The Charlottetown Herald.

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JAMES McISAAC,
Editor and Manager

Calendar for December, 1890.

MOON'S CHANGES.

Last Qtr., 4th day, 9h., 14.1 a. m., S. W.
New Moon, 11th day, 10h, 58.4, p. m, N.
First Qtr., 18th day, 4h., 23.8 p. m., S. E.
Full Moon, 26th day, 1h., 44.6., a.m., S.S.W.

D M	Day of Week	Sun rises	Sun sets	The Moon. Rises	The Moon. Sets	High Water Ch'tow	
		h m	h m	after'n	morn	after'n	
1	Mon	7 29	4 10	8 52	11 51	1 39	
2	Tues	30	10	9 56	af 22	2 22	
3	Wed	31	9	11 0	0 48	3 8	
4	Thur	32	9	morn	1 10	4 5	
5	Fri	33	9	0 4	1 30	5 8	
6	Sat	33	8	1 8	1 49	6 12	
7	Sun	35	9	2 14	2 9	7 15	
8	Mon	36	9	3 19	2 27	8 6	
9	Tues	37	9	4 30	2 52	8 52	
10	Wed	38	9	5 43	3 21	9 37	
11	Thur	38	8	6 58	3 57	10 21	
12	Fri	39	8	8 10	4 43	11 5	
13	Sat	40	8	9 16	5 42	11 50	
14	Sun	42	8	10 13	6 50	morn	
15	Mon	42	8	10 57	8 7	0 36	
16	Tues	43	9	11 31	9 26	1 24	
17	Wed	44	9	aft. 0	10 44	2 14	
18	Thur	44	9	0 23	11 59	3 8	
19	Fri	45	10	0 45	morn	4 13	
20	Sat	46	10	1 6	1 13	5 28	
21	Sun	46	10	1 28	2 26	6 38	
22	Mon	47	11	1 54	3 39	7 44	
23	Tues	47	12	2 23	4 51	8 45	
24	Wed	48	13	2 59	6 3	9 21	
25	Thur	48	13	3 43	7 10	10 4	
26	Fri	48	14	4 37	8 12	10 43	
27	Sat	48	14	5 35	9 6	11 23	
28	Sun	48	15	6 38	9 48	aft 0	
29	Mon	49	15	7 42	10 23	0 35	
30	Tues	49	17	8 47	10 51	1 11	
31	Wed	7 49	17	9 51	11 14	1 48	

North British and Mercantile

FIRE AND LIFE

INSURANCE COMPANY!

—OF—

EDINBURGH AND LONDON.

ESTABLISHED 1809.

Total Assets, 1888, - - $29,371,980.79

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This Company has been well and favorably known for its prompt payment of losses in this Island during the past twenty-two years.

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Agent.

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

Liebig Company's

EXTRACT OF BEEF.

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 ink thus: J. v. Liebig

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Many a Canadian lady has the same reason to be grateful.

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Charlottetown, January 19, 1890.—1 yr.

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May 28, 1890

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WINTER CLOTHING. WINTER CLOTHING.

We are selling cheap and the public are taking advantage of it. Call early and get a bargain.

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Men's Overcoats, Youth's Overcoats, Boys' Overcoats

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Don't forget the place.

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We are offering a Special Lot 75 Suit Lengths of Tweed at from 20 to 30 per cent Discount on Regular Prices. Call and examine Stock and get Prices.

THE BEST BARGAINS EVER OFFERED.

Soutane Goods always in Stock & Soutanes made to order.

JOHN MACLEOD & CO.
Charlottetown, April 2.

$1,000.

One thousand dollars reward to the man or woman who can find another stock of Men's and Boys Clothing on P. E. Island as large and cheap as the one to be seen at

PROWSE BROS.,

THE WONDERFUL CHEAP MEN.

REEFERS, REEFERS, OVERCOATS,
REEFERS, REEFERS, OVERCOATS.

PROWSE BROS. STORES,
136 & 144, QUEEN STREET.

