The Charlottetown Herald.

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The Charlottetown Herald

—IS ISSUED—

EVERY WEDNESDAY

—BY—

The Herald Printing Company,

FROM THEIR OFFICE:

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ADVERTISING AT MODERATE RATES.

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JAMES McISAAC, Manager,
Charlottetown.

Calendar for June, 1889.

MOON'S CHANGES.

1st Quarter, 6th day, 3h. 49.1m., p.m., S. E.
Full Moon, 13th day, 9h. 45.7m., a. m., N.
Last Quarter, 20th day, 3h. 22.6m., a.m., S. E
New Moon, 28th day, 4h. 41.1m., 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			
1	Sat	4 18	7 38	6 23	10 21	morn
2	Sun	17	39	7 16	11 6	9 30
3	Mon	16	39	8 14	11 45	1 7
4	Tues	15	40	9 16	morn	1 47
5	Wed	15	41	10 21	0 18	2 31
6	Thur	15	42	11 28	0 47	3 22
7	Fri	14	43	aft 37	1 13	4 26
8	Sat	14	44	1 47	1 37	5 40
9	Sun	14	45	2 2	2 3	6 54
10	Mon	14	45	4 17	2 26	7 57
11	Tues	14	46	5 26	2 58	8 50
12	Wed	14	47	6 34	3 33	9 39
13	Thur	14	47	8 9	4 16	10 27
14	Fri	14	47	9 15	5 8	11 14
15	Sat	14	48	10 11	6 11	aft 1
16	Sun	14	48	10 55	7 21	0 45
17	Mon	13	48	11 30	8 35	1 35
18	Tues	13	48	11 59	9 48	2 24
19	Wed	13	48	morn	11 0	3 17
20	Thur	13	48	0 24	aft 8	4 20
21	Fri	13	48	0 47	1 13	5 29
22	Sat	13	49	1 9	2 18	6 36
23	Sun	14	49	1 31	3 22	7 35
24	Mon	15	49	1 56	4 25	8 23
25	Tues	15	49	2 24	5 27	9 5
26	Wed	15	49	2 57	6 26	9 45
27	Thur	15	48	3 34	7 25	10 25
28	Fri	15	48	4 19	8 18	10 59
29	Sat	16	48	5 11	9 4	11 35
30	Sun	16	48	6 7	9 46	morn

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

KENDALL'S SPAVIN CURE.

OFFICE OF CHARLES A. SNYDER, BREEDER OF CLEVELAND BAY AND TROTTING BRED HORSES, ELMWOOD, ILL., Nov. 20, 1888.

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

KENDALL'S SPAVIN CURE.

BROOKLYN, N. Y., November 2, 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 Lameness, Stiff Joints and Spavins, and have found it a sure cure, I cordially recommend it to all horsemen.
Yours truly, A. H. GILBERT, Manager Troy Laundry Stables.

KENDALL'S SPAVIN CURE.

SAFE, WAYNE COUNTY, OHIO, Dec. 19, 1888.

DR. B. J. KENDALL CO.
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, ten of Ring Bone, nine affected with Big Head and seven of Big Jaw. Since I have had one of your books and followed the directions, I have never lost a case of any 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.

IMPERIAL CREAM TARTAR BAKING POWDER

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

E. W. GILLETT, TORONTO, ONT. CHICAGO, ILL. Manf'r of the CELEBRATED ROYAL YEAST CAKES.

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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

CARTER'S LITTLE LIVER PILLS.

CURE

Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

SICK

Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

HEAD

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

ACHE

Is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.

Carter's Little Liver Pills are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for $1. Sold by druggists everywhere, or sent by mail.

CARTER MEDICINE CO.,
New York City.

JAMES H. REDDIN,

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

BEST ON EARTH

SURPRISE SOAP

THE GREAT SELF WASHER TRY IT

The St. Croix Soap Mf'g Co., St. Stephen, N. B.

Eggs. Eggs.

SEASON 1889.

DURING the Season the highest prices the Market will afford will be paid for GOOD FRESH EGGS.

JOHN KELLY.

American House, Dorchester St.
Ch'town, May 1, 1889—tf

THE KEY TO HEALTH.

BURDOCK BLOOD BITTERS

Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

Liebig Company's

EXTRACT OF MEAT.

Finest and Cheapest Meat Flavoring Stock for Soups, Made Dishes and Sauces. As Beef Tea, "an invaluable tonic." Annual sale, 800,000 jars.

