

The Charlottetown Herald.

NEW SERIES.

1907

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JUNE 5, 1895.

Vol. XXIV. No. 23

Calendar for June, 1895.

Day of Week	Sun	Mon	Tue	Wed	Thur	Fri	Sat
1	17	18	19	20	21	22	23
2	24	25	26	27	28	29	30
3	1	2	3	4	5	6	7
4	8	9	10	11	12	13	14
5	15	16	17	18	19	20	21
6	22	23	24	25	26	27	28
7	29	30	1	2	3	4	5
8	6	7	8	9	10	11	12
9	13	14	15	16	17	18	19
10	20	21	22	23	24	25	26
11	27	28	29	30	1	2	3
12	4	5	6	7	8	9	10
13	11	12	13	14	15	16	17
14	18	19	20	21	22	23	24
15	25	26	27	28	29	30	1
16	2	3	4	5	6	7	8
17	9	10	11	12	13	14	15
18	16	17	18	19	20	21	22
19	23	24	25	26	27	28	29
20	30	1	2	3	4	5	6
21	7	8	9	10	11	12	13
22	14	15	16	17	18	19	20
23	21	22	23	24	25	26	27
24	28	29	30	1	2	3	4
25	5	6	7	8	9	10	11
26	12	13	14	15	16	17	18
27	19	20	21	22	23	24	25
28	26	27	28	29	30	1	2
29	3	4	5	6	7	8	9
30	10	11	12	13	14	15	16

North British and Mercantile FIRE AND LIFE INSURANCE COMPANY

—OF—
EDINBURGH AND LONDON.
ESTABLISHED 1866.

Total Assets, 1891, - - \$60,032,727.

TRANSACTS every description of Fire and Life Insurance 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 thirty years.

FRED. W. RYNDMAN, Agent.

Watson's Building, Queen Street, Charlottetown, P. E. I., Jan. 21, 1895.—ly

Short & Penmanship.

FOR A SHORT TIME ONLY the undersigned will give to those taking up his shorthand course by mail (costing only \$5 in advance, including text book, etc.) a free course in Penmanship by mail according to the "Muscular Movement" by means of which a rapid and beautiful handwriting can be acquired. For further particulars in 3 months' time, it progresses rapidly. Write to

W. H. CROSKILL, Stenographer, Charlottetown, June 4th, 1894.—ly

Dominion Coal Company, Ltd.

The undersigned having been appointed sole selling Agents in the Province of Prince Edward Island for the above Company's mines in Cape Breton, are now prepared to issue orders for Round, Slack and Run of Mines, and will keep a stock of each kind of coal on hand to supply customers at lowest prices.

PEAKE BROS. & CO., Selling Agent, Charlottetown, May 30.—ly

Boots & Shoes

REMEMBER THE OLD RELIABLE SHOE STORE

When you want a pair of Shoes, our prices are the lowest in town.

A. E. McEACHEN, THE SHOE MAN, Queen Street.

Eneas A. Macdonald, BARRISTER AND ATTORNEY-AT-LAW, Agent for Credit Foncier Franco-Canadien, Office, Great George St., Near Bank Nova Scotia, Charlottetown, Nov 9, 1892.—ly

BURDOCK'S PILLS

A SURE CURE FOR BILIOUSNESS, CONSTIPATION, INDIGESTION, DIZZINESS, SICK HEADACHE, AND DISEASES OF THE STOMACH, LIVER AND BOWELS. THEY ARE MILD, THOROUGH AND PROMPT IN ACTION, AND FORM A VALUABLE AID TO BURDOCK'S BLOOD PURIFIER IN THE TREATMENT AND CURE OF CHRONIC AND OBSTINATE DISEASES.