Cough-Cures

Are abundant; but the one best known for its extraordinary anodyne and expectorant qualities is Ayer's Cherry Pectoral. For nearly half a century this preparation has been in greater demand than any other remedy for colds, coughs, bronchitis, and pulmonary complaints in general.

"I suffered for more than eight months from a severe cough accompanied with a hoarseness of the lungs and the expectoration of matter. The physicians gave me up, but my druggist prevailed on me to try

Ayer's Cherry Pectoral.

I did so, and soon began to improve; my lungs healed, the cough ceased, and I became stronger and healthier than I had ever been before. I would suggest that the name of Ayer's Cherry Pectoral be changed to Elixir of Life, for it certainly saved my life." —F. J. Cibien, Salto, Buenos Ayres.

"A few years ago I took a very bad cold, which settled on my lungs. I had night sweats, a racking cough, and great soreness. My doctor's medicine did me no good. I tried many remedies, but received no benefit: everybody despaired of my recovery. I was advised to use Ayer's Cherry Pectoral, and, as a last resort, did so. From the first dose I obtained relief, and, after using two bottles of it, was completely restored to health."—F. Adams, New Gretna, N. J.

Ayer's Cherry Pectoral,

PREPARED BY

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

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WILL CURE OR RELIEVE

BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEARTBURN, HEADACHE, DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN,

And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

T. MILBURN & CO., Proprietors, TORONTO.

GRATEFUL — COMFORTING.

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BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*

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JAMES EPPS & Co., Homœopathic Chemists, London, England.

Sept. 10, 1890.—3m

Freehold Farm for Sale.

FOR SALE, at a Bargain, the Freehold Farm of 113½ acres of Land, situate at Hope River, Lot 23, with Farm Buildings, formerly owned by Patrick Mahoney. The whole of the above Farm will be sold, or a portion of it, to suit purchasers. Possession given immediately. Terms easy.

For further particulars apply to

SULLIVAN & MACNEILL.

Charlottetown, June 5, 1889—tf

Get your business cards printed at the Herald Office.

IMPERIAL CREAM TARTAR BAKING POWDER

PUREST, STRONGEST, BEST,
CONTAINS NO ALUM, AMMONIA, LIME, PHOSPHATES, or any injurious materials.

E. W. GILLETT, TORONTO, ONT. CHICAGO, ILL.

Sole Mfr's of the CELEBRATED ROYAL YEAST CAKES.

Gaels of Glengarry.

THE SCOTCH CATHOLICS OF UPPER CANADA AND HOW THEY CAME THERE.

The consecration of the other day at St. Finan's cathedral, Alexandria, Ont., of Right Rev. Alexander Macdonnell, the first bishop of the new Canadian see, which was recently cut from the archdiocese of Kingston, must have recalled to the memory of those who witnessed the ceremony thoughts of the days when the first Scottish Highlanders, whose descendants are now so numerous in the district over which the new prelate will exercise episcopal jurisdiction, came to Canada, fugitives from British misrule in their native land and the oppression of rackrenting landlords. The first general exodus of these Catholic clansmen from their native fastnesses took place in 1786, when about 500 of them, under the guidance of a devoted Scotch priest, Rev. Angus Macdonald, emigrated to Canada, in the hope of finding there that liberty and prosperity denied to them at home. Almost in the same year that these Highlanders quitted their ancestral homes, there was ordained to the priesthood a young man who, born on the borders of Loch Ness, in Inverness-shire, and educated in the Scottish colleges at Paris and Valladolid, was destined to play a very important part in the history of Canada, and to wield a potent influence in the Scotch colonies which were afterwards founded on the banks of the St. Lawrence. This ecclesiastic, whose name is perpetuated in that of the newly-consecrated bishop of Alexandria, was Rev. Alexander Macdonnell, who, after his ordination, was appointed the spiritual shepherd of the clan Macdonnell, of Glengarry, in the Scotch Highlands. It was an impoverished mission to which the young priest was sent.

