The Charlottetown Herald.

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The Charlottetown Herald

—IS ISSUED—

EVERY WEDNESDAY

—BY—

The Herald Printing Company,

FROM THEIR OFFICE:

Corner of Queen and Richmond Streets,

CHARLOTTETOWN, P. E. ISLAND.

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ADVERTISING AT MODERATE RATES.

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

JAMES McISAAC, Manager,
Charlottetown.

Calendar for January, 1889.

MOON'S CHANGES.

New Moon, 1st day, 4h. 55.3m., p. m, S. W.
First Quarter, 8th day, 6h. 28 1m, p. m, S. W.
Full Moon, 17th day, 1h, 24 3m, a. m, S.
Third Quarter, 24th day, 11h, 44.8m., a. m., W.
New Moon, 31st day, 4h., 57m., 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.	mo'n	after'n	after'n
1	Tues	7 50	4 19	7 21	4 23	10 39
2	Wed	50	20	8 20	5 28	11 29
3	Thur	50	21	9 11	6 33	morn
4	Fri	50	22	9 51	7 30	0 9
5	Sat	50	23	10 24	9 1	0 51
6	Sun	49	24	10 52	10 9	1 33
7	Mon	48	25	11 19	11 13	2 16
8	Tues	47	26	11 46	mo'n	3 1
9	Wed	47	27	aft. 2	0 19	3 56
10	Thur	47	28	0 36	1 22	4 59
11	Fri	46	31	0 52	2 23	6 8
12	Sat	46	32	1 04	3 25	7 11
13	Sun	46	34	1 16	4 22	8 6
14	Mon	45	35	2 35	5 35	8 52
15	Tues	45	36	3 26	6 22	9 34
16	Wed	44	37	4 17	7 13	10 19
17	Thur	43	37	5 17	8 1	10 51
18	Fri	42	39	6 22	8 41	11 26
19	Sat	41	40	7 34	9 16	aft. 6
20	Sun	41	42	8 37	9 50	0 41
21	Mon	40	44	9 47	10 13	1 16
22	Tues	39	45	10 57	10 39	2 0
23	Wed	38	46	mo'n	11 5	2 45
24	Thur	37	48	0 6	11 31	3 44
25	Fri	35	49	1 21	aft. 1	4 56
26	Sat	34	50	2 38	0 35	6 39
27	Sun	33	52	3 48	1 17	7 45
28	Mon	33	54	4 56	2 7	8 45
29	Tues	32	55	6 3	3 6	9 39
30	Wed	31	57	6 58	4 13	10 27
31	Thur	27 29	4 58	7 43	5 25	11 16

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. 1 1y

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Send 25 Surprise or 50 Soap wrappers to us and receive by return post, free, a beautiful picture, worth $1.00, entirely different from any other picture we offer elsewhere. Surprise Soap is sold everywhere. Ask your grocer for it.

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ATTORNEYS-AT-LAW,

Solicitors in Chancery,

NOTARIES PUBLIC, &c.

OFFICES—O'Halloran's Building Great George Street, Charlottetown.

☞ Money to Loan.

W. W. SULLIVAN, Q.C. | CHAS. B. MACNEILL.
jan. 17, 1884

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CONFECTIONERY.

Manufactured on the premises every day. Customers can rely on their Candies being fresh and pure.

We want every country dealer to call on us and see if we cannot save money by getting his Confectionery from us.

Choice Fruits in their Season.

Best GROCERIES at Low Prices.

Colgate's Soaps & Perfumery.

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Solicitor in Equity,

NOTARY PUBLIC,

Commissioner of Deeds, Wills, &c.

☞ MONEY TO LOAN.

Charlottetown, November 21, 1888—3mow

If Not, Why Not?

—USE—

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Free Trade with the States.

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Clocks, Watches and Jewelry,

All of the latest patterns, and very cheap, suitable for

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Watches, Clocks and Jewelry repairing punctually attended to.

