The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY MARCH 14, 1888. VOL. XVII. NO. 20

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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Remittances may be made by Draft, P. O. Order, or Registered Letter.

All Correspondence should be addressed to

The Herald Printing Company, Charlottetown.

Calendar for March, 1888.

MOON'S CHANGES.

Last Quarter 4th day, 11h., 13.6m., p. m., W.
New Moon 12th day, 8h., 5.5m., p. m., S.
First Quarter 20th day, 4h., 30.9m., p.m., S.E.
Full Moon 27th day, 5h., 55.9m., p. m., E.

D of M	Day of Week.	Sun Rises	Sun Sets.	The Moon. Rises	The Moon. Sets.	High Water Ch'town
		h. m.	h. m.			
1	Thur	6 43	5 41	aft'rn 9 58	m'rn 8 42	aft'rn 0 44
2	Fri	41	42	11 14	9 13	1 25
3	Sat	40	43	morn	9 45	2 14
4	Sun	38	44	0 25	10 24	3 11
5	Mon	36	47	1 38	11 6	4 49
6	Tues	34	48	2 37	11 53	5 53
7	Wed	32	50	3 32	aft. 51	7 15
8	Thur	30	51	4 20	1 50	8 17
9	Fri	29	53	5 1	2 51	9 7
10	Sat	27	54	5 36	3 54	9 47
11	Sun	25	56	6 6	4 57	10 24
12	Mon	22	57	6 32	6 0	10 56
13	Tues	21	59	7 2	6 56	11 28
14	Wed	19	6 0	7 21	8 2	11 59
15	Thur	17	1	7 44	9 3	morn
16	Fri	15	2	8 14	9 56	0 30
17	Sat	13	3	8 51	10 50	1 2
18	Sun	11	5	9 7	sun'rn	1 39
19	Mon	9	6	9 43	0 3	2 20
20	Tues	7	7	10 27	1 2	3 9
21	Wed	5	8	11 14	1 59	4 13
22	Thur	2	9	aft. 12	2 52	5 33
23	Fri	6 0	10	1 17	3 40	6 53
24	Sat	5 58	12	2 16	4 23	8 1
25	Sun	56	13	3 40	5 2	8 54
26	Mon	54	14	4 57	5 36	9 42
27	Tues	52	15	6 15	6 8	10 24
28	Wed	50	16	7 30	6 39	11 4
29	Thur	49	18	8 52	7 14	11 46
30	Fri	48	20	10 9	7 43	aft. 27
31	Sat	5 46	22	11 22	8 20	1 10

Notice.

ALL persons indebted to the HERALD Printing Company are hereby required to pay the amounts so due by them forthwith, otherwise legal proceedings will be immediately instituted to recover the same.

January 19, 1887.

Credit Foncier Franco Canadien

LOANS on Mortgage for periods not exceeding 10 years without sinking fund, and from 10 to 50 years with sinking fund.

The borrower is privileged to pay off his loan in whole or in part at any time.

Circulars giving detailed information can be obtained on application at the offices of Messrs. Sullivan & McNeill, Solicitors Charlottetown,

W. W. SULLIVAN,
Agent for the Company.

Jan. 2 1885

Fruit and Confectionery.

B. BALDERSTON has a full supply of the purest and best

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 he cannot save money by getting his Confectionery from us.

Choice Fruits in their Season.

Best GROCERIES at Low Prices.

Colgate's Soaps & Perfumery.

B. BALDERSTON.
Charlottetown, July 27, 1887.

SULLIVAN & McNEILL,

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

CARSLAKE'S

GRAND DERBY SWEEP

$25,000.00

1st horse (in duplicate) $3,000 each prize, $6,000
2nd " " $2,000 " $4,000
3rd " " $1,000 " $2,000
Other starters (divided equally) $3,000 in duplicate $4,000
Non-starters (divided equally) $4,500 in duplicate $9,000

5,000 Tickets at $5 each.

Drawing May 28th. Race May 30th, 1888.
Ten per cent. deducted from all prizes.

