The Charlottetown Herald.

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The Charlottetown Herald

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—BY—

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JAMES McISAAC,
Editor and Manager.

Calendar for April, 1890.

MOON'S CHANGES.

Full Moon, 5th day, 5h., 11.9m., a. m. w. S.W
Last Qtr., 12th day, 6h. 41.6m., a. m., s
New Moon, 19th day, 3h. 53.0m., a. m., N.E
First Qtr., 27th day, 0h., 39.1m., a. m., N.E

D	Day of Week.	Sun rises	Sun sets	The Moon. Rises	The Moon. Sets	High Water Ch'town
		h m	h m	after'n	morn	after'n
1	Tues	5 45	6 23	2 32	4 37	8 15
2	Wed	42	25	3 38	5 4	8 59
3	Thur	41	26	4 45	5 27	9 37
4	Fri	38	27	5 53	5 48	10 12
5	Sat	37	28	7 2	6 10	10 46
6	Sun	35	29	8 13	6 32	11 20
7	Mon	33	31	9 25	6 57	11 55
8	Tues	31	32	10 39	7 25	aft 29
9	Wed	30	34	11 51	7 59	1 14
10	Thur	28	35	morn	8 41	2 2
11	Fri	26	37	0 57	9 34	3 1
12	Sat	24	38	1 55	10 36	4 20
13	Sun	22	39	2 43	11 47	5 52
14	Mon	20	41	3 22	af 1 2	7 16
15	Tues	19	42	3 53	2 18	8 19
16	Wed	17	43	4 21	3 34	9 7
17	Thur	15	44	4 45	4 48	9 49
18	Fri	13	45	5 8	6 1	10 26
19	Sat	11	46	5 30	7 13	11 2
20	Sun	10	48	5 55	8 24	11 37
21	Mon	8	49	6 22	9 33	morn
22	Tues	6	51	6 55	10 41	0 12
23	Wed	4	52	7 34	11 43	0 49
24	Thur	3	54	8 20	morn	1 28
25	Fri	1	55	9 13	0 38	2 14
26	Sat	4 59	56	10 12	1 25	3 5
27	Sun	57	57	11 12	2 4	4 9
28	Mon	56	59	aft 15	2 38	5 18
29	Tues	55	7 0	1 21	3 5	6 30
30	Wed	4 58	1	2 27	3 30	7 34

North British and Mercantile

FIRE AND LIFE

INSURANCE COMPANY!

—OF—

EDINBURGH AND LONDON.

ESTABLISHED 1809.

Total Assets, 1886, - - $29,371,980.79

TRANSACTS every description of Fire and Life Business on the most favorable terms.

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

FRED. W. HYNDMAN.
Agent.

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

Valuable Farm for Sale.

THE undersigned offers for Sale his valuable Farm of one hundred acres, situate on Township Number Fifty-eight, fronting on the Montague Road and running through to the Colville Road, formerly owned by the late John McInnis, and now occupied by the undersigned. About 60 acres are cleared and in a good state of cultivation. The balance is covered with a good growth of Hardwood. There is a new dwelling house and barn on the property.

Part of the purchase money may remain on the property secured by mortgage.

For particulars apply to Messrs. Warburton & Smallwood, Solicitors, Ch'town, or to the undersigned.

MARY MACINNIS,
March 12, 1890.—6i (Widow.)

The Most Successful Remedy ever discovered. It is certain in its effects and does not blister. Read proof below.

KENDALL'S SPAVIN CURE.

OFFICE OF CHARLES A. SNYDER, DEALER OF FINE AND TROTTING BRED HORSES. ELMWOOD, ILL., Nov. 20, 1888.

DR. B. J. KENDALL CO.
Dear Sirs: I am always purchased your Kendall's Spavin Cure by the half dozen bottles. I would like prices in larger quantity. It is one of the best liniments on earth. I have used it on my stables for three years.
Yours to fly, CHAS. A. SNYDER.

KENDALL'S SPAVIN CURE.

BROOKLYN, N. Y., November 5, 1888.

DR. B. J. KENDALL CO.
Dear Sirs: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have used it for Spavins, Stiff Joints and Sprains, and have found it a sure cure. I cordially recommend it to all horsemen.
Yours truly, A. H. GILBERT, Manager Troy Laundry Bubble.

KENDALL'S SPAVIN CURE.

ROYO, WINTON COUNTY, OHIO, Dec. 10, 1888.