THE SCOTTISH LANDOWNERS

or lairds, following a policy which Irish landlords have so often illustrated, were then distraining their tenants sorely, and, whenever their exactions were not met, evictions followed, and farms and holdings were turned into sheep walks. The poor privilege of emigrating was also denied the evicted clansmen, as acts were then in force forbidding emigration to the colonies, with a view of compelling the houseless people to enlist in the British army, and the provisions of these acts were rigidly enforced by the authorities to such an extent that many a family that, by dint of hard labor and sore travel, made its way to the land, was there prevented from taking ship and compelled to retrace its steps to the scenes of poverty and misery from which it sought to escape.

In the hope of saving his people from the starvation that faced them in the Highlands, Father Macdonell, who was at first opposed to the idea of emigration, took as many of them as he could to Glasgow, with the view of obtaining employment for them in the factories of that city. His bare-legged gillies, however, were poorly equipped for such employment, and the transfer of them and their families to Auld Reekie afforded the Highlanders but scanty succor. All other means failing him, the devoted priest headed a deputation of his clansmen to London, where they were granted an audience by the king, to whom they offered the services of a regiment to be recruited in Glengarry. This offer was accepted by the British crown, and the result was the formation of the Glengarry Fencibles, the first Catholic regiment enlisted in Great Britain after

THE SO-CALLED REFORMATION.

The chaplain of the Fencibles was, of course, Father Macdonnell, and, as if to test the Catholic loyalty of the men, almost the first duty assigned the Fencibles was to aid in the suppression of the Irish rising of '98. The Highlanders did their duty, but the sympathy of the chaplain, and probably of many of his men, was plainly with the Irish patriots and oppressed tenants, and when the brutal English yeomanry defiled many of the Catholic chapels in the Wexford and Wicklow places, where they, with the Fencibles, were principally employed, it is related that the good priest and his Catholic clansmen cleansed and restored several of these chapels, while Father Macdonnell held services in them, and afterwards invited the fugitive Irish Catholics who had sought shelter in the mountains and bogs, to return home.

When peace was restored the Highlanders were disbanded, and the old problem of how to keep them and their families from want again confronted the chaplain. Seeing nothing else ahead, he went to London again and besought the authorities to give the men the grant of some lands that were then at their disposal in Canada, and to authorize their emigration to the new world. The crown at first objected, owing to its unwillingness to allow any British subjects to leave the realm, and when Father Macdonnell persisted, it offered him, instead of the Canadian lands, a grant of eighty acres in Trinidad, in the West Indies, four slaves for each emigrant and for himself a salary that would make independent for life. But knowing that the climate of the West Indies would speedily kill men accustomed to the bracing atmosphere of the

SCOTTISH HIGHLANDS,

the chaplain refused the offer and finally managed to get what he wanted, a grant of Canadian territory for every member of his regiment he could persuade to cross the ocean. Even after this grant was given, however, so great was the opposition to it, that the colonial secretary of state urged Father Macdonnell to give out that he was going to the United States, and tried to persuade him to conduct the clansmen by that route to their Canadian destination. This the determined priest refused to do, and although he had hard work to get away, owing to the opposition before alluded to, he finally succeeded in putting his emigrants on board of the ship and bringing them direct to the banks of the St. Lawrence, where, in the beginning of the present century, they founded that new Glengarry over which his namesake, the first bishop of Alexandria, is now exercising his spiritual authority.