Address,

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Jan. 18, 1888—4m

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99 PER CENT PUREST, STRONGEST, BEST.

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Sold by all Grocers and Druggists.

E. W. GILLETT, - TORONTO.

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P. O. Box 298. dec 21, 3m

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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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Mark Wright & Co

New Factory, New Labor-Saving Machines, New Designs, New Methods, New Prices.

While our prices are less, we claim that our goods for

DESIGN, MATERIAL AND WORKMANSHIP,

ARE SECOND TO NONE.

We do not make a practice of running down or trying to depreciate other people's goods—OURS SELL ON THEIR MERITS.

Charlottetown Sept. 21, 1887.

Prince Edward Island Railway.

1887-8. WINTER ARRANGEMENT. 1887-8.

On and after Thursday, December 1st, 1887, Trains will run as follows:—

TRAINS FOR THE WEST.

STATIONS.	No. 1.	No. 3.
	A. M.	P. M.
Charlottetown ..... dp.	7 15	1 50
Royalty Junction	7 34	2 12
North Willishire	8 17	3 05
Hunter River	8 30	3 20
Bradalbane	9 00	3 57
Emerald Junction	9 09	4 07
Freetown	9 23	4 22
Kensington	9 40	4 45
	10 10	5 20
Summerside { ar.	P. M.	
Summerside { dp.	12 40	
Miscouche	1 00	
Wellington	1 27	
Port Hill	2 08	
O'Leary	3 22	
Bloomfield	3 45	
Alberton	4 20	
Tignish ..... ar.	5 15	

STATIONS.	No. 9.
	P. M.
Emerald Junction ..... dp.	4 10
Cape Traverse ..... ar.	5 00

TRAINS FROM THE WEST.

STATIONS.	No. 2.	No. 4.
	A. M.	
Tignish ..... dp.	6 00	
Alberton	6 55	
Bloomfield	7 30	
O'Leary	7 54	
Port Hill	9 07	
Wellington	9 42	
Miscouche	10 15	
Summerside { ar.	10 35	
Summerside { dp.	11 25	A. M.
	P. M.	6 30
Kensington	12 05	7 05
Freetown	12 23	7 28
Emerald Junction	12 36	7 43
Bradalbane	12 45	7 53
Hunter River	1 15	8 30
North Willishire	1 29	8 45
Royalty Junction	2 12	9 37
Charlottetown ..... ar.	2 30	10 00

STATIONS.	No. 10.
	A. M.
Cape Traverse ..... dp.	6 45
Emerald Junction ..... ar.	7 35

TRAINS FOR THE EAST.

STATIONS.	No. 5.	No. 7.
	P. M.	
Charlottetown ..... dp	2 30	
Royalty Junct'n	2 40	
Bedford	3 25	
Mt. Stewart Junc. { ar	3 55	
Mt. Stewart Junc. { dp	4 10	
Cardigan	5 22	
Georgetown ..... ar	5 45	
		P. M.
Mt. Stewart Junc ..... dp		4 05
Morell		4 43
St. Peter's		5 12
Bear River		5 37
Souris ..... ar		6 40

TRAINS FROM THE EAST.

STATIONS.	No. 6.	No. 8.
	A. M.	
Georgetown ..... dp	7 15	
Cardigan	7 38	
Mount Stewart Jun { ar	8 50	
Mount Stewart Jun { dp	9 00	
Bedford	9 43	
Royalty Junct'n	10 05	
Charlottetown ..... ar	10 25	
		A. M.
Souris ..... dp		6 20
Bear River		7 03
St. Peter's		7 48
Morell		8 17
Mount Stewart Junc. ar		8 56

Trains are run by Eastern Standard Time.

JAMES COLEMAN,
Superintendent.

Railway Office, Charlottetown, Nov. 29, 1887—tf

P. E. ISLAND CARPET WAREHOUSE.

James Paton & Co.,

SHOW THE LARGEST ASSORTMENT OF

CARPETS, OILCLOTHS,

—AND—

House Furnishings.

Don't buy before looking at their STOCK.