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Gents: I feel it my duty to say what I have done with your Kendall's Spavin Cure. I have cured twenty-five horses that had Spavins, six of them bone spavins, and cured with Big Head and Ring Bone, also bitten with Big Head and snakes and followed the directions. I have never lost a single one of my kind.
Yours truly, ANDREW TURNER, Horse Doctor.

KENDALL'S SPAVIN CURE.

Price $1 per bottle, or six bottles for $5. All Druggists have it or can get it for you, or it will be sent to any address on receipt of price by the proprietors, DR. B. J. KENDALL CO., Enosburgh Falls, Vt.

SOLD BY ALL DRUGGISTS

STRONG TESTIMONY.

Mrs. John Ross.

For the past eleven years I have been a great sufferer with a cankerous sore on my ankle, for which I tried several remedies that did me little or no good, until I applied your Magic Healer Salve, which I began using about three months ago, and am now perfectly healed. I can cheerfully recommend it to any one similarly afflicted.

MRS. DANIEL COMPTON.

Georgetown, July 11, 1889.

THE above testimonial was voluntarily given by the lady whose name is appended to it. The SALVE here referred to is manufactured in Charlottetown and for sale throughout town and country, being within the reach of all.

For any skin injury, test the MAGIC HEALER, ask for it and take no other until its merits are fairly proven.

Sold at 25 cents per box, and supplied wholesale by

JOHN ROSS & CO.

(*Formerly of Ross' Weekly*)

P. O. Box 457, Charlottetown.

Ch'town, July 17, 1889.

DR. FOWLER'S

·EXT: OF·
·WILD·
STRAWBERRY
CURES
CHOLERA
Cholera Morbus
COLIC and CRAMPS
DIARRHŒA
DYSENTERY

AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

A

Pure dry Soap in fine Powder.

WONDER-

ful cleansing properties.

Price 5c.

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 forge the place, Great George St., opposite S. W. Crabbe's Hardware Store.

It's easy to dye with Diamond Dyes Because so simple.

It's safe to dye with Diamond Dyes Because always reliable.

It's economy to dye with Diamond Dyes Because the strongest.

It's pleasant to dye with Diamond Dyes Because they never fail.

You ought to dye with Diamond Dyes. Because they are best.

Our new book "Successful Home Dyeing" giving full directions for all uses of Diamond Dyes, sent free on application. Diamond Dyes are sold everywhere at any color mailed on receipt of price, 10 cents. WELLS, RICHARDSON & Co., Montreal, Que.

Liebig Company's

EXTRACT OF MEAT.

For improved and economic cookery, use it for Soups, Sauces, and Made Dishes. In flavor—*incomparable*, and dissolves perfectly clear in water. Makes delicious Beef Tea and *keeps in all climates* for any length of time. 1 lb equal to 40 lbs of lean beef. Only sort guaranteed genuine by Justus von Liebig and bears his signature in blue, thus: J. v. Liebig

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.

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.

MILLS! MILLS!

Laether Belting,
Leather Belting,
Leather Belting,
Rubber Belting,
Rubber Belting,
Rubber Belting,
Disston's Saws,
Disston's Saws,
Disston's Saws,

Belt Lacing, Files, Oils. &c.

A full stock of the best goods sold in Canada, at prices as low as most of the inferior articles on the market.

NORTON & FENNELL,

January 29, 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.

Big Bargains for March!

1st. Lot Boys' Suits, usual price $1.00, $1.20, and $1.30, your choice sor 50 cents,

2nd. Lot Boys' Suits, usual price $2.55, now $1.50.

3rd. Job lot Men's Felt Batr, usual price $1.00, $1.50 and $2.00, your choice for $1 50.

4th. Job lot Prints, usual price 8 cents, now 6,

IN FACT, LOTS OF

BARGAINS FOR MARCH.

When we advertise those Bargains we will give them, so call and be one of the lucky ones.

PROWSE BROS.,

The Wonderful Cheap Men, 144 Queen Street.

New Goods, ex Stanley.

PERKINS & STERNS,

24 CASES AND BALES.

New Canadian Ginghams,	New Scotch Ginghams,
New White Cottons,	New Print Cottons.
New Seer Sucker,	New Shirtings,
New Tickings,	New Flannelettes.

Special Prices on Many Lines this Month.

Those who want the best value for their money should call on us.

PERKINS & STERNS.

Charlottetown, January 19 1890.