Take care of your eyes, or you will perhaps be unable to take care of yourself. If the eyes become impaired, not to say deprived of sight altogether, the unfortunate sufferer of such a calamity will find himself helplessly crippled for the struggle of life. Relieve your eyes in every possible way and use spectacles as soon as you perceive that any benefit may be derived from their aid. We have the largest stock of glasses for every eye and anything we haven't got, or cannot procure, isn't to be had anywhere. We also keep the great German Eye Water.

E. W. TAYLOR, CAMERON BLOCK

FREE. OUR BIG CALENDAR IS READY. SEND 2c. STAMP FOR POSTAGE. BOOKS OF ALL KINDS STATIONERY AND FANCY GOODS CHEAP.

HASZARD & MOORE'S BOOKSTORE, VICTORIA ROW.

Cheese & Butter

Farmers! As the production of Cheese and Butter is now being pushed forward on the farm, and the cow is now taking the prominence we gave the horse, it becomes every thinking farmer to provide for the winter keep of that animal. Therefore the turnip crop is a vital question, which is only settled by sowing the

Genuine Haszard Improved Turnip. Price 45c per lb. Order by mail safely sent.

D. W. FINLAYSON, H. T. LEPAGE'S OLD STAND, Charlottetown, P. E. I., April 24, 1895.

At the Old Tea Store.

1000 LBS. TALLOW wanted, for which Cash or Trade will be given. Eggs or Butter taken in exchange for Cash or Trade at Market Prices.

Manhattan Food for Horses, Cattle and Sheep, which will effect a saving of over 20 per cent. on old system of feeding. The Poultry Food has no equal. The value of increased quantity of eggs will more than doubly pay cost of food.

A full line of General Groceries at away down prices for Cash only. Remember, a dollar in hand goes much further than a dollar "on the books."

JAS. KELLY & CO., QUEEN STREET, Charlottetown, April 24, 1895.



Mr. J. Alcide Chausse, Montreal, P. Q.

A Marvelous Medicine

Whenever Given a Fair Trial Hood's Proves Its Merit.

The following letter is from Mr. J. Alcide Chausse, architect and surveyor, No. 133 Shaw Street, Montreal, Canada.

C. I. Hood & Co., Lowell, Mass.

"Gentlemen:—I have been taking Hood's Sarsaparilla for about six months and am glad to say that it has done me a great deal of good. Last May my weight was 132 pounds, but since then I have gained 15 pounds, and my health is much improved. I feel that I am a new man, and I am able to do my work with ease and pleasure. I am sure that Hood's Sarsaparilla is a most valuable medicine, and I can recommend it to all who are suffering from any of the ailments which it cures. I am, Sir, your obedient servant, J. Alcide Chausse, Montreal, P. Q., June 1st, 1895."

Hood's Sarsaparilla CURES

begins to take Hood's Sarsaparilla. It has increased in weight. I think Hood's Sarsaparilla is a most valuable medicine and an very much pleased with it. J. Alcide Chausse, Montreal, P. Q., June 1st, 1895.

Hood's Pills cure liver, bile, constipation, diarrhoea, jaundice, sick headache, indigestion.



Young and Old

Can be properly suited at our establishment. We never had a greater variety of superior clothes than we are showing to-day. The man who can't find exactly what he wants must be very hard to please. By the way, you know why the clothing made by us looks so well and wears so long? It is because we employ none but the best skilled workmen, who have orders to do nothing. An inferior workman, no matter how good his work is, does not stay long at work for us.