JAMES PATON & CO.,

Charlottetown and Summerside.

Charlottetown, Feb. 15, 1888.

Executors' Notice.

THE undersigned, Executors of the last Will and Testament of OWEN CONNOLLY, late of Charlottetown, Merchant, deceased, hereby notify all parties indebted to the said Estate of the said Owen Connolly to make immediate payment of their respective debts to them at the premises on Queen Street, in Charlottetown, formerly occupied by the said Owen Connolly; and all persons having accounts or claims against the said Owen Connolly, or his Estate, are hereby notified to present the same, duly attested, to the undersigned at the said premises, on Queen Street, within Twelve Months from this date.

Dated at Charlottetown this Seventh day of January, 1888.

ANDREW A. McDONALD,
WILLIAM W. SULLIVAN,
FREDERICK PETERS, } Executors

January 4, 1888—tf

SEWING

MACHINES,

AT A BARGAIN.

ONE first-class RAYMOND SEWING MACHINE, new, and also one second-hand for sale very cheap.

Apply at the

HERALD OFFICE.

Charlottetown, May 25, 1887.

JOHN S. MACDONALD,

ATTORNEY-AT-LAW.

OFFICE:

Newson's Building, Opposite New Post Office.

Charlottetown, Oct. 7, 1886—1y

Notes from Rome.

THE SCOTTISH PILGRIMS AND THE HOLY FATHER.

(Written for the Herald.)

It is certainly consoling to learn that Scotland, although for centuries tortured by the plagues of heresy, has nevertheless retained such profound and filial affection toward the Holy See that we find numbers of her sons and daughters wending their way as pilgrims to the Eternal City, in order to pay homage to the Sovereign Pontiff, on the occasion of the celebration of his Golden Jubilee. Accordingly on the 16th Feb. upwards of 150 Scottish pilgrims were received at the Vatican by His Holiness.

The pilgrimage was conducted by the Most Revd. Dr. Smith, Archbishop of Edinburgh and Primate of Scotland, and Dr. Eyre, Archbishop of Glasgow, both of whom represented the ecclesiastical division, while His Excellency the Marquis of Bute represented the laity. Among the pilgrims, besides those already mentioned, were to be seen Lord and Lady Herries, the Hons. Walter and Bernard Maxwell and many others bearing names quite familiar to the Scotch Canadians, such as Stewart, Chisholm, Cameron, Morrison, McIntyre and others, among whom may be mentioned Mr. D. McDonald, of Fort William, who appeared in full Highland costume. Other names, too, that recall another land, whose children swell the members of Scottish Catholicity, were there to testify to the fidelity of the sons of St. Patrick, in the country of his birth and their adoption.

About 11 o'clock the Holy Father having entered the reception hall, blessed the multitude and was immediately hailed by the pilgrims with the most pleasing acclamations, which lasted for several minutes. Seated on his throne, an address was presented to him by the Most Revd. Archbishop of Edinburgh, in which he congratulated His Holiness on his having attained his fiftieth year as priest of the Holy Church, and also gave testimony of the filial affection nourished in the hearts of the Scottish Catholic clergy towards the Roman Pontiff. This was followed by a second address read by the Most Revd. Archbishop of Glasgow, who in glowing terms tendered the Holy Father his most sincere thanks for the many benefits which Scotland had received from his benign and paternal care, and more especially for his having re-established the Catholic Hierarchy in Scotland, and concluded by expressing a hope that the venerable Pontiff would ere long be liberated from the sacrelignous hands of those who persecute him even at the very door of the Vatican. Finally, a third address, in the name of the laity, was presented by the Marquis of Bute, who also in the most gratifying terms, made reference to the progress made in Scotland by men of religion and science since the pontificate of Leo XIII., and concluded by thanking the Holy Father for the kindness he had always exhibited towards his Scottish children.