Cardinal Gibbons on the Priestly Office

His Eminence Cardinal Gibbons gave a series of Lenten sermons in the Baltimore Cathedral. All the available room of the spacious edifice was occupied by attentive auditors. His Eminence spoke in his last sermon upon the duties, responsibilities, and sacred character of the priesthood. His text was: "Let a man so account of us as of the ministers of Christ and stewarts of the mysteries of God." He said, in part:

"In these words the Apostle speaks of the exalted dignity of the ministry, and of the labors and dangers which the apostolic ministry encountered, and also of the indifference with which he looked upon the opposition of men. The Catholic clergy are too important factors in the civilization of the world to be ignored. Those outside the Church speak of these ministers to the people, of their works of charities, their hospitals, of the children catechised and the number of converts received; and yet they can know nothing of the close relation which the priest bears to his people. Those relations are only registered by the recording angel. The priest's badge of authority is his sacred office. He exercises more authority in promoting social order than the whole band of constables. They go to the homes of their people to alleviate suffering and distress. They are with them in their hours of happiness as well as sorrow; and even when they come with their sins, the priest is the daily repository of tales of affliction and distress. He reconciles the father to the child, and the husband to the wife. He sees more of life's shadows than of its sunshine.

"Whence arises the people's confidence in our clergy? The Apostle tells us the source of this confidence when he writes 'for Christ we are ambassadors of God.' If a nation's ambassador to some foreign court is exalted, how much more so is a minister of Christ who is sent, not to one, but all nations; for Christ said, 'Go ye into the world and preach My gospel to every nation.' Such is the commission given to the priests of God.

"And you, my brethren, are commanded not only to listen but also to obey these ambassadros. Our Lord said to His disciples, 'Whatever city you enter and they receive you not, shake off the dust of your feet against that city; it shall be more tolerable for Sodom and Gomorrah in the judgement than it shall be for that city.' Our Lord also says, 'He who despiseth you despiseth Me, and despiseth Him that sent Me.'

"Contrast a statesman with the clergy. A statesman addresses his constituents on the events of the day, but an ambassador of God presents the eternal principles of God to his people. I had the pleasure of an interview with Mr. Bayard, when he was Secretary of State, and he expressed to me his appreciation of the dignity of our calling, when he said to me; 'Archbishop, what you say carries such weight with it that on any subject whatever that you speak upon no one dares to contradict you, and, therefore, you are always free to say all you may please on any subject, knowing that it will be appreciated.' I reply; 'Yes, Mr. Bayard, that is true, inasmuch as we, as God's ministers, are always expected to tell the truth.'

"God expects respect and reverence to be paid to His sacred ministry. The best garment God's priests can wear is the white robe of innocence. Judicious criticism of God's ministers is perfectly legitimate and may have good results, but calumny against them is the vilest and greatest of sins, for if it is a sin to slander an individual, how much greater is it to injure the influence of a priest of God. Their's is indeed, a sacred office, as Isiah expresses it, when he says: 'How beautiful on the mountains are the feet of him that showeth forth so great salvation.' We cannot conceive of a higher, nobler occupation than to be called to preach salvation to a world deluged with sin, and to tell of that Gospel which comforts the afflicction and assists the oppressed.

"The Apostle says they must be looked upon not only as ambassadors, but also as dispensers of the mysteries of God, through the sacraments. As Christ says, whom they bind on earth shall be bound in heaven, and whomsoever they loose on earth shall be loosed in heaven, and, further, whose sins they forgive shall be forgiven. They are ordained to regenerate souls, and to prepare dying souls, anointing them with oil, for we are told the prayer of faith shall save lives.

"Thus in a certain sense, the priest is a king, ruling over the hearts of his people, to whom you give the fealty of your love. He is the shepherd who cares for you, protecting you from the wolves; he is a spiritual father, who feeds you with the bread of life; a spiritual judge to pronounce forgiveness to all who are of a contrite and broken heart. He must be a man of learning and of sanctified life. His rewards for all his sacrifices are, in the present, the tranquility of a clear conscience, and, for the future, an eternal reward."

The Vindication of Father Damien.