J. v. Liebig

Genuine only with fac-simile of Justus von Liebig's signature in blue across label.

Sold by Storekeepers, Grocers and Druggists.

LIEBIG'S EXTRACT OF MEAT CO., Limited, London.

February 13, 1889—yly

BURDOCK 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 BLOOD BITTERS IN THE TREATMENT AND CURE OF CHRONIC AND OBSTINATE DISEASES.

HAGYARD'S YELLOW OIL CURES RHEUMATISM

FREEMAN'S WORM POWDERS.

Are pleasant to take. Contain their own Purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.

CASTORIA

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.

THE CENTAUR COMPANY, 77 Murray Street, N. Y.

STAPLE & FANCY

Dry Goods

—AT—

LOWEST PRICES

—AT—

STANLEY BROS.,

BROWN'S BLOCK.

BE SURE YOU SEE

PROWSE BROS.,

The Wonderful Cheap Men.

CLOTHING! CLOTHING!

AT AUCTION PRICES.

HAVING secured about Eight Thousand Dollars worth of CLOTHING at about Half price, we are going to slaughter it right and left, and the Man or Woman that don't see our Stock before buying will get left, sure.

Over 1000 (One Thousand) Children's Suits to select from.

Over 950 (Nine Hundred and Fifty) Men's Suits to select from.

In fact, we carry the largest stock of CLOTHING AND HATS on P. E. Island.

We know what we say when we tell you we will give you Clothing less than any other House in the trade. We can prove it. Don't pass us.

PROWSE BROS,,

The Wonderful Cheap Men, Queen Street.

NEW GOODS!

Perkins & Sterns

WE are now showing our New, Large and Well-bought Stock of GOODS, for this season's trade. Our motto being "Quick Sales and Small Profits," you can depend upon getting the very Cheapest Goods by trading with us.

Millinery Department.

We have stocked this department brimful of the Choicest Goods from London and New York—Bonnets, Hats, Frames, Feathers, Flowers, Laces, Ornaments, Beaded Goods, &c., &c.

Dress Goods! Dress Goods!

Piles of the Newest Goods, with suitable Trimmings to match. We have high and low-class Goods to suit all. Anyone buying a new Dress before seeing our stock will make a mistake.

A CHOICE STOCK OF MOURNING GOODS.

New Prints, Sateens, Ginghams, Parasols Umbrellas, Laces, Fringes, Gloves and Hosiery.

Household Goods of every description very Cheap. Come and see.

PERKINS & STERNS.

Charlottetown, April 24, 1889.

JOHN S. MACDONALD,

ATTORNEY-AT-LAW.

OFFICE:

Newson's Building, Opposite New Post Office.

Charlottetown, Oct. 7, 1886—1y

D. LOWS WORM SYRUP

DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS. SWEET AS SYRUP AND CANNOT HARM THE MOST DELICATE CHILD.

Death of Molokai's Martyr.

Father Damien Devenster died at Molokai on Monday, the 15th of April, at 8 o'clock in the morning. As soon as life was extinct the Franciscan Sisters, who have charge of the wives and children of the lepers, took charge of the remains, which were clad in priestly vestments, and left to their last repose in a coffin lined with white silk.

On Tuesday, the 16th, Requiem Mass was celebrated by Rev. F. Wendelin, the resident missionary at Heeia, on the Island of Oahu, in the presence of a vast throng of mourning lepers, to whom he preached a most touching sermon from the text: "The good Shepherd layeth down his life for his sheep." At the conclusion of the last sad rites the remains were carried by eight white lepers to a vault prepared at the foot of the lauhala tree, which sheltered Father Damien's form during the first weeks of his residence in Molokai. This was done at the dying request of the martyr of Charity, who desired that his remains should rest until the day of Resurrection in the spot where he spent his first resting hour when he entered upon a grand mission of love for suffering humanity, which was to end in such a sanctifying self-sacrifice! Simple, short and sorrowful as Bishop Hermann Koeckmann's mournful epistle is, it will bring the tear of God-given Christian charity to many an eye, and up from the heart of thousands of Catholics will arise the incense of fervent prayer for the soul of that gallant and glorious servant of God who was faithful even unto death!