The Marquis having concluded his address, His Holiness rose from his throne, and in his usually happy and pleasing style, made an excellent reply, in which he gave expression to the happiness he had enjoyed in being enabled to restore the Catholic hierarchy in Scotland. He then made reference to the devotion always exhibited by the Scottish Catholics towards the Holy See, making special mention of their holy potrons, among whom may be mentioned St. Margaret, queen of Scotland, and wife of Malcolm III. He encouraged the pilgrims to lead good and holy lives, and concluded by imparting the apostolic benediction to all present, to their friends and relations, as well as to the whole Scottish race throughout the world.

Rescated on his throne the Most Rev. Dr. Smith presented his holiness with a considerable sum of money contributed by the Scottish Catholics as a national offering. Immediately afterwards the ladies of Edinburgh were presented to him, offering as a gift a gold chalice richly adorned with Scottish gems of rare beauty, being a reproduction of the ancient Celtic chalice of the 13th century, also many other beautiful gifts, which for the sake of brevity must be omitted. The students of the Scottish college of Rome, under the direction of their rector, the Very Rev. Monsignore Campbell, having joined the pilgrimage, also contributed towards increasing the number of the gifts presented to the Holy Father.

Finally, His Holiness admitted all the pilgrims to be individually presented to him, having a kind word for every one, and presenting each with a beautiful silver medal as a souvenir of the occasion. It is worthy of remark that, excepting the venerable form of the sovereign pontiff, nothing appeared more impressive than to observe how the stalwart Scot, whom in days gone by the mighty Cæsar in vain endeavored to conquer, returned from conversing with the Holy Father, bathed in tears, and whispering forth prayers in his own behalf, in the Pontiff's, and in that of his cherished country. It was indeed a glorious day for Scotland, and one which she will never forget.

The following is a free translation of the discourse delivered by the Holy Father to the Scottish pilgrims;

Beloved children, whom united affection has conducted hither from Scotland, in order to congratulate Us on Our having, through the help of Him who rules all, lived to complete the 50th year since Our elevation to the Sacerdotal Dignity, your presence here to-day increases and perfects that unrestrained joyfulness which was already vivified in Our hearts by the presence of fervent Catholics from England and Ireland. This extraordinary and noble sign of devotion which you have just manifested has been most gratifying to Us, and We accept with special good will the sincere and grateful sentiments you have expressed for the restoration of the Catholic hierarchy in Scotland ten years ago, on which occasion We were made partakers of an indescribable happiness in being enabled to auspiciously inaugurate Our Pontificate by that beneficial and ever memorable act the very remembrance of which invigorates and consoles Us; for with the blessing of God, results very highly adapted to the eternal salvation of souls have been fully realized, which are, moreover, admirably calculated to advance the splendor of your renowned race, to whose name and glory the Catholic religion has added so much lustre.

It gives Us great pleasure to recall to mind the well-known and ancient piety of the Scots, as well as their deeds of renown, men who were certainly distinguished for their piety, sanctity, and learning, and more especially those who first announced the glad tidings of Salvation in your country, amongst whom St. Ninian and St. Paladius hold a pre-eminent place. Worthy of mention also are your once celebrated monasteries, from which in different ages issued forth zealous priests, who by the greatest exertions labored unceasingly towards the propagation of Christian perfection amongst your ancestors, towards which also the great merits of King Malcolm III., and especially of his saintly spouse, Queen Margaret, had no small influence.

This, however, is of all most pleasing to remember, that the Roman Pontiffs have never been wanting in their solicitude and watchfulness with regard to their Scottish children. Examples of this you have in the very providential establishment of Episcopal Sees in Scotland by their authority; also, of later date, the zeal displayed by them in seasonably repairing the injuries brought about in Ecclesiastical matters, and likewise the opening of a college in this city, where youths from Scotland receive a liberal education and are trained for the Sacred Ministry. To embrace all in a word, illustrious and honorable is the title comferred on Scotland by Our Predecessors the Roman Pontiffs, namely, that of *Special Daughter* of the Holy See.

These facts, beloved children, excite in Us more and more Our good will, already favorably inclined towards you. Our fraternal care and solicitude towards Scotland will persevere in the future as they have in the past. Our patronage will be ever extended to you on each and every occasion, which We may judge to be beneficial to you, while on the other hand We expect of you that you may zealously persevere in your religious piety and accustomed obedience to the Holy See.