A large assortment of Xmas and New Year's Cards, all of the very latest styles, and cheaper than can be bought in the city.

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Charlottetown, Nov. 28, 1888—3m

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Barrister-at-Law,

SOLICITOR, NOTARY PUBLIC, &c.,

OFFICE, CAMERON BLOCK

(Head of Stairway),

Charlottetown, P. E. Island

☞ Collections carefully attended to. Money to loan at lowest rate of interest.

Nov. 21, 1888—1y

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OF ALL KINDS,

BOUND IN THE BEST STYLE,

AT PRICES TO SUIT THE HARD TIMES.

Everybody is satisfied with the work done by

JAMES D. TAYLOR,

North side Queen Square, over R. K. Jost's Boot and Shoe Store.

March 21, 1888—1y

Burdock BLOOD BITTERS.

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.

WE WANT POTATOES!

WE handled 100,000 Bushels Potatoes this Season and made money for our Shippers. We get out-side prices. We want a few more good Shippers. Will send market reports each week if desired.

We also handle Apples, Hay, Produce, Eggs, Beans, Dried Fruits, etc. We satisfy our Shippers, make quick cash returns. We refer to Mercantile Agencies Banks.

Lawson, Harrington & Co., Halifax, N. S. Harding & Hatheway, St. John, N. B. R. T. Holman, Summerside, P. E. I.

Write us and ship to

HATHEWAY & CO.,

GENERAL COMMISSION DEALERS,

22 CENTRAL WHARF, BOSTON.

Members Chamber of Commerce, Established 1873.

Sept. 12, 1888.

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THE Undersigned will pay the highest cash price for a quantity of OATS, and all kinds of POTATOES of good quality, delivered at his Warehouse, Welsh & Owen's Building, Water Street.

JOHN KELLY.

Ch'town, Dec. 19, 1888—3i cow pd.

HAGYARD'S PECTORAL BALSAM CURES COUGHS, COLDS, HOARSENESS, ETC.

For Sale.

A VALUABLE FARM of 160 acres of land, situated on Monaghan Road, Lot 36. Over 30 acres of this land are in a good state of cultivation, and the balance is covered with a fine growth of Softwood. For particulars apply to the Owner, as under.

EDWARD COADY,
Commercial House, Charlottetown.

Dec. 12, 1888—cow tf

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for Infants and Children.

"Castoria is so well adapted to children that I recommend it as superior to any prescription known to me." H. A. ARCHER, M.D., 111 So. Oxford St., Brooklyn, N. Y.

Castoria cures Colic, Constipation, Sour Stomach, Diarrhœa, Eructation, Kills Worms, gives sleep, and promotes digestion, Without injurious medication.

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SIMSON'S LINIMENT

HAS taken the lead, and is the best preparation ever offered to the people of Canada for the Relief and Cure of

RHEUMATISM, SCIATICA, NEURALGIA, CATARRH, CUTS, BRUISES, SWELLINGS, SCALD HEADS, COLIC, DYSPEPSIA, CONTRACTION OF THE MUSCLES, LAME BACK, DIPHTHERIA, SORE THROAT, TENDER FEET, CORNS, STIFF JOINTS, &c., &c.

For Distemper in Horses, Enlarged Joints and other diseases incidental to these useful animals, it is unrivaled.

Certificates are constantly being received telling of the good work performed by SIMSON'S LINIMENT, manufactured by

BROWN BROS. & CO.,

Dec. 19, 1888. Druggists, Halifax, N. S.

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CHEAP AT

PERKINS & STERNS.

Before you buy just come in and see our

CHEAP DRESS GOODS,

CHEAP MILLINERY, CHEAP JACKETS.

A big display of Wool Goods,
A big display of Cotton Goods,
A big display of Linen Goods,
A big display of Silk Goods,

Carpets, Oilcloths, Rugs & Mats.

Large Stock of Fancy Goods and Toys.

Cloths, Tweeds and Gents' Furnishings. Carpet Warp in all colors.

PERKINS & STERNS.

October 31, 1888.