Father Damien Devenster, known to the whole Christian world as Father Damien, was born in Tremoloo, in the Diocese of Maimes, Belgium, January 3rd, 1840. His youth was passed in acquiring knowledge, but he wisely prized a knowledge of God as far more valuable than any accumulation of worldly wisdom. Herein was laid, by Providence itself, the firm foundation upon which the future life of this true Missionary of the Cross was subsequently erected.

When the deceased martyr had reached his 24th year he was studying Theology at the University, in company with his elder brother, both having affiliated themselves with the Order of Missionary Priests known as the Society of the Sacred Hearts of Jesus and Mary, whose members have charge of missions on almost every inhabited island in the Pacific Ocean.

Father Damien's brother was a subject of the Bishop of Honolulu, who requested him to go out to his future field of labor after the completion of his ecclesiastical studies, his ordination to take place upon his arrival in Honolulu. When the hour for departure came, however, his brother was seriously ill from an attack of typhoid fever, and then occurred Father Damien's first act of self-abnegation, by offering to take his brother's place, sooner than cause any delay in furnishing a Christian missionary for that distant portion of the Lord's vineyard!

This was a manifestation of Christian heroism most pleasing to Almighty God. The volunteer was accepted, and in one week he was on his way to his mission in a portion of the world wherein the name and fame of Father Damien is destined never to die.

Father Damien arrived in Honolulu on March 19th, 1864, and after being ordained by Bishop Maigret, he was sent as missionary to Puna, Hawaii, and subsequently he was transferred to Kohala, and whilst there he accidentally learned that a Priest was needed to attend to the lepers on the island of Molokai, and Father Damien volunteered to visit them, in order that they might make their Easter duty. On landing at the island the young and zealous Priest was astounded to find a flock of nearly five hundred Catholic lepers without a shepherd. The unfortunate people were dying at the rate of fifty every month—and none to impart to the suffering the solace of the Sacraments of the Church of the God of Mercy! Father Damien entered at once on his mission without a roof to cover him or a place to lay his head. For many long months his shelter by day was a tree beneath whose friendly branches he reposed at night, when not engaged in consoling the crucial torture of some dying leper, and holding before him the Cross of his crucified Saviour, in order to lessen by Faith the fearful agony through which some penitent soul was passing.

Father Damien was not only the first resident missionary at Molokai, but he was the architect and the builder of the Chapel, the houses of the lepers, and the schoolhouses wherein their children were educated. Thus he was never for a single moment idle. He gave his life to God by serving the most afflicted of His creatures, and the glory of the eternal happiness he has won thereby the human mind can never conceive.

It is scarcely necessary to tell Catholics that the Martyr of Molokai was a model of humility, such being the characteristic of all who are chosen by Almighty God to do His work among the poor and afflicted. An instance of this heavenly trait of Father Damien's character occurred on one occasion, when the Island of Molokai was visited by Bishop Hermann Koeckmann, the zealous prelate who presides over the spiritual destinies of the Islands. On his arrival the bishop was received with great manifestations of joy by the occupants of the leper settlement at Kalowao. Father Damien escorted the bishop to the chapel, where nearly a thousand lepers were congregated to bid him welcome. After a few formalities had been gone through, Bishop Hermann delivered an address in the Kanaka language to the assembled multitude, closing with these memorable words: "Moreover, my friends, I am commissioned by his majesty the king to place upon the breast of your beloved and self-sacrificing pastor this valuable token of his majesty's most grateful appreciation of Father Damien's arduous labors among the lepers of this settlement," and before the humble priest could understand the situation, he found himself decorated with the glittering Cross of a Knight Commander of the Order of King Kalakaua the first.

As the lepers saw their well-beloved pastor thus honored by royalty, they rent the air with cheers, and in their passing joy they forgot for the moment that the world looked upon them as the outcasts of society whose breath bore contagion and whose touch was death. The first movement Father Damien made was to remove the bauble from his breast, but the good bishop ordered him to wear it at least as long as the ceremonies lasted. This the humble priest did in the spirit of obedience, but never after did he don the diadem which to his eyes was merely useless dross.

In order that our readers may have some idea of the interior arrangements of Father Damien's chapel, and the congregations assembled therein, we append the description furnished by the distinguished literary gentleman, Chas. Warren Stoddard, from notes taken during a visit he paid to the Island of Molokai, some six years ago. Speaking of his attendance at Mass, Mr. Stoddard says that when he looked at the afflicted congregation he reflected that the Solemn Mystery was offered up almost in a spirit of *requiem*, as all the participants were doomed to a lingering death, and the living were well-nigh dead. Then he adds:

"I was directed by Father Damien to a small enclosure at the left of the Altar. It was not unlike a witness box; a railing enclosed the single seat, and no leper was ever permitted to open the gate that shut me in.