"Ten years later," says a Scotch Catholic chronicler, "the Hebrideans set sail from Kanna and Muick and Ronin and the shelter of towering Scaur-Eigg, from the shadow of sacred Iona, from Mull and wild Tiree, from Uist and Skye of gray mists, from Ulva dark and Colonsay, and all the group of islands gay that guard famed Staffa round." These Hebridean emigrants, instead of following in the footsteps of their Highland countrymen and settling by the broad St. Lawrence, were attracted to Nova Scotia, the name of which country had a charm for them, because it reminded them of the land they had left beyond the seas. Many of them settled along the shores of the

BAY OF FUNDY,

where they labored for eleven years, and turned the primeval forests into harvest fields. They brought no priests with them when they emigrated, however, and it was not long before they recognized their mistake. They kept up as best they could their Catholic customs, but the land all about them was being peopled with non-Catholics, and they feared for the influence of these new colonists on the faith of their children. At last they determined to follow the advice of an aged woman among them, a veritable mother in Israel, who told them that away to the east they would find islands that would afford them new homes, where they could bring up their children in their ancestral religion. Acting on her advice, the Catholic islanders emigrated anew to the county of Sydney, in Nova Scotia, whence, in the course of time, they found their way also to Cape Breton and Prince Edward Island, where they are now numbered by the hundreds of thousands.

Take the archdiocese of Arichat, where these Scotch Canadian Catholics are especially numerous, and you will find its prelates to have been a Cameron and a Mackinnon, while the names that occur most frequently in its priesthood are Macdonald's, Macdonnell's, Mackod's, Macneill's, Chisholm's, Gillis's, and the like, true Scotch names every one of them. The same is true of the Charlottetown see, with a Maceachern, a Macdonald, or a Macintyre, as its bishop, and the names of its clergymen equally suggestive of their Scotch ancestry. By the banks of the St. Lawrence, where the remnants of the Glengarry Fencibles settled, the heroic priest who led the clansmen across the seas

BECAME THE FIRST BISHOP

of the diocese of Kingston when that see was established in 1820, and his jurisdiction then extended over the districts which are now comprised in the archdiocese of Kingston, Toronto, Ottawa, and the sees of Hamilton, London, Peterborough and a part of Pontiac, together with the diocese over which his namesake has just been placed. At his death, however, the mitre of Kingston passed to prelates of other nationalities, a Frenchman being his immediate successor, and Irish-Canadian prelates, including the present archbishop, following. The Catholic Gaels continued to increase and multiply, however, and the counties of Glengarry and Stormont, in Ontario, are practically peopled by them entirely. Not until the recent division of the Kingston diocese, and the election of a new see at Alexandria, did the episcopal crozier return to Glengarry; and while the selection of a Scotch-Canadian priest for the first prelate of the new see was of itself a cause of great rejoicing to the descendants of the men who formed the Fencibles of '98, one can imagine how greatly that joy was increased when it was known that the bishop who was hereafter to rule over Glengarry bore identically the same name as the stalwart chaplain who brought their fathers across "the big ferry," founded homes for them in the new world, fought their battles for them against the Orange fanatics of his day, and was never happier in his episcopal days than when his duties permitted him to run down to Glengarry and fight his battles over again with his old soldiers and clansmen.—*Boston Republic.*

Pere Didon's "Life of Christ."

The literary sensation of the hour in France is Pere Didon's book—the "Life of Christ." The work is bought and read with greater eagerness than that which was displayed on the production of Renan's shocking attack on christianity, "the *Vie de Jesus*." Pere Didon has not written a direct reply to Renan. The fallacies and false statements of that writer have by this time been fully exposed. But the learned Dominican has presented to his readers an indirect refutation of the freethinker's subtle criticism by travelling over the same ground and describing the facts and the scenes of Our Lord's life so accurately and vivaciously as to bring the truth home to the mind with irresistible force. It was Renan's boast that his sketches, as he called them, were drawn in 1860, on the spot. He traversed the whole region covered by Gospel History; visited Jerusalem, Hebron, and Samaria; made himself familiar with all the sacred localities, and wrote his life of Christ in a Maronite cabin on the top of Lebanon. In that respect he has had no advantage over Pere Didon. The good Father devoted several years to a pilgrimage in Palestine. His tour was not that of smatterer in theology who desires to put forth novelties in the guise of an *esprit fort*. The beauties of the Galilean landscape, its thickets of flowers, its shady valleys, its harmoniously scattered hills, viewed with the eyes of a man of faith who felt to the depths of his soul that he was treading on holy ground. A priest and a religious, his ambition was to contribute by his *magnum opus* to the development of the kingdom of God in the souls of men. The knowledge of the fact that he has succeeded in this aim must be to the author the highest recompense that he could desire for his labors. Renan's short comings and the superficiality with which he treated his mighty theme have been again and again notified even by the members of the unbelieving and skeptical school; but there is one point on which he stands almost above criticism—that is the charm of his style. Graceful, limpid, and yet full of color, it is the perfection of descriptive language. It is said, that whilst at college he made Chateaubriand his model; certainly his style has Chateaubriand's brilliancy, delicacy and tenderness, and something also of Chateaubriand's dreamy vagueness as of a man giving form to his reveries. Even in the matter of style Pere Didon can fairly bear comparison with the infidel stylist. He writes with easy grace, clearness and precision. His pictures are painted with the hand of a master; the color is laid on judiciously, but never in excess. As a sample of his style, let us take a passage from his account of the circumstances attending the birth of our Lord:

Whilst the shepherds of Beit-Saour are holding their watch, a flood of heavenly light poured around them. Alarmed they see beside them an angel of the Lord. "Be reassured," he says to them, "I am come to announce to you a great joy for all the people. To-day there is born to you a saviour, who is Christ the Lord, in the city of David. You will know him by this sign—he is wrapped in swaddling clothes and laid in a stable." At the same moment great voices filled the air. The multitude of heavenly spirits, in concert with the angel, were praising God and saying—"Glory to God in the highest, and peace on earth to men of good will." The world of divine spirits leaps with joy at the birth of Jesus. Nothing is accomplished here below which has not been decreed on high; terrestrial phenomena are the consequences of celestial and impenetrable causes. All the future, all the mystery of this cradle is in those two words which fill space and time, glory and peace—glory to God, peace to man. Henceforward the earth, which despised God, has a son who is to teach us his name and establish his kingdom. Humanity, delivered up to the brutal law of destruction in the struggle for existence, is to know the law of peace, because it will be regulated by the law of love. The angels withdrew and disappeared in the heavens, and the shepherds said amongst themselves, "let us go up to Bethlehem; let us go see this word which has just been accomplished and which the Lord has made known to us." They went, hastening forward, and found Mary and Joseph, and the infant laid in a manger. On seeing him, they understood what had been said to them of the child. Simple souls enlightened by God have a penetrating vision; they divine what sages with all their philosophy cannot understand. Faith alone knows God and his designs; reason discusses them in exalted language, but they escape and blind it. It desires to bend them to its exigencies and formulas; it finishes only by denying them, or, oftener still, by disfiguring and minimizing them. The shepherds returned to their flocks and related what they had seen. Their story excites wonder, and they glorify and praise God. Still it does not appear that the testimony of these poor men moved Jerusalem, or troubled the peace and humility of the cradle of Jesus. He remained unknown between his mother and Joseph. But Mary preserved in her heart that what she had heard; like all mothers, she made a treasure of her memories, a sort of interior book, which she read over with tenderness. The shepherds' country is still there; the flocks feed there during the winter season, as in the days of Jesus, under the olives and through the land where the grass grows green again and the anemones flourish; cultivation has never deserted this spot where shone the first splendor of the dawn of christianity. On christmas night the Bethelemites repair to the church of Helena, of which the *debris* only remain, and in the half-ruined crypt they appeal to the intercession of the shepherds of Beit-Saour, their ancestors who were the first apostles.