JOHN NEWSON.

ON HAND AND TO ARRIVE, the greatest assortment of all kinds of

HOUSEHOLD FURNITURE,

The Cheapest Place in Charlottetown,

Chairs, Tables, Bedsteads, Parlor Suites, Chamber Suites, Mirrors, Picture Moulding, Chonagnen Window Blinds (the newest styles), Handsome Window Furniture, Poles, Cornices, Rings, Rollers, Holders, Bands, Chains—EVERYTHING. Woven Wire Mattrasses, all kinds of Mattrasses and Beds.

PICTURES FRAMED CHEAP.

Everything Cheap, Best Quality.

☞ CALL AND EXAMINE.

JOHN NEWSON.

Charlottetown, June 20, 1888—6m

The Busiest Place in P. E. Island.

MARK WRIGHT & CO'S

Furniture Factory.

If you doubt it, call and see. You will then understand why it is that we sell many lines of our own manufacture

VERY MUCH CHEAPER

Than anyone in the trade.

We are prepared for a rush in repairing and re-upholstering spring, and will give all our patrons quick despatch and good value.

We invite inspection of our immense stock in Show Rooms.

Mark Wright & Co

Charlottetown, March 28, 1888.

Midnight Mass at the Oratory.

"'Tis Christmas Eve, and none must fail,
To tell their Beads at the Midnight Mass."
—RUADH.

England can boast of more stately monuments than the Oratory at St. Philip Neri, which nestles modestly among the stately trees of Edgbaston, at Birmingham, but of none that contains more interest for the Catholic and the scholar of to-day, associated as it is so closely with the name of one who is a light in religion as well as in literature, and whose writings will always stand as models of pure Anglo-Saxon. It is at the Oratory that the saintly John Henry Newman has put forth his best powers for Catholicity, and enriched with his thought and work the literature of the religion which he combated so fiercely in his younger days, before the answer came to his beautiful petition, "Lead Kindly Light," whose sobbing monosyllables proclaim, with all the strong, earnest, passionate yearning of a soul at sea:

"The night is dark, and I am far from home."

The Oratory has been a home indeed—a haven of real rest, where the weary heart might find repose, free from the jarring discords of the busy, unsympathetic world. I shall not presume, in this fugitive sketch, to review the life of John Henry Newman or the history of the Oratory, but rather to reproduce, in the form of a reminiscence, the impression made upon me "twenty golden years ago" as an attendant at the great Cardinal's place of worship, before he became Cardinal. It is an impression that lasts like the fragrance of some imperishable perfume, and that becomes intensified always at this solemn season.