No season could be more fitting for this work of piety than that in which long ago the apostles, after our Lord's ascension into Heaven, remained together, "persevering in prayer with Mary, the Mother of Jesus" awaiting the promised "power from on high," and all the gifts and graces. In that august Council, and from that mystery of the coming of the Paraclete, the Church, which, conceived by Christ, was born at His death, by the coming as it were of the divine breath, began happily her great work of bringing all nations into the unity of faith and the oneness of Christian life. Rich and abundant fruits followed in a short time among which that perfect union of wills never to often set before us for imitation, "in the multitude of the faithful there was but one heart and but one soul." For this reason we have thought it well, by our exhortation and call, to excite the piety of Catholic, that they may, following the example of the Virgin Mary, and of the holy apostles, during the nine days preceding the sacred feast of Pentecost, pray God with one mind and with special fervor, renewing and repeating the petition, "Send forth Thy spirit and they shall be created, and Thou shalt renew the face of the earth." The greatest and richest blessings may justly be hoped for Him who is the spirit of truth, who has spoken the secrets of God in the Sacred Scriptures, and who strengthens the Church by His perpetual presence; from whom, the living font of holiness, regenerates souls, made sons of God by adoption, are in a wonderful way strengthened and perfected. For, by the multifarious grace of the Spirit, there come to them, in perpetual bounty, divine light and fervor, health and strength, solace and rest, the desire of seeking all good and a fruitfulness in holy works. Finally the same Holy Spirit so acts by His power in the Church that, as Christ is the head of this mystic body, the Holy Spirit may aptly be termed its heart, for, as St. Thomas says, "The heart has a certain hidden influence, and therefore the Holy Spirit is compared to the heart, since He invisibly vivifies and unites the Church."

Since, then, the Holy Spirit is, above all things, charity, and to Him especially are attributed the works of love, it is greatly to be hoped that through Him the Spirit of error and wickedness being put down, greater and stronger harmony and union of mind will prevail, as they should, among the children of the Church, who, according to the admonition of the apostle, should do nothing in strife, should think the same things, and, united, should have the same charity. And so, perfecting our joy, may they form one strong and flourishing body, not

in name only, but in fact. From this example of Christian harmony among Catholics themselves, from this piety in praying the Divine Paraclete, is especially to be hoped the reconciliation of our separated brethren, for which we so earnestly labor, so that they may come to feel the same in themselves as in Christ Jesus, and being at last united with us in faith and hope, maybe joined with us also in the bonds of perfect charity. And now, besides the blessings which the faithful who respond cheerfully to our call will certainly and abundantly receive from God for such an activity of piety and fraternal love, it has pleased us to add and bestow the reward of scored indulgences from the treasure of the Church. Therefore, to all who for nine consecutive days before Pentecost either publicly or privately recite some special prayers to the Holy Spirit, we grant on each of those days an indulgence of seven years and seven quarantines, and a plenary indulgence on any one of those days, or on the feast of Pentecost itself, or on any day of the following Octave, provided, having confessed their sins and received absolution and holy communion, they pray God according to the intention which we have above expressed.

We further grant that the one who desire to repeat for the eight days following Pentecost the same conditions, may again gain both of the above mentioned indulgences. These indulgences may be applied to the souls in purgatory, and by our authority we decree and order that they shall be available each year for the future; those things being observed which are required by law or custom. Given at St. Peter's, Rome under the seal of the Fisherman, the 5th of May, 1895, in the eighteenth year of our pontifical.

Catholicity in Japan.

Amidst the forecasts as to the political future of Japan, it will be to consider the prospects of Catholicity in the Island Empire, which was evangelized by St. Francis Xavier and his successors in the sixteenth century. Assuredly, if the blood and prayers of heroic missionaries avail for the conversion of a country, a bright future awaits Christianity in Japan. At the beginning of the seventeenth century the Catholic Church in Japan numbered 1,800,000 souls, but for some thirty years that date edict after edict followed against "the pestilent sect of the Christians," over a thousand religions of the four Orders—Jesuits, Franciscans, Dominicans, and Augustinians—were put to death amidst the most barbarous tortures, and the faith was practically extinguished in the land. It was only some thirty years ago, when Japan was opened up to American and European trade that renewed efforts were made to evangelize the country, and then marvelous to state, it was found by the French missionaries that Catholicity had been preserved amongst three thousand of the natives, having been faithfully transmitted in families since the sixteenth and seventeenth centuries. So marked was the progress from that time that in June, 1891, his Holiness, Leo XIII. created a special hierarchy for Japan, dividing the country into four dioceses, with the metropolitan at See at Tokio. The number of Catholics was then estimated at about forty-five thousand. Since then there has been a considerable increase, and so tolerant have the authorities become that during the war a large number of Catholic soldiers who signally distinguished themselves were enrolled in the Imperial Guard. Unfortunately, with the entrance of Western civilization into Japan there has also crept in a spirit of indifference and materialism, but with the fresh opportunities that are offered and the growth of the religious zeal amongst the native Christians we cannot doubt that the labors of the missionaries will be crowned with most gratifying success.—Exchange.