Pere Didon's work has, as was expected, been subjected to a good deal of criticism, but the criticism has come mostly from those who hoped to discover in his writings symptoms of disregard for the Catholic authority. At one time, when the burlesque eloquence of Pere Didon was thrilling vast masses of the people of Paris, vague baseless rumors were circulated, attributing to him views, which, in theological language, are called temerarious. Pere Didon has had to suffer for the unfounded rumors thus circulated, but he has suffered as a man possessed of the virtues of humility and christian fortitude, and thoroughly loyal to the church. Those who looked for heterodoxy in his book have been disappointed. The objections which have been raised are of little importance, and have been met in a trenchant way by the censors of the work, Professor Lepidi, and the Rev. Father Berthier, of the faculty of theology in the university of Fribourg; who in giving their approbation to what Father Didon has written, observe, "If he speaks sometimes the language of his adversaries, it is easily seen that he desires to fight them on their own ground, especially when he invokes against their theories of impiety *a priori* the positive arguments of history.—*Liverpool Catholic Times.*

Catholicity in Japan.

The Abbe Marnas, who lately returned to France from an extended trip in Japan, gives some interesting news to the Mission-Catholique. He says: At Nagasaki I visited the seminary conducted by five native priests and having fifty students preparing for the apostolate among their countrymen. Though not long in existence, it has already sent forth fifteen priests. I must say I felt greatly touched and edified by what I saw there. These young men, who glory in being children of martyrs and confessors of the faith, seemed to me to be models of piety and of docility to their instructors. They apply diligently to study. They are content with the bare necessaries of life, and the edifice they live in is extremely rude and poor.

Now, a few words about the fervent christians of Urkami and Okayama. The valley of Urakami is celebrated in the history of the church in Japan. To say nothing of its martyrs several centuries ago, it was the chief theatre of the sanguinary persecution of 1870. The six thousand christians who then inhabited the valley were called upon either to trample upon the cross or submit to exile and other cruel sufferings. With only a few exceptions they stood grim. So they were dragged away from their peaceable homes and sent to the different quarters of the empire to be penned up in prisons and in the pagodas, where they had to endure untold sufferings. The Japanese embassy which visited the principal courts of Europe in 1873 were not slow to perceive by the coolness wherewith they were everywhere received, that the persecution of the christians at home was a deplorable political blunder. They so advised the emperor. An order was issued at once to liberate all the christian prisoners who still survived, and to permit them to return to their homes. The christian natives of the Urakami valley returned to their now ruined homesteads and set to work to restore all that remained.

Little by little they succeeded in regaining what they had lost. Nothing can give you an adequate idea of the faith of the brave people. Their ordinary salutation on meeting each other is: "Praise be Jesus Christ, Amen." In the middle of the valley stands a house which, in former times, belonged to a country gentleman. Here it was that the faithful were called upon to trample on the cross by the pagan officers. At present this house, so full of painful recollections, serves as a chapel for divine service. At every hour of the day people are to be found praying there. On Sundays the resident missionary gives two Masses, one for the men and one for the women. During Mass the people fill every available place, both within and without the chapel enclosure. Never before did I see such fervent piety. They are very poor. For several years past they have been stinting themselves in order to get together money enough to build a suitable chapel. So far they have not succeeded.

Coming to Okayama I found the same religious fervor and poverty. This is the same native place of the martyr St. James Kisaemon, who was put to death in 1397. There are about a thousand christians here. The blood of the martyrs has been the faithful seed in this place. During my stay my attention was called to an old-time-house which is decorated all over with crosses. Every tile of the roof and every beam of the facade has the sacred sign impressed upon it. According to the well-preserved tradition, the owner of this house two centuries ago was a christian, who suffered much for the faith. He adopted the cross as his coat-of-arms, in order that his descendants might ever glory in the emblem of christianity. His pious desire has been fully realized, for the faith has been handed down as an heirloom in that family. Its present representative is a most exemplary Catholic.

Complete religious liberty is now the order of the day in Japan. The missionaries are perfectly free to preach the gospel in every part of the empire. Hitherto their efforts have been directed to reviving the faith among the descendants of those whom St. Francis Xavier converted. Now they are branching out among the Buddhist population with every prospect of success. The present Catholic population of Japan is about 25,000.

Political parties are like social ones—"the more the merrier"—and the harder it is to tell how folks will come out next morning.

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

Royal Baking Powder

ABSOLUTELY PURE