The Oratory is far enough removed from the throbbing activity and the bustle of busy Birmingham to be undisturbed by the noise of the great town, but not so far away that it cannot be reached easily by residents of the borough desiring to attend divine worship there, particularly if the worshippers be young, active, vigorous, and in the mood to enjoy a brisk walk. The wide, well-kept road, with its handsome homes and venerable shade-trees, that leads to the famous church, is suggestive of quiet and comfort, not to say ease and elegance. Here the aristocracy of Birmingham, for the most part, have their residences, and to live in Edgbaston is almost as good as a patent of nobility, since it is an evidence of one's social status. The Oratory is an unpretentious building, or rather cluster of buildings of simple and almost severe exterior. It stands a short distance from the road on the right, and at the time of which I speak the walk leading from the main thoroughfare to the door of the church was prettily embowered with evergreens. Pious Catholics and a great many persons who were not Catholics, went there every Sunday to witness the solemn ceremony of the Mass, and to hear the exquisite singing of the boys' choir, whose beautiful treble voices, trained by a competent precentor, rang out gloriously in the striking passages of the sacred music. The modest exterior of the Oratory does not prepare one for the ample and elaborate interior upon which the eyes rest upon entering the sacred edifice. The main altar, fronting the principal entrance, rises up white and beautiful and symmetrical in full view of all, and is approached by a series of steps leading to a wide platform, around which priests, choristers and attendants are seated. It is much higher than the main body of the auditorium, and it is impossible for anybody in any part of the church to be deprived of a view of the altar. Then there are side altars, at some one of which a Father of the Oratory is celebrating Mass during the early hours of the morning. Priests and attendants move about noiselessly, and an atmosphere of hushed devotion pervades the place like rising incense. One feels the solemnity of the scene, but it is a solemnity that is elevating, restful and heart-stirring. Presently the stillness, which it was almost profanity to break, yields gently to the soft melody of the organ, as it begins its lofty strain in a sacred whisper, which increases in volume until it reaches its full tone as it heralds the procession which enters from the little side chapel, full-robed for the Mass. The central figure, upon which every eye is immediately riveted, is that of Dr. Newman. He is not yet a Cardinal, but as a man he claims and holds public attention. He moves slowly. His face is thin, and he seems to feel the weight of years, although he lacks two years of seventy at the time. The Fathers surrounding him are very attentive. When the Gospel of the day is read he comes slowly down the centre aisle until he reaches the raised pulpit, which stands about the middle of the church, in view of the congregation. His step is feeble as he ascends the stairs, and when he begins to read his voice trembles. Now we have an opportunity to study the great but unostentatious divine. His prominent nose, with its aquiline tendency, tells of force of character; his cheeks are wrinkled and sunken; his eyes large and expressive, and as he grows earnest at some particular point in his sermon, the face, which at first seems that of an ascetic, becomes illumined with intelligence, warmth and inspiration, and the speaker is young again. Ordinarily he speaks with deliberation. His language is clear and simple, but sublime in its vivid portrayal of the truth he wishes to teach, and the scholar shines out between his words rather than in them.

As Doctor Newman stands there he reminds one of an animated picture of one of the saints. I could not help thinking of his eventful life, as I heard the words of hope from his lips. Here indeed was a searcher for truth, a scholar, a modern Saul of Tarsus, who began by persecuting the church of Christ, and whose mature judgment led him to be its most devoted servant. The appearance of the man and all that he represented in his great personality, his discourse, the music, the church, made upon my mind a life-long impression, and the entire scene comes back to me with an agreeable distinctness, even now, as I write these hurried lines.

One other picture witnessed at the Oratory is remembered more vividly, and that is the celebration of a midnight mass. At most of the churches in the principal cities of England this beautiful service, that seems to bring men and angels nearer, is observed every Christmas, but nowhere, it seems to me, is it more divinely impressive than at the Oratory, where the inspiring music and the exquisite voices of the boys' choir voicing the "Adeste Fideles" like a song of silver, turn the night into a dream of Paradise, while the glad tidings of a saviour's birth are rehearsed once more as they were nearly two thousand years ago on the Judean hills.

While this solemn and beautiful scene is in progress at the Oratory, streets of the great town in the distance are echoing with the music of the "waits" and the "carols" of the belated worshippers at the shrine of Bacchus, who have no thought for the sacred things that are touching the hearts of the women and men of Dr. Newman's devout congregation The trodden snow on the side of the street leading to the Oratory tells that many feet have pressed it at that unseasonable hour, and the worldly wonder what power can so stir the Catholic heart as to attract a large congregation at such a time. At last the benediction is given, and hundreds who seem loth to leave, and whose thoughts are with the Christ-child, cradled in the manger nearly two thousand years ago, linger behind and spend some little time in devotion. All the Christmas services at the Oratory are sublime, and those who have the privilege of attending divine worship there always look forward to them with pleasure and feel a tinge of regret when the advancing seasons carry them forward to other ceremonies.

The present Duke of Norfolk, who stands next in rank to royalty, was a student at the Oratory school at the time of which I write, and, trained under such influences, it is not to be wondered at that he remains true to the faith of his fathers, who were loyal to the church in the darkest days of England's persecution of Catholicity. The Oratory has become celebrated since then as the home of a cardinal, and John Henry Newman is now a prince of the church; but no honors that could be conferred upon him could add to the sublime sense of beauty with which it impressed me twenty years ago while attending midnight mass.—*Erigena, in Catholic Standard.*

Our Saviour's Mother.