There is hardly an old Protestant family in the Northern and Western States that has not a Catholic relative. Even in the South, conversions and mixed marriages have allied to the Church many persons. Mr. James R. Randall writes from Augusta, Georgia, in reference to this fact: "No less a person than Honorable A. H. Stephens told me that when he was a boy his mind had been so terrified by tales about Catholics as to affect him seriously. He ventured to enter the old Catholic Church of this City," and when the organ began to play he was frightened lest, as he said, devils might issue forth. Little did he imagine then that he would, in after times, help demolish the Know Nothing demon, with his truth, daring, and eloquence; that his brother would marry a Catholic; that two of his nieces would enter a convent and a brilliant nephew named after

Pope Leo Urges Prayer.

Following is a translation of an encyclical letter recently written by the Pope. It is addressed to the heads of the Catholic Church throughout the world, and is a plea for universal prayers looking to the unity of Christendom. He points out that the most opportune time for this manner of prayer is the season of Pentecost.

Most worthy! Certainty of the watchful love of a mother is the prayer which the Church never ceases to offer to God, that wherever Christian people exist there should be one faith of mind and holiness of action. In like manner we who, as we represent the person of the Divine Pastor in the world, also strive to carry out His intention, have never failed to nourish among Catholics that desire for union, and even now are more strenuously urging it on those whom the Church for so long a time and with so great earnestness has been calling back to her fold. The source whence we are especially to expect assistance and success for these designs and plans of ours is not hard to discern and grows more evident day by day. It is none other than the "Father of Mercies," whom we rightly invoke and to whom it pertains to illumine our minds and graciously to turn our wills to the way of salvation. Catholics surely cannot fail to see how grave and important is the work we have undertaken. On it depends the eternal salvation of many, together with the spread of divine honor and the glory of the Christian name. Which things, if they sincerely and piously consider, they will surely feel in their souls a stronger burning of that divine charity which, with God's grace, shrinks from no labor, leaves untried no means for the good of their brethren. And so it will happen that they will eagerly, as we so ardently desire, not only add to our confidence in a happy result, but will give us all the assistance they can, especially that which humble and holy prayer can obtain from God.

No season could be more fitting for this work of piety than that in which long ago the apostles, after our Lord's ascension into Heaven, remained together, "persevering in prayer with Mary, the Mother of Jesus" awaiting the promised "power from on high," and all the gifts and graces. In that august Council, and from that mystery of the coming of the Paraclete, the Church, which, conceived by Christ, was born at His death, by the coming as it were of the divine breath, began happily her great work of bringing all nations into the unity of faith and the oneness of Christian life. Rich and abundant fruits followed in a short time among which that perfect union of wills never to often set before us for imitation, "in the multitude of the faithful there was but one heart and but one soul." For this reason we have thought it well, by our exhortation and call, to excite the piety of Catholic, that they may, following the example of the Virgin Mary, and of the holy apostles, during the nine days preceding the sacred feast of Pentecost, pray God with one mind and with special fervor, renewing and repeating the petition, "Send forth Thy spirit and they shall be created, and Thou shalt renew the face of the earth." The greatest and richest blessings may justly be hoped for Him who is the spirit of truth, who has spoken the secrets of God in the Sacred Scriptures, and who strengthens the Church by His perpetual presence; from whom, the living font of holiness, regenerates souls, made sons of God by adoption, are in a wonderful way strengthened and perfected. For, by the multifarious grace of the Spirit, there come to them, in perpetual bounty, divine light and fervor, health and strength, solace and rest, the desire of seeking all good and a fruitfulness in holy works. Finally the same Holy Spirit so acts by His power in the Church that, as Christ is the head of this mystic body, the Holy Spirit may aptly be termed its heart, for, as St. Thomas says, "The heart has a certain hidden influence, and therefore the Holy Spirit is compared to the heart, since He invisibly vivifies and unites the Church."