"The neatly-robed sanctuary boys were all disfigured—some with pitiful, distorted features; but, fortunately none of these seem to suffer any pain, or much inconvenience, though fingers and toes are in many cases missing, and the eyelids are thickened and drawn out of shape. The very beautiful sacramental vessels of richly-wrought gold, were sent to Father Damien by the Superior of St. Roche, in Paris; they are used only at High Mass.

"With the greatest sweetness and gravity the celebrant proceeded. The chapel was filled with worshippers, and all of them seemed to be singing, or trying to sing, simple refrains, that sounded strangely in the hoarse throats of the singers.

"The devotion of the Catholic Hawaiian is remarkable, because the race is much given to childish levity; and I have no where else seen such evidences of genuine contrition—certainly not in the meetings presided over by native ministers; the American Protestant missionaries having retired from the field, and left it in the hands of the aborigines.

"What a contrast was here: the bright altar, cleanly furnished; the young priest, a picture of health, chanting with a clear, ringing voice the *Pater Noster;* at his feet the acolytes, upon whose infant features was already fixed the seal of early death. Beyond the altar-railing corruption ran riot; there was scarcely a form in that whole congregation from which one would not turn with horror, and many of these worshippers seemed actually to have risen with the corruption of the grave.

"The solemn boom of the seasurf was fit accompaniment to that most solemn service; and the long, low sough of the sea-wind was like a sigh of sympathy. The very air was polluted; the fetid odor of the charnel-house pervaded it; and all that chamber of horrors seemed but the portal of the tomb.

"This is the feast of the Master as celebrated at Kalawao; and to celebrate it thus is Father Damien's blessed privilege. I thought of that verse in St. Luke: "And as He entered into a certain town, there met Him ten men that were lepers, who stood afar off, and lifted up their voices, saying: 'Jesus, Master, have mercy on us.' Verily their prayer is answered; for He hath mercy on them, and blessed them in the person of His servant."

Aside from the laborious life led by the deceased missioner of Molokai, and leaving aside the fact that he was entirely cut off from civilized society, the life led by Father Damien during his incarceration within the bounds of the leper settlement known as Kalawao—where he lived and died a martyr—was one of daily drudgery far beyond ordinary human conception by people in the world. He had to nurse the sick, console the dying and bury the dead. Three offices which only a true servant of God could or would undertake in a leper settlement. His only friends were lepers, and during the daytime his humble habitation was the home of many of the most afflicted among them. He had to teach them how to handle tools; he worked among them when making any improvements. The only time when he was alone was the period when he was preparing his simple meals—as he was his own cook, or when preparing the altar for his daily Mass, as he was his own sacristan.

Such hourly contact with leprous people, and handling the tools used by them, could have but one result. Father Damien became afflicted with the disease two years ago, but such a disaster was no hindrance to the true servant of God in the performance of his Master's work. He felt, in the ardor and firmness of his faith, that God had given him the Cross and the Calvary so that He could also bestow upon His good and faithful servant the crown and the coronet of eternal happiness in Heaven. And with such fortitude it was that Father Damien stood by the bedside of nearly two thousand lepers, whispering sweet words of counsel, hope and consolation into almost lifeless masses of humanity devoid of many faculties, and hideously deformed through the most repulsive disease known among all the ills which human flesh is her to.

For sixteen years this was the daily life of this great apostle of the lepers. And besides the spiritual care of his flock, Father Damien had to manage the temporal affairs of his colony of helpless invalids. He built two churches, the one at Kalawao, of which we give an illustration, and another edifice at Kaulapupa, in both of which he celebrated Mass on alternate Sundays. Besides his spiritual duties he was teacher, magistrate, gardener, architect and carpenter, and when we contemplate his complete isolation from the world, the sickening scenes which he hourly encountered, the horrible surroundings which met his gaze—we then must conclude that only a religion divine in every doctrine and inspiring supernatural confidence by its benign influence, could convince any man that there was a spiritual reward in Heaven for such self-abnegation, solicitude and suffering. Father Damion so valiantly [illegible] as to the end of his [illegible] endured