Mr. J. A. Palmer of Boston, has done a service to the public for which he should be remembered. He has vindicated the character of the late lamented Father Damien, who sacrificed his life so heroically in the service of the poor lepers of Molokai. He has rebuked, in a manly and straightforward manner, the narrow bigots and fanatics who would blacken the memory of this saintly hero, simply and solely because he was a Catholic. The Congregationalist of Boston, the organ of the orthodox Church in New England, began the attack by publishing a slander from an anonymous source. The Boston Herald gave its editorial sanction to this infamous attack and did what it could, in a covert and cowardly way, to make the public believe that Father Damien was an immoral, unclean person, and undeserving of the confidence or gratitude of the Christian world. Mr. Palmer has devoted considerable time and patience to a search for evidence of a reliable character which would throw light upon the question. He had friends in the Hawaiian Islands, in San Francisco and in other parts of the United States. To these he wrote for information without letting them know the purpose of his inquiry. The results of his investigation are given at length in the Daily Evening Transcript of March 1. Quoting the poisoned extracts from the Congregationalist which the Herald made the basis of its editorial, Mr Palmer comments upon its venom and virus with dignified but earnest indignation, conveying a rebuke in every line. He showed that religious jealousy was at the bottom of the conspiracy to blacken the reputation of the dead priest.

"The first cause," he writes, "is identical with that which lighted the flames of Smithfield; it is the self-same spirit as urged on the minions of England when they hunted the priest through the bog and over the turf of Erin, as though it came on the trail of the East India tiger. That cause is religious jealousy, alas! for the fact that the words of our blessed Lord should need no further confirmation than the pages of profane history since these two faithfully affirm that He came not to send peace on earth but a sword. And in Hawaii, as between loyalist and Huguenot, jealousy has intruded itself from the very earliest day to the present into the administration of government.

"The first Protestant missionaries landed at Honolulu on March 20 1820, and our local historians are fond of assuring us that such was the date of the introduction of the Christian religion into these islands. Such is not the fact. Further, for a believer in the supernatural by which I mean one who recognizes the sacramental grace of Christian baptism, the reason why the New England missionaries were well received is perfectly clear. On May 8, 1819, died Kamehameha I., leaving his little empire united and peaceful. In August of the same year, eight months before the arrival of any other missionaries, the chaplain of the French corvette Uranie administered Catholic Baptism to the prime minister of King Kamehameha II. and also to Boki, the ruling governor of the most important island, Oahu."

The Protestant missionaries and their friends claim that they were pioneers in this field of missionary labor, and they have always labored with unceasing industry not alone to convert the islanders to their religious beliefs, but to prevent Catholics from gaining any foothold in the Kingdom. The malignity of their hostility and bitterness is well exemplified in the slanders so widely circulated against Father Damien, and which Mr. Palmer has so successfully exploded.

Ex-Minister H. A. P. Carter of the Hawaiian government in reply to Mr. Palmer's letter of inquiry, wrote:

"Father Damien's work and his consecration of his life to it did not need an artifical and wholy imaginary background of inhuman neglect by others to bring it into relief. It would stand by itself and for itself in the appreciation of those who admire unselfish devotion to duty. It needed not the detraction from other's devotion, and it is to be regretted that such unwise detraction should be met by any attempt to detract from the good in his life."

The second charge against the martyr priest is that the leprosy from which he died was the result of his personal habits, the claim being that the de-ease is not contagious. Mr. Palmer wrote to General S. C. Armstrong of the Hampton Normal and Agricultural Institute, a gentleman of missionary lineage perfectly familiar with the ground where Father Damien long labored. This gentleman replied as follows:

"The very same day your pleasant letter of Sunday reached me, my attention was called to an article in the Nineteenth Century by Sir Morell Mackenzie on the dreadful revival of leprosy, which I hope you will see. To my mind, it settles clearly the fact that leprosy is contagious, and does wholly away with any imputation on Father Damien's purity, of whose noble life a charming account by my friend, Mr. C. W. Stoddard, has been on my parlor table for months, and read by many. Dr. Mackenzie is the highest authority and seems to settle the matter. It is a relief."

Here is an extract from the article alluded to:

"The evidence in favor of contagion is, to my mind, quite overwhelming. The contagiousness of the disease was never doubted until it had nearly died out. The alarming spread of this loathsome pest in recent years is, in my opinion, due to the fact that for some time the opposite doctrine gained the ascendancy and held captive the minds of men. For this pernicious error, and for all the disastrous consequences that have flowed and continued to flow from it, the Royal College of Physicians of London is chiefly responsible. Without an exception, the men who know most of leprosy, who have lived in the midst of it, are those who believe most firmly in its contagiousness."