Next to the Infant Saviour, the most prominent figure in the birth of our Blessed Redeemer is His Immaculate Mother. Hence, at this holy season, when so many hearts will turn to Mary, our Mother, it is eminently befitting that we should impress upon Catholics the many merits which they can gain for their souls by creating and sustaining in their hearts a love for the Immaculate Mother of the Babe in Bethlehem, and conforming their lives to that purity, that humility and that spirit of obedience and resignation to God's holy will which characterized the life of the Mother of divine grace during her painful earthly pilgrimage.

Sterling devotion to the Mother of God takes root only among the honored people, that is, among the elect who shall praise God for all eternity; and, "I took root among the honored people." My elect, says our Lord to her, are destined to be that favored soil in which devotion and love to thee, O Mother, shall take root and flourish. "Take root among My elect," and the Virgin seems to answer that she will abide only with those, and "my habitation is in the assembly of the saints." Happy those souls who are thoroughly infused with this devotion. They have good grounds for hoping that they belong to the number of the chosen few; and this is the view entertained by the saints of the early as well as by those of modern times. The blessed Simon Rossa said to a member of his congregation who was tortured with great mental anguish; "Fear not, my son, only persevere in thy devotion to Mary and heaven is thine." St. Alphonsus Liguori used often to repeat: "If I honor Mary I am sure of heaven." St. Philip de Neri, St. Charles, the blessed Leonard of Port Maurice, and many other personages of sainted memory, declare that devotion to Mary is a clear sign of predestination to glory; and this same doctrine can be said to be the universal belief of the ancient Fathers. St. Anselm says, whoever is privileged with frequently thinking of Mary, and thinking of her with tender affection, has in this life a strong sign that he will attain to eternal felicity. "Let him to whom it is given to think often of her with affectionate emotion, take this favor for an infallible sign that he shall be saved." This, however, did not at all imply that merely thinking of her suffices for salvation; the meaning of the saint's expression is that it is impossible to occupy one's thoughts frequently about Mary, and not at the same time entertain great affection for her. The affection that we feel for her facilitates in us the imitation of her virtues, and it is in this imitation that consists the principal fruit of the homage we pay to our Blessed Mother. Still more plainly does St. Bonaventure teach the doctrine that devotion for Mary is a sure sign of predestination. This learned client of hers maintains that devotion to her is, as it were, a mark set upon the forehead of those whose names are written in the Book of Life: "Whoever bears on his forehead the sign of her name, shall be written down in the Book of Life; even as the angel marked the foreheads of all those who were to escape extermination."

The same teaching is delivered in very plain terms by St. Bernard, who calls devotion to the Mother of God the "most certain sign possible that salvation shall be attained by its possessor." Other saints confirm this doctrine, and maintain that there is no more beautiful sign of gaining eternal salvation than devotion to Mary. Mary stands by her affectionate clients, she defends them, protects, guides and leads them into the secure haven. The solicitude of the Blessed Mother for her children was represented by St. Mary Magdalen de Pazzi, under a most beautiful symbol. She beheld some ships sailing on an immense sea which was agitated by fearful winds and storms, one of the ships tossed in every direction by the surging waves, in short, all the vessels were in great danger of being lost. One alone appeared to be privileged; one alone ploughed the waters securely and triumphantly, without receiving any detriment from winds or waves. At the helm of that ship stood a majestic lady, who with one of her hands commanded the sea, and, with the other, directed the ship calmly and amid the benedictions of the passengers. Oh, that fortunate ship. Oh, those thrice-favored souls who took passage therein. That ship symbolized the legion of Mary's clients, who, amid the storms of the raging sea of this life, were protected by her, and were, by the lights and graces received from her, conducted to the haven of a happy eternity.