Father D[illegible]amien felt for the last [illegible] years that the death grasp of leprosy was already tearing at his vitals. And what was his reflection on such a terrible affliction? Writing to a friend a year ago he said: "Having no doubt myself of the true character of my disease, *I feel calm, resigned and happier among my people.* Almighty God knows what is best for my own sanctification, and, with that conviction, I say daily a good '*fiat voluntas tua.*'"

How worldly heroism pales into insignificance before such sublime Christian courage as this! How grand and glorious the heroism which comes to God's chosen servants when they are faithful unto death! O Catholic Faith! Thy power is almighty; thy inspiration is the sword of the saint, the staff of the sinner, and through it alone can such holy heroes as Father Damien exist in the world!

He is dead! May God bless your noble soul, great benefactor of the most afflicted members of the human family! We ask the holy offices of the Rev. Clergy, the pious prayers of the male and female religious communities, as well as the prayers of the laity for a priest who did his best while on earth to soothe the sorrows of the afflicted, and who found in the fœtid corpse of the leper the "neighbor" whom Almighty God had charged him to love even better than himself. Such is real, heaven-sent *Charity*, as understood in the Catholic Church—*and in that church alone!* Such is the Charity which, for sixteen years, Father Damien administered.

Our last, fervent and constant prayer over our dear departed friend's bier is that the mountain of his charity may cover the molehill of his transgressions; that the mercy of God may have overshadowed his soul, and that his exit from the land of lepers was crowned by his triumphant entry into the kingdom of heaven, there to join the noble army of the glorious Martyrs whose blood has been the seed of the Church of God, and whose valorous deeds and sufferings for the salvation of the human race have revealed to the whole world that there is but one God and one Church under whose supernatural auspices men can become heroes through humility.

For years he lived midst God's leprous poor,
Their sole companion, Father, Friend,
He gave himself—he could give no more,
Tho' earth and time were his to spend.

Through the courtesy of Bishop Hermann we learn that Father Damien's successor in the Molokai Mission will be Rev. Father Wendelin Moellers, who, since last November, has been in charge of the second village of the leper settlement, and who is also chaplain of the Franciscan Sisters. Thus the work of God goes continuously on in the Catholic Church. A martyr falls at his post of duty and another steps in to face contagion and certain death, so as to serve God, through suffering, disease and death.—*St. P. Monitor.*

The Loyalty of Canadian Catholics.

It was said during the course, if we mistake not, of one of the pre-Confederation debates, by the brave old Sir Etienne Pascal Tache, that the last gun to be fired on this continent in defence of Canadian or British interests would be fired by a French-Canadian. It was his answer to those who, ignorant of the fidelity of the French-Canadians to their country, and forgetful of the valor and the noble services which in the earlier colonial days had saved the country to the crown, impugned the loyalty and the patriotism of the Lower Canadian people. The narrative of that loyalty forms a large part of our history. The early history of Canada is the record of the great deeds of a Catholic people.

The story of the loyalty of the Lower Canadians, is now pretty well known to the people. Not so well known now a days as it ought to be is the story of the conspicuous loyalty and of the devotion and bravery, during the same period, of the Upper Canadian Catholic people. And since the promoters of the no Popery propaganda which has its headquaters in this city, have taken it upon themselves to aspersе somewhat liberally within the past few weeks, the loyalty of their Catholic fellow-citizens, their attachment to their country, and to the crown, and to free institutions, it has been found necessary to remind these gentlemen—to be plain, the Rev. D. J. Mcdonnell, ex-Mayor Howland, the *Mail's* manager, Mr. O'Brien, and one Hughes—of certain facts in regard to the part played by Catholics in this country of which they, it is quite possible, never were cognisant.

On this somewhat important, not to say interesting, subject, one of the conductors of this *Review*, Mr. A. C. Macdonell, has written to the *Empire*, as follows:

To the Editor of the Empire:

Sir,—As some confusion appears to exist as to the proper mode of spelling a name which is not an uncommon one in Canada, I desire to state on behalf of those whose name is identical with my own, that the Scotch way of spelling it is as given hereunder, and as borne by many hundreds of the Highland clans of Glengarry and Keppoch now resident in Canada, principally in Ontario and Prince Edward Island.