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Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

and trumpet the Mayor presented the Bishop of the diocese with the beautiful flag of La Paolle, the gift of the people of Orleans. Surrounding Mgr. Touchet were Cardinal Vaughan, Archbishop of Westminster; Cardinal Meignan, Archbishop of Tours; the Bishops of Yverdon, Saint-Die, Clermont, Bayeux, Bourges and other prelates. At the moment the spectacle was truly fairy-like. The church bells rang out merrily as the moon bathed in its soft light the assembled multitude; from the towers of the old Cathedral shone resplendent Bengal fires. The Cardinals and prelates formed in a semi-circle and gave together the benediction to the immense crowd, who responded by reverently bowing the head and making the sign of the cross. As the prelates sang in unison the "Sit Nomen Domini benedictum," finishing with the "Benedicite vos Deus," each with arm upraised in blessing, the effect was both thrilling and soul-inspiring, carrying one back to the times when Pope Urban presided the first crusade. The standard of Joan of Arc was then borne into the Cathedral, whilst the stately procession chanted the "Te Deum." The church choirs then sang in the open square, to the accompaniment of three massed military bands, the grand "Soldiers' Chorus" from Gounod's "Faust" amidst a closing scene of indescribable enthusiasm.

Cardinal Vaughan was the central figure in the magnificent pageant which took place the next day. The British Cardinal, who was invited by the French Episcopate, but chiefly by the three bishops who are most interested in Joan of Arc, Mgr. Touchet, of Orleans; Mgr. Pagis, of Verdun; Mgr. Foucault, of Saint-Die, arrived the night before and had the honor of presiding over the festival of the 8th. At the solemn Pontifical Mass at the Cathedral Cardinal Vaughan occupied the throne on the Gospel side of the altar, facing another for Cardinal Meignan. All the military and civil authorities of the town were present, the musical portion of the service consisting of selections from Gounod, Lemoine, Handel, and other composers, with occasional splendid effects from different portions of the building produced by trumpets alternating with the choir. Before commencing his panegyric on the Maid of Orleans Abbe Garnier, the well-known apostle of Christian socialism, asked for the blessing of the illustrious English guest. The prelates, orozier in hand, sat in a line facing the pulpit. Towards the conclusion of his discourse Abbe Garnier addressed the chief of the Catholics of England, stating that his presence on this solemn occasion evoked the remembrance that one of the greatest thoughts of Joan of Arc was the union of Christian nations, just as to-day it was the noble inspiration of Leo XIII. This union was not for conquest, but for the deliverance and education of the disinherited all the world over. To some this union might appear a beautiful dream, but sublime ideas and popular movements were a special feature of the closing century. Rome, prompted by Heaven, had not been wanting in giving the necessary impulse. The Utopia of today might be the reality of to-morrow. Whatever the issue, it was a worthy spectacle to see Catholic England placing herself in the hand of Catholic France under the sign of Joan of Arc. Eleven bishops and several hundred of the clergy, including a number of American and English prelates, took part in the ceremony. The presence of Cardinal Vaughan was evidently considered the event of the day. Apart from the fact that the tall, stately and handsome figure of his Eminence as he passed through the streets of Orleans, robed in capsa magna, elicited popular approbation on all sides, there was the additional feature that this public homage to Joan of Arc by the Catholic metropolitan of England seemed to be a solemn act of reparation on the part of the nation which condemned the Holy Maid of Orleans to a cruel death.