In the meanwhile invoking an abundance of heavenly blessings upon you, We impart with affection, as a pledge of Our good will, the apostolic benediction to yourselves who are present, to your families, friends and relations, as well as to the whole Scottish race.

ONE WHO WAS PRESENT.

A Priest and a Mob.

HOTEL BINDA, PARIS, Feb. 12.

The riotous proceedings at Rouen, which prevented the Abbe Garnier from continuing his evening lectures in the Cathedral, only seem to have increased his influence over the laboring classes, and to have stimulated his own zeal in the noble cause of brotherly charity. I am happy to say, however, that the wealthy laymen of France, and the representatives of the most ancient French families, have also taken the field in favor of the workingman.

I shall confine myself in this letter to placing before the true friends of Labor, as well as the true friends of Capital in America, one man—a layman and a wealthy manufacturer—who is at this moment journeying through all the cities in France, appealing to both capitalists and laborers to view in their true light their dearest common interests and mutual obligations, and to combine their efforts in forming, on the principles of Christian wisdom and Christian charity, local unions of the employers and the employed.

This man, to whom France has given the title of "The Apostle of the Workshop," is M. Leon Harmel, whose great factory at Bois-du-Val, organized on the principles above stated, has produced, both for its owner and for his workmen, results so blessed that wherever he goes he can speak to all classes interested in the Social Question with the irresistible authority of a man who preaches only what he has long practiced.

While the Abbe Garnier speaks from the pulpit of crowded Cathedrals, and employs all the resources of his great natural eloquence to awaken among the children of toil the religious sense which a materialistic press and the Godless atmosphere of the French workshops and French society had utterly quenched in their bosoms. M. Hamel gathers the toilers, as well as the wealthy and titled upper classes, together into the largest lecture halls in every city. He there sets forth with a simplicity, clearness and power the true causes of the misery and discontent prevailing among the workingmen and the poor in general. He traces back to the want of a conscientious sense of justice and brotherly charity much of the oppression exercised by employers over their workmen. In like manner he traces back to the vices begotten of a Godless life most of the wretchedness, the squalor, the suffering, the hopeless lot here and hereafter, which are to be found in the homes and the lives of the French laboring poor.

The Catholic Labor Union of France, which counts among its most active directors and promoters such men as M. Chesnelong, Count de Mun, and Count d'Yvert, aids with all its might this apostleship of M. Harmel. This union has now succeeded in covering France with a network of circles; and these, wherever M. Harmel goes, makes all needful preparation to make his visit a success, and to dispose everything for the establishment in each locality visited of a workingmen's guild, embracing not only laborers but capitalists, manufacturers, persons of every class and condition able and willing to promote the objects of M. Harmel's mission.

It is a well-known historical fact that the French Revolution made on all corporations, even on those formed for the protection of labor, a war so blind and relentless that not one was left. The anti-Christian secret societies which then ruled and terrorized France would not tolerate among the people any organization but such as were closely allied in principle and aim with themselves. We know what a fiendish hatred of all religion Illuministe and Jacobins inculcated among the laboring classes in Paris and in all the other cities of France. The present predominance of unbelief, hatred of Christianity, of all authority, and the bitter enmity of poverty against wealth, of labor against capital, are but the harvest springing from such culture.

M. Harmel, and those who share his convictions and are animated with his pure and patriotic zeal, are endeavoring to begin anew the education of the French masses on the Christian principles opposed to the class-hatred and revolutionary intolerance of 1789–1795.

Religion alone, these good men think, can bring about among all ranks and conditions in a great nation the desired union of minds and hearts. "Labor and Capital make war on each other because each deem its own interests irreconcilable with those of the other. Hence the supposed danger or difficulty of uniting and working together." M. Harmel has conclusively proved that what may seem impossible to the mere earthly wisdom of men who have no thought of religion, or who deride its influence, becomes easy to those who acknowledge its sway and act up to its bidding.