Meditate, Catholic reader, on these truths as you kneel in front of the crib on Christmas morning, and pray to God that He may give you the same Mother that He chose from all the world for His well-beloved Son in whom He was well pleased.—*San Francisco Monitor.*

Conferring Degrees in Rome.

On Thursday, Nov. 29th, the annual solemn distribution of prizes and conferring of academic degrees took place at the Gregorian University, better known, I believe, as the famous Roman College of the Society of Jesus. The *aula maxima* of the University was fitted up in a manner befitting the occasion, and a band varied the proceedings by some excellent music. The walls were adorned with several paintings, amongst which were that of Gregory XIII., the munificent founder of the University, and of St. Thomas, recently presented to the University by the Holy Father as a recognition of the valuable co-operation given by the Jesuit Fathers in carrying out his wishes with regard to the spread of scholastic philosophy. This painting was much admired at the Exhibition during the year.

Cardinal Vannutelli presided, and at the close of the proceedings delivered an address in eloquent Latin on the significance of the occasion. His Eminence exposed forcibly the necessity of scientific studies for ecclesiastics, and urged fervently on his young auditors the practical bearing of his words. Indeed they all had the very best example of the practice and success of his counsel in the eminent speaker himself, who, not many years since, was a student of the University. There was present, besides His Eminence, a very large number of notable visitors, including several priests and distinguished laymen.

The conferring of degrees first took place. In the Faculty of Theology forty-four were created Doctors, sixty-seven Licentiates, and twenty-six Bachelors; in Law, ten Doctors, fourteen Licentiates, and twenty-one Bachelors; in Philosophy, thirty-three Doctors, twenty-five Licentiates, and fifty-seven Bachelors. An announcement was also made that of those who succeeded in taking the Doctor's diploma of the Monastic Academy recently instituted by the Pope, eleven were alumni of the Gregorian University. Only those of the English-speaking countries will interest your readers: Edmund Kendall and Hugh McConnell, O. S. B. Aloysius O'Toole and Daniel O'Donoghue, of the English College, and Patrick Rogan, of the Scots' College, were created Doctors in Theology. Albert Wheeat, Daniel Kennedy and John Murphy, of the English College, and Christian Den Bresen, of the Scots' College, were made Licentiates. John Banks, of the Pious Society of Missions, John Mulkern and John Gunn, of the Marist Order, and George Boston and Thos. Fenn, of the English College, were made Bachelors. In Philosophy, Oswald Smith, O. S. B., was created Doctor; Francis McArdle, O. M. I., and Michael Harlett (an Irishman of the Capronica College), were made Scientists; Laurance Edward McDonnell (an Irishman of the South American College), George Nichols, John McWeeney, John McKay, Matthew Relihan, Patrick Birnie, Patrick Green, and Robert Carmount (of the Scots' College), were made Bachelors. Of the prizes, Thomas Fenn (of the English College), took first medal in Dogmatic Theology, and was amongst those of equal merit for the second medal in Moral Theology. No other English-speaking person took prizes in Theology or Philosophy or Law; but Patrick Birnie and Patrick Green (of the Scots' College), took respectively first and second medal in Greek.—*Cor. Liverpool Catholic Times.*

Death of Father Hecker.

The Very Rev. Isaac T. Hecker, C. S. P., founder and Superior of the order of Paulist Fathers, died on the 29th Dec., at the home of the community, at Fifty-ninth street and Ninth avenue, New York City. He had been an invalid since 1873.

Father Hecker was born in New York City in 1819. He received a mercantile education, and for a time devoted himself to business pursuits. But he was not content to labor in a field in which his brothers, who established the Hecker flour mills, have since been so successful. His first step towards carrying out a desire to benefit humanity in a larger way was to join the Association of Agriculture and Education at Brook farm, West Roxbury, Mass. This was in 1843, and later on he was a member of a similar association in Worcester. He did not find in either of these organizations the field he was looking for, so he began to study for the Episcopal ministry. About this time he was a member of the Congregationalist Church. In 1845, after long deliberation, he determined to join the Catholic church with a view of becoming a missionary. He was received into the church in New York, and at once sailed for Belgium, where he studied to become a missionary priest of the Order of the Most Holy Redeemer. The period of his novitiate, from 1847 to 1849, was spent in Bruges. Returning at its close to England, he was raised to the priesthood by Cardinal Wiseman. At the end of four years' missionary work abroad he came to New York and took his place among the Redemptorist Fathers.