These people, I may mention, are largely composed of the descendants of United Empire Loyalists, who, in 1773, settled in Tryon county, in the then Province of New York, and who at the time of the revolutionary war adhered to the cause of their sovereign, joined the various Loyalist regiments then raised, principally Sir John Johnson's regiment, the Royal Regiment of New York, Butler's Rangers, and the 84th, or Royal Highland Emigrant Regiment, and fighting through the war, settled, on its conclusion, in the Eastern district, calling the settlement Glengarry, after their former home in Scotland. They were, I may mention, without exception, Catholics, and, owing to their stalwart loyalty to the British crown, were, as stated by the historian Stone, and other American authors, a "grave scandal" and the cause of daily trouble and terror to their Puritan and Republican neighbors, the Howlands, no doubt, and other Yankees. Fifteen gentlemen of the name held commissions in these regiments, and on the conclusion of the war settled in Upper Canada. One of these officers, John Macdonell, formerly a captain in Butler's Rangers, the first member for Glengarry, and Speaker of the first House of Assembly for Upper Canada, raised the 2nd Battalion of the Royal Canadian Volunteer Regiment of Foot, which was placed on the permanent establishment and garrisoned this Province from 1794 to 1802, when, with the Provincial Corps of New Brunswick, Nova Scotia, and Newfoundland, it was disbanded. Its headquarters were at Fort George, and detachments were stationed at Fort Erie, Fort Chippewa, St. Joseph's Island, Amherstburg, and Kingston. They were afterwards joined in Glengarry, in Canada, by the men of the Glengarry Fencibles, or British Highland Regiment, an imperial regiment raised by Alastair Macdonell, chief of Glengarry, in 1792, under the letters of service from King George III, as a Catholic corps, all the officers and men of that regiment being of that faith, no less than fourteen of the officers being Macdonells, and the chaplain being the Rev. Alexander Macdonell, afterwards the Honorable and Right Rev. Alexander Macdonell, first Catholic Bishop of Upper Canada, who enjoyed a large pension from the British Government on account of his great services rendered to the Crown. In the war of 1812 they raised the Glengarry Fencible Regiment, and in 1813 the officers engaged to double the number of their establishment, and did it. They were in almost every battle fought during the war. Two gentlemen of the name were awarded two out of the five gold medals given to Canadians for actions fought during the war. One of them negotiated the terms of the capitulation of Detroit, and was killed with Sir Isaac Brock at Queenston Heights, and is buried with Brock under the monument there, while another with the Glengarry Fencibles and the Glengarry militia took Ogdensburg and made the famous journey from Kingston to Chatesauguay, a distance of 190 miles, with 600 men in 60 hours of actual travel, where he joined De Salaberry, and with him beat Mr. Howland's countrymen, the Americans, whose force was about five to one of the British. These are the Scotch Macdonells, all of them, as I have stated, Catholics. I mention these facts at length, as we who bear the name and are of this race and blood are not unnaturally proud of their record of services rendered to the British crown in Canada. No less than eighty-six gentlemen of that name have held the Sovereign's commissions in the various battles fought in Canada, from the taking of Quebec and the Plains of Abraham down to the rebellion of 1837-38.

With great respect to the Irish Macdonnels, we do not wish to have our name confounded with theirs. We stand on our own merits and the record of our Catholic forefathers as loyal subjects of Great Britain, which we are prepared to maintain. Again I repeat that the Macdonells are Highland Catholics, and the Macdonnells Irish Presbyterians, to which latter the Rev. D. J. Macdonnell doubtless belongs, and it is the Scotch Catholic Macdonells who have the best fighting record for the crown in Canada, and can prove it in a proportion of six to one against any other name whatever, with day and date. Would the Howlands, Buntings, Hughes or O'Briens, or any other of the "anti-Popery Loyalists" care to enter upon a comparison of services rendered to Britain in Canada?

The Howland family left the United States about 1830, I believe, not through attachment to British institutions as these Catholics did, but to make money out of the Canadian Loyalists, in which they have been tolerably fortunate, though Mr. W. H. Howland's latest venture in connection with the Central Bank was not so eminently successful as some of their previous operations. Perhaps he will furnish me with the name of one man of his family who has borne arms in support of monarchical institutions, since they first led their peddler's wagons across the border line.

Yours, &c., A. C. MACDONELL.

Toronto, April 24.

It is gentlemen with these antecedents, whose loyalty is now questioned by the somewhat undistinguished group who compose the Toronto "Citizens' Committee."—*Toronto Catholic Review.*