"The rich," M. Harmel says, "owe to the poor not only good example in well-doing, but guidance and protection to the poor who seek to do well. They are not only bound to be strictly just to those who depend upon them and work for them, but they are bound to practice toward them charity in its fullest and noblest meaning. And that charity does not consist in throwing a penny to the needy as you would a bone to a famished dog. It also consists in coming to their aid with the gifts of your intelligence, good advice, and light for their direction, and with the gifts of your heart in a true and helpful brotherly love. Thereby," says a correspondent of *l'Univers*, writing from Carcassonne, "M. Harmel, during his five days' stay in our midst, has awakened a new sense of duty in all classes of our citizens admitted in succession to hear his lectures, and to meditate on the practical results obtained by him in his manufactory at Val-du-Bois. We, men of the world, the men of the leading classes, the members of the various trades, employers and employed, collegians and school boys, priests and manufacturers, and young people, all were enlightened by his apostolic eloquence and convinced by the lessons of his experience."

I come now to what I deem not only practical, but urgent, in the United States, wherever indeed in America the conflict between Labor and Capital occupies men's thoughts and disturbs social quiet. You see that, in France, as well as in Belgium, capitalists, manufacturers, proprietors of all classes, acting under the inspiration of Religion, are clubbing together, not for the purpose of opposing an invincible resistance to the rights and claims of Labor, but to satisfy these just claims in the light of their own convictions, to meet their workmen as brothers, and to settle all their differences beneath the eye of God.

Ministers of religion in our great country will agree with me that capital, wealth, intelligence, influence, must all be enlisted by Christian charity in peacefully settling a question which is producing in our richest and most thrifty districts so much misery, disorder and danger to society.

In the last congress of French Catholics, held here in May, 1887, Count d'Yvert suggested the formation of what he termed the *Knights of Capital*, as distinguished from our *Knights of Labor*. But he would have his Knights do exactly what M. Harmel has been doing ever since—undertake a crusade by voice and pen and purse in favor of the laboring classes and the poor, by extending to the latter not only a just recognition of their claims, but by bestowing on them the blessings of religious instruction; of a thorough training in their respective crafts; security for the weaker sex and for children against overwork in factories; protection against immorality; security against the periods of illness and old age.

I would have our American Knights of Capital give wise counsels and a helpful brotherly hand to all labor confederations who seek the real good of the commonwealth, and not the destruction or depression of Capital. There would be true chivalry in protecting in every possible way the oppressed laboring classes of men and women.

Will not the American press take up the suggestion which I here make, and which otherwise would only be the germ of a mighty reform cast upon a naked rock in July.

There are in the United States a host of wealthy manufacturers who could imitate Leon Harmel, and settle once and forever the seemingly adverse interests of the workingman and his employer.—*Mgr. O'Reilly in N. Y. Freeman's Journal.*

Under the Southern Cross.

Cardinal Moran recently visited the convent school at North Otago, and spoke at considerable length.

A jubilee offering of £300, together with a trophy of native tin, has been forwarded to Rome from the diocese of Hobart.

In all the Australian dioceses the papal jubilee was celebrated with great enthusiasm, and especially at the cathedral, Melbourne.

Cardinal Moran has been going the rounds of his archdiocese, and has been the recipient of addresses of loyalty and affection at Cardrona, Hawea and Cromwell.

The jubilee offerings of the Australian colonies, presented by Archbishop Kirby and Mr. Ellis, of Sydney, amounted to $15,000, the province of Sydney contributing $10,000.

An evangelist of the wide-spread cognomen of Jones has been expelled from the Loyalty Islands, where it appears he has not been conducive to the tranquility of the locality. His removal was *nolens volens.*

Our Australasian exchanges this week are proof of the time-worn lines, that:

"One in name, and one in fame,
Are the sea-divided Gael,"

and every paper is filled with the doings of "Bloody Balfour."

The great Catholic chief of the Maoris, in New Zealand, the Hon. Mi Tako Ngatata, is dead. The obsequies were attended by all the chiefs of the tribes and a large number of priests. His Grace Archbishop Redwood preached the funeral oration.