Dr. Prince A. Morrow, who was with Father Damien just prior to his death, and a gentleman of the highest reputation and authority, wrote in reply to a letter of inquiry as follows:

"From my personal acquaintance with Father Damien and the accounts of him given to me by various persons competent to judge, more especially by Mr. Myer, superintendent of the leper settlement for many years, I believe that the statements quoted are false. Unquestionably, Father Damien was careless of the danger of contagion and mingled, perhaps, too freely with the native lepers, in the exercise of his priestly functions, but a high type of heroism is often associated with contempt of danger.

The opinion is generally prevalent, false, I think, that leprosy is propagated exclusively in one manner. In the very complete notes I have of Father Damien's case, signed by him when on his deathbed, he declares positively that he had never in a single instance been unfaithful to his priestly vows of chastity."

"Mr. Edward Clifford will be pleasantly remembered by the citizens of Boston and Cambridge," says Mr Palmer. "A tourist, an able writer and an artist; a letter in his own handwriting before me expresses the fullest sympathy with my indignation at the calumny. Further, he very courteously granted me a personal interview. No one could be more competent to give impartial evidence than he. He is familiar with the development of the disease in India. A Protestant, but spent christmas of 1888 with Father Damien, and painted his portrait during the last days of the missionary priest." Mr. Clifford absolutely refutes the slanders. One of the ministers of the government at present person of Dr. Damon, a Protestant clergyman wrote:

"Your favor of Dec. 12 is at hand, requesting information on the life of Father Damien, of Molokai. In my acquaintance with this good man, I have never seen anything amiss in his conversation or deportment, and I am sure his white circle of admirers, both Protestant and Catholic, have naught but good to say of him. I cannot but think that you are not well-disposed for some purpose, but what it is, I cannot say."

"I have purposely printed the last phrase of Mr. Damon's letter," says Mr. Palmer, "because it is witness to the spirit with which I endeavor to direct the inquiries, on the answers to which I have based the present assertions. Nor has it been known by any person that it was my intention to refute these infamous charges. My witness will first learn from these columns what their testimony has proven. The Congregationalist says in the article heretofore quoted, the italics are in the original:

"'*He (Father Damien) had no hand in the reforms and improvements inaugurated,*'" which were the work of our board of health.

"That this is deserving of the same degree of credence as that to be accorded to the other flights, or rather depths, of its imagination, I simply offer the following letter addressed to the Bishop of Oiba, Honolulu, kindly sent to me by that prelate:

OFFICE OF THE BOARD OF HEALTH }
HONOLULU, H. I., April 22, 1889. }

"Sir: It was with feelings of pain that the board received by mail last week from Molokai the sad intelligence of the death of the lamented Father Damien, Catholic priest at Kalawoa, Molokai, who passed away on Monday last, April 19, 1889. On behalf of the Board of Health, permit me to express to you, as his spiritual superior, our condolence and sincere sympathy with you in view of the sad event, and our high appreciation of his long and faithful services to the board of health and to humanity. I am reverend sir, very sincerely yours,

EMERSON
President, Board of Health."

The last document is from the Catholic Bishop of Oiba, who declares emphatically that Father Damien was a faithful priest, that he was acting under the sanction and direction of his superiors, and that he was a moral, exemplary man in all his movements.

This completes the vindication of Father Damien, and settles for all time the brutal slanders so insidiously circulated by his enemies. Mr. Palmer closes his able article with the following touching tribute:

With seven generations of New England Puritan ancestry on the one side of each of my parents, gladly, devoutly, and tearfully I would come as an humble brother in the faith of Father Damien to lay this tribute on the silent tomb of the martyr whose voice cannot be heard on earth, but whose works will never cease to follow him. To those who, in the language of the creed still repeated each Sunday in the chancels of the English church, "believe in the communion of saints," it is a holy thought that there is nothing which we might have done to make the martyred priest happier on earth, in the distant and isolated spot where he dwelt, which is forbidden to us to do in memory of him, and for his happiness in the mansions of the blessed to-day. It is in this spirit that I have tried to write of his virtue. It is not permitted to all to spring into the gap from whence falls the death-stricken soldier, but it is permitted to any comrade to resent the slanders of the cowardly calumniator who was silent until the noble warrior fell in defence of the cause to which his life and services had long been given."—*Toronto Catholic Review.*