In the course of seven years' zealous work in his native land, he became convinced that a new Order of missionaries, similar to that of the Redemptorists, but composed of American instead of foreign priests chiefly, could overcome many difficulties. In 1857 he went to Rome and submitted his views to Pope Pius IX., who approved of them. The Congregation of St. Paul was immediately formed, with Father Hecker at its head.

When Father Hecker returned to America he was joined by some of the Redemptorist Fathers, and members of the new Order founded a church and convent at Fifty-ninth Street and Ninth Avenue, New York City, and sent missionaries throughout the country. The Order flourished even beyond the expectation of its founder.

Father Hecker gave much of his time to literature. He established the *Catholic World*, a periodical that has maintained a high standard of excellence. The Catholic Publishing Society also owes its existence to Father Hecker's energy and to his devotion to the welfare of the Church. He was himself a writer of repute. In 1885 he published "Questions of the Soul," and two years later "Aspirations of Nature." While he was in Rome he wrote two essays upon Catholicity in the United States, which were translated into several languages. *May he rest in peace.—Catholic Standard.*

Beautiful Act of Faith.

Among the many notable happenings of our career on the colored missions of the South, writes a priest of St. Joseph's Society of Missionaries, the following deserves a prominent place, because of its sweet significance and touching pathos as an act of faith:

About midway between Piscataway and "TB" Prince George's County, Maryland, embosomed in the woods, and severely alone in its marked if not significant isolation, stood a little cottage tenanted by the only Catholic family of color in that section of St. Mary's parish. Not that the colored settlers of the surrounding country were few and far between, or that many colored Catholics did not frequent the parish church on Sundays and Holydays; but it happened that this little Catholic cottage was perched in the very centre of what may be called a Baptist and Methodist camp ground, fully fourteen miles from the priest's house, which was at their principal mission near the county seat, Marlborough, known in history as the birthplace of the proto-Bishop, Carroll. In short, everything favored a lukewarm or nominal Catholicity if not speedy apostacy, since no priest could attend St. Mary's, Piscataway, more frequently than once a fortnight, and the family in question lived about three or four miles from that, their nearest church.

At one of those visits an urgent sick call from the little cottage reached the priest in time to save the messenger a farther journey of fourteen miles. Off at once the *Soggarth Aroon* started, arriving at the cottage at nine o'clock. The last mile had to be trudged on foot. Up to the ankles in slush and mud, the priest hearing the Blessed Sacrament approached the house, and what a scene—the whole family (the sick mother excepted)—out of doors on their knees in the mud, hands clasped before the breast, heads bowed, not a syllable to break the sublime stillness! With the eyes of divine faith they saw the Lamb of God who taketh away the sins of the world coming, and, forgetting even themselves, fell prostrate in the mud before Him.

The priest was moved to tears. Who could witness that scene without emotion? And yet a more touching sight remained to be witnessed, which defied all efforts at self-possession. Coming to the door what was his surprise to find the damp, clay floor, from the threshold to the sick bed, carpeted with new shawls, candles lighting, and the whole sick room wainscoted with sheeting newly washed and ironed, rivalling the snowflake in its whiteness and purity! Barrels of flour, potatoes, etc., tables, trunks and boxes—everything, in short, that was not in keeping with the best articles of furniture, they had covered with the same upholstery. In vain he motioned to have the shawls lifted up, and for some moments stood outside the door; but not a hand touched them till he had picked his muddy steps as well as he could past them, and deposited the Blessed Sacrament on the table.—*Catholic Record.*

Children Cry for Pitcher's Castoria.