The Sydney *Freeman's Journal* learns that Rev. Dr. Verdon, vice-rector of the Irish college at Rome, will probably be the president of the ecclesiastical seminary at Manly, New South Wales, which is to be opened for the reception of students at the end of the present year.

The celebration of the jubilee in New South Wales was emphasized by the celebration of the fiftieth anniversary of the foundation of the sisters of charity in Sydney, and the jubilee of the Marist fathers at the church of St. Patrick. Cardinal Moran, and the bishops of Melbourne, Adelaide, Brisbane and Wellington were present.

The jubilee gifts of the laity and clergy of Ballarat to the holy father, which have been presented by the Most Rev. Dr. Moore at Rome, consisted of one thousand sovereigns in locol gold, quartz specimens, and groups in silver, representing life in the bush. His holiness made a graceful acknowledgment, expressing also his high appreciation of the progress of religion in the diocese referred to.

The New Zealand *Tablet* says: "'Max O'Rell' (M. Paul Blouet) says that his *nom de plume* is derived from his ancestors. His grandfather, a surgeon in Napoleon's army, was a prisoner of war in London, where he met and fell in love with a beautiful Irish girl, whom he married. Her name was O'Rell; the surgeon's christian name was Maximilian; and the briliant author of 'John Bull and his Island' has blended the two into his quaint pen name."

In an editorial the New Zealand *Tablet* says: "The Catholics of New Zealand provide, at their own expense, an excellent education for their own children. Yet such is the sense of justice and policy in the New Zealand Legislature that it compels these Catholics, after having manfully provided for their own children, to contribute largely towards the free and godless education of other people's children. This is tyranny, oppression, and plunder."

The Catholic missionaries of Japan are doing noble work among the heathens of that country. A private letter from an American resident of Tokio to a friend in New York, states that numerous conversions to Christianity have been made by the Catholic priests, and that a small chapel has been erected by them, where, in the language of the natives, the learned and eloquent missionaries preach the doctrine of Catholicism and win souls to God.

Among the tricks of secularists in New Caledonia is that of spreading abroad reports as to the prevalence of infectious diseases among children, so that they may advocate the closing of the religious schools, to which they are opposed. The dodge, however, is attended by some degree of difficulty, as it is likely to lead also to the voluntary closing by their pupils of the godless institutions, and even, if carried too far, to the quarantining of vessels from Noumea, in the Australian ports. But every enterprise, even the most praiseworthy, has its attendant difficulties.

A banquet has been given in Sydney to the Right Rev. Monsignore Rigney, on the occasion of his golden jubilee. The Monsignore shares the distinction of having been ordained on the same day as the Holy Father Pope Leo XIII., that is, December 23rd, 1837. In returning thanks for the toast of the evening, which was proposed by His Eminence Cardinal Moran, who presided, the Monsignore, among the rest, alluded to a banquet which had been given at Maynooth on December 28th, 1837, to eight young missionary volunteers for service in Australia, he himself being one of them, and at which the first step was taken towards the establishment of the missionary college of All Hallows, that had since given to Australia so many of its most eminent priests.—*N. Y. Freeman's Journal.*

It is proposed to erect a testimonial to the memory of the late Most Rev. Dr. McGettigan, of Armagh. His Grace the Most Rev. Dr. Logue presided at the meeting held after the celebration of the "month's mind." A large number of subscriptions were handed in, and suggestions made as to the form of testimonial. In all probability it will assume the shape of an orphanage.

Mary Howett.