Cardinal Gibbons' fourth sermon in the lenten course, which he preached at the cathedral, Baltimore, was devoted to an explanation of the Catholic ritual. We quote the concluding passage: "Open the book of psalms and you will find it is full of instructions and invitations to please God by public ceremony. Before ash Wednesday the Catholic church sounds the trumpet in Zion, and ashes are placed on the heads of those who come to worship, in imitation of the practices of old in patriarchal times. The biblical references to public ceremonies serve as models for the Catholic church. The ceremonies of to-day are far more elaborate than in the primitive church, but is it not right to keep pace with the church? The book of revelations tells of ceremonies more gorgeous and more elaborate than are seen now. There ought to be some harmony, some resemblance on God on his throne above. I ask where can you find such a solemn and attractive ceremony as the celebration of the mass in the Catholic church. The ceremonies speak to the heart, the imagination, and, in fine, to the whole man; and such is the wisdom of the church in appealing to the whole man."

The late Mrs. Donovan, of Baltimore, who endowed a chair of literature in Johns Hopkins University, was not a Catholic, although she left Cardinal Gibbons a sum of money for the education of a priest. The story of this donation runs thus: It seems that ex-mayor Latrobe, who was the lady's legal adviser, was called in some time before she made her will, to arrange about the legacies. Her husband, it appears, was a Catholic, and she was anxious to leave something to "one of the christian churches" as she phrased it. She added that she did not know which church to choose, there were so many of them; and they came and went; she did not know waether any of them would last. "That's true," Mr. Latrobe answered; "they do come and go; it seems to me that the Catholic church has lasted the longest, and will probably last the longest." Mrs. Donovan was struck by this; she felt that a church which had lasted so long must have the elements of permanence, and so the money went as we have stated.

Were the Monks Lazy?

It is the custom of cantankerous critics of the Catholic church to speak more from their malice than from the dictates of truth, to charge the monks of the middle ages with being lazy. In these columns we have often proved the falsehood of this charge, and now we are happy to add the following additional testimony from a recent Protestant writer. We quote from "The Growth and Vicissitudes of Commerce in all Ages" by John Yeats, LL.D., London, 1887. Treating of industry in England under the Normans, the author writes as follows: "The monasteries of this time seem to have been the sanctuaries of industry as well as of learning. Located in fertile vales, the clergy made labor a sacred duty, and by cultivating the rich lands around them they improved the practice of agriculture. They were lenient masters. By shielding the farm laborers from the injustice of the barons, the monks prepared the way for the overturow of villeinage. If the loss of liberty be the loss of half our virtue, we owe an indefinite debt to monarchism for the restitution of this priceless boon. As freemen the lower orders acquired a right to property, which elevated their moral tone and added to the prosperity of the whole population. Manufactures no less than husbandry were fostered by the monks. The principle of every monastery was, that each community should supply, as far as possible, its own wants, by home labor. Cloth was woven from home-grown wool; abbeys and churches were planned and built by ecclesiastical artificers, and beautiful ruins and splendid cathedrals remain as evidences of their genius. Each religious retreat was a centre of industry greater than military glory" (pp 133-4). The occurrence of such passages as this in works having otherwise no bearing on Catholic matters, and written by authors who cannot be suspected of the slightest Catholic leanings, must necessarily have a due effect in disabusing the minds of non-Catholic readers. The idea of "the lazy monk" at any rate, is finally exploded.—*S F Monitor.*

The death of Archbishop Heiss is a very severe loss to the church in the United States. There were few riper scholars any where and no humbler man ever wore mitre. His administration of his large diocese was an era of peace and religious prosperity. He was a man of untiring labor, and he has never spared himself he often found occasion to lighten the burden of others. He was a comparatively young man and those who knew him had hopes for a long and glorious future still before him. The deceased prelate was a Bavarian and studied under Doellinger. He came to this country with the late Dr. Saltzman and was connected with the Salesianum in Milwaukee, for many years being its president. He was consecrated Bishop of La Crosse in 1868. The health of Archbishop Henni failing he was named his coadjutor with title of Archbishop of Adrianople. He succeeded to the See of Milwaukee in 1881.—*Western Watchman.*

The holy father has approved of the project of holding a plenary council of all the South American churches. The time of the meeting has not been determined, but the measure is sure of success. At the present time the different South American republics are drifting towards a union, and the church proposes to lead the way. The meeting of that council will be the proclamation of freedom for the church on the southern continent, and may God speed the day.

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 sams) to Dr. B. J. KENDALL CO., ENOSBURGH FALLS, Vt. This book is now recognized 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.