following article on Confession and Communion. The venerable prelate deals with the subject briefly but to the point. We recommend all to read it:

How many are the souls in distress, anxiety or loneliness whose one need is to find a being to whom they can pour out their feelings unheard by the world. Tell them so they must. They cannot tell them out to those to whom they see every hour; they want to tell them out, yet be as if they are not told; they wish to tell them to one who is strong enough to hear them, yet not too strong to despise them; they wish to tell them to one who can at once advise and sympathize with them; they wish to relieve themselves of a load to gain a solace: to receive the assurance that there is one who thinks of them, and one to whom in thought they can recur: to whom they can betake themselves, if necessary, from time to time while they are in the world. How many a Protestant's heart would leap at the news of such a benefit, putting aside all ideas of sacramental ordinances or of a grant of pardon, and the conveyance of grace. If there is a heavenly idea in the Catholic church—looking at it simply as an idea—surely, next after the Blessed Sacrament, confession is such. And such is it ever found in fact; the very act of kneeling, the low, contrite voice, the sign of the cross, hanging, so to say, over the head bowed low and the words of peace and blessing. O, what a soothing charm is there which the world can neither give nor take away. O, what piercing heart-subduing tranquility, provoking tears of joy, is poured almost substantially and physically upon the soul—the oil of gladness, as scripture calls it—when the penitent at length rises, his God reconciled to him, his sins rolled away forever. This is confession as it is in fact, as those bear witness to it who know it by experience.

The effects of Holy Communion, according to St. Thomas, are four: It sustains the life of the soul; it fortifies it against whatever might be injurious or destructive; it gives it growth and increase; and lastly, it gives the soul pleasure.

These effects on the soul are similar to the effects which food produces in the body.

Holy Communion sustains the life of the soul, in the first place, by preserving it from mortal sin, which is death; and in the second place, by preserving it from venial sin, which is a disease of the soul. St. Bernard puts this well: "Holy Communion removes far from us all danger of yielding to mortal sin and diminishes in us the tendency to lesser faults."

Without food our bodies would soon die. Without Holy Communion our souls would soon fall victims to mortal sin, which is spiritual death; or to venial sin, which is a disease tending towards death.—*Troy, N.Y., Catholic Weekly, May 3.*

A NEW DOCTRINE.—In a letter from a sister in China to the mother superior of her order in France, she says: You will, no doubt, enjoy the following note: "The Protestant bishop of Hong Kong has found a new doctrine which he has adapted to this country. He has issued a circular in order to demonstrate that the most common and simple elements, bread and wine, were employed by our Lord at the last supper, because these were most abundant in Palestine. 'But,' this Protestant guide adds, "if he had been in China he certainly would have used tea. Henceforth, then, at the Lord's supper we will use this Chinese drink and no longer employ wine.' Following out his argument Bretons ought to use cider in the service and the Germans beer."

"While I was bishop of Richmond," relates Cardinal Gibbons, "Governor Kemper, of Virginia, was pleased on one occasion to attend the commencement at the academy kept by the sisters of charity. At the close of the exercises he made a touching address, in which he narrated the following personal incident: "In the battle of Gettysburg, there was a soldier wounded, and, as it was thought, to death. When restored to consciousness, he saw beside him on the battlefield a coffin ready to receive his mortal remains. But he also saw a sister of charity, who bound up his wounds, cooled his fevered brow, moistened his parched lips, and nursed him till he was able to be removed from the field, and now that soldier stands before you."

A banner has been designed by a leading English decorative artist named Walter Crane. It is to be hung in the Irish parliament house. The design is one of great beauty, consisting of a sunburst with the Celtic cross in the centre and with heraldic devices of the four Irish provinces around. The banner has been exquisitely worked in colored silks by Miss Una Taylor, who is a niece of an Irish peer. The banner is a gorgeous one, and will serve to inspire a spirit of patriotism in young and old alike.

Mr. O'Brien is said to have remarked good naturedly, to a friend in regard to his novel when it was issued by the publishers, "My story won't get a fair hearing. It will be like an appendix to the Parnell commission. Some fellows will find everything that's good in it, and others will find everything that's bad." For once Mr. O'Brien was wrong; for friend and foe alike will do homage to his book as a great work of art.

In the matter of head covering the sexes in Japan change places. A man's hat often costs $200, while the woman wear nothing on the head, except it be a sort of lace veil or the man's hat pulled up.

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

Royal Baking Powder

ABSOLUTELY PURE