During the week several families have had to mourn the loss of those who were dear to them. First, the veteran Mary Howett, the widely-known popular authoress and poet, died here last week at the advanced age of eighty-nine, having been born in the last year of the last century. William and Mary Howett have been always known to most English and American readers whose memories extend over half a century. They were large contributors, in their day, to magazines, annuals and children's books, and all they wrote was of a healthy and elevating tone. They were brought up members of the Society of Friends, commonly known as Quakers. William Howett died in Rome some nine years ago at a venerable old age. He was buried in the English cemetry, and many English and American strangers have made a visit to his grave, and thought over how many good and ennobling sentiments they have read in his works. Now the names of William and Mary Howett are entwined upon the same tomb. Some years ago, when Mary Howett had turned eighty years—but in mind as bright and clear as ever—after much thought, reading, and prayer, she became a Catholic and was then baptized for the first time. Those who have had the privilege of knowing her during the last seven or eight years can testify to the wise, yet childlike simplicity of her faith and of her fervent piety. A few months ago she came to Rome, wishing to get the blessing of the Holy Father, and here to die and be buried with her husband. She was one of the English pilgrims at the recent audience, and was carried in a sedan chair into the presence of the Holy Father. When she was presented to him by the Duke of Norfolk, she said she had come to die at his feet. "Ah, yes!" replied he, as he laid his hand upon her head, "we are both old and moving toward the grave." He blessed her in the most earnest manner, saying, "Farewell, until we meet in heaven." Her prayer was heard. In a few days she died a most peaceful and happy death. The Cardinal-Vicar, with great consideration, removed all difficulties to her being buried in the English cemetry, a most unusual concession in Rome. The Requiem Mass was said on Tuesday, January 29th, in the Church of San Isidore, served by the Irish Franciscans, and the grave where she rests was privately blessed before the funeral.—*Roman Correspondence of the Liverpool Catholic Times, Feb. 11th.*

George V. Hecker's Will.

The will of the late George V. Hecker, of New York, has been filed for probate in the Surrogate's Court. Mr. Hecker gives to his wife, Josephine M. Hecker, his house, 278 Madison Avenue, New York, and the furniture contained in it, his estate on Orange Mountain, and $40,000 in money. She is also to have for life his painting by Corregio, which, at her death, is to go to Father Isac Hecker, the Superior of the Paulist Fathers. To Father Hecker, the testator also gives $2,500 a year for life, and to the Mission of St. Paul the Apostle 10,000. To the Society for Befriending Children and Young Girls, a legacy of $5,000 is bequeathed. Small legacies are given to his four children, George F., Caroline and Anna Hecker, and Mrs. Josephine Slevin, and all the rest of his property is given in trust to his executors, George F. Hecker, John V. Hecker, Edwin P. Slevin and Josiah W. Wentworth, with directions to close up his business within three years, and then divide all the property in their hands among his heirs. The will is dated January 21, 1887.

The Province of Quebec is perhaps the most Catholic portion of the globe. Out of a total population of 1,549,000, it is shown that there are 1,485,000 people professing the Catholic faith, directed by 1 Cardinal, 2 Archbishops, 7 Bishops, 1 Apostolic Prefect, and 1,546 Priests and Religieuses. There are 957 churches, 28 seminaries and colleges, 232 convents and 69 hospitals. The different ecclesiastical districts into which the province is divided, are peopled as follows by Catholics: Quebec, 729,000; Montreal, 619,000; Ottawa, 137,000. In the diocese of Quebec there are 666 Priests, 441 churches, 108 convents, 18 seminaries and colleges, 25 hospitals and 1,927 schools.

A Protestant observer of Catholic and Protestant missions in Japan says: "The Roman Catholic missionaries live with the people they try to convert. They make themselves actually Chinese or Japanese for the time being. Most of the Jesuits are under a vow never to leave the country to which they have been called. It is different with our Protestant missionaries. They have their wives, families and comfortable homes; they take a trip to the United States every few years 'to recuperate,' and spend some months every summer at the mineral springs, or a seaside resort on the cool hill lands.

Southern Japan possesses one bishop, 32 European missionaries, 50 catechists, 13 nuns of the Holy Child Jesus, and 14 Sisters of St. Paul of Chartres. The mission comprises 16 districts, 87 Christian settlements, 41 churches or chapels, a seminary, with 12 pupils; 19 schools, with 608 pupils; 6 orphanages, seven girls' schools, and 3 pharmacies; 1,767 baptisms, of which 989 are adults, have been administered during 1885–86.

Children Cry for Pitcher's Castoria.