It is evident, now that a serious conflict between Church and State in France is threatened, that this question of the organic articles should be properly understood. For if the bishops take corporate action, which is not unlikely, there will at once be a great outcry against the heads of the Church as law-breakers and promoters of rebellion. Whereas in point of fact, the prelates would be acting strictly within their rights in the performance of legitimate duty. The opposition to the tax-

ation law is growing more and more solid every day. With the exception of the Bishop of Beauvais, not a single prelate has raised a voice in favor of submission. Both Cardinal Richard and Cardinal Langenieux openly advocate the duty of resistance. Mgr. de Luze, who has just returned from Rome, declares that in his opinion, Cardinal Langenieux's attitude is the correct one, and should be followed by the whole French episcopate. Passive resistance on the part of the religious congregations must in the end overcome the government.

To avoid any possible misconception it will be as well to state that the fourth organic article of the concordat, forbidding the bishops to assemble together without the permission of the State, has never been accepted by Rome as part of the original document. The Government of the day, for its own purpose, refuses to listen to any protests and audaciously persists in accepting as part of the original concordat articles which were afterwards added to it by Napoleon I., in spite of the Holy See. As a matter of fact, the concordat does not forbid bishops meeting together if they so choose. The first article is: "The Catholic apostolic and Roman religion shall have free exercise in France whilst conforming itself to police regulations." The astute Emperor, under the plea that they were "police regulations," inserted afterwards the much controverted "articles organiques," which practically upset the teaching of the Church and are a reproduction of the servile civil constitution of the clergy. I give you a few specimens of these previous clauses: Article I. All relations whatsoever with the Pope forbidden without authorization. Article II. Any individual calling himself nuncio, legate, vicar or commissary shall not be allowed to exercise on French soil or elsewhere (sic) any function relating to the affairs of the Gallican Church. Article III. Decrees, even of general councils, shall not be published in France before the Government have examined them. Article IV. No National council, no diocesan synod, no deliberating assembly shall take place without express permission, etc.—Paris Cor. of Philadelphia Catholic Times.

Concerning the Pope's letter to the non-Catholics of England, the Tablet says: "Disappointment is expressed in many quarters because the Pope is silent upon such questions as those of Anglican Orders and clerical celibacy. Such disappointment is born of a radical misconception of the Pope's purpose, and from a notion that Leo XIII. had been contemplating a sort of ecclesiastical round table conference, at which give and take, and compromise, and finessing were to bring about the union of Christendom. Some irresponsible persons were so impressed with this idea that they already speak of the Apostolic letter as a futility. We must sweep away and dismiss utterly from our mind any misapprehension of this sort before we can begin to appreciate this memorable appeal *Ad Anglos*. From end to end there is not an allusion to any of the ordinary human means for bridging over differences. The whole world of diplomacy is left far away, and we are lifted into a purer and serner atmosphere of prayer." The Pope looks to the Holy Ghost for the light and the grace needed to bring about the conversion of England. Without God's help, all labor to that end is vain. With aid from on high, difficulties will vanish, opposition will disappear and the way will be made clear.

Of Sir Donald McFarlane who is the only Catholic representing a Scotch constituency, the "Saturday Review" tells the following story: When he was contesting the constituency, it was anticipated that on account of his religion he would be heckled out of the constituency. But a heckler arose who put a fresh complexion on the matter. Was it possible, he asked Sir Donald in stentorian tones, for a Papist to be a patriotic Scotchman? With feigned hesitation and much meekness of manner, Sir Donald replied that he had always considered Robert Bruce and William Wallace to be patriotic Scotchmen, and that both those worthies had held the same religion as he did.

See Beer Bros. great anniversary advertisement.