The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JANUARY 25, 1888. VOL. XVII. NO. 13

The Charlottetown Herald

—IS ISSUED—

EVERY WEDNESDAY

—BY—

The Herald Printing Company,

FROM THEIR OFFICE:

CORNER OF QUEEN & RICHMOND STREETS,

CHARLOTTETOWN, P. E. ISLAND.

Subscription: One Year, in Advance, $1.00

ADVERTISING AT MODERATE RATES.

Contracts made for Monthly, Quarterly, Half-yearly, or Yearly Advertisements, on application.

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 January, 1888.

MOON'S CHANGES.

Last Quarter 5th day, 7h., 30.1m., a. m., S. W.
New Moon 13th day, 4h., 26.2m., a. m., N. E.
First Quarter 21st day, 6h., 38.8m., a. m., W.
Full Moon 28th day, 7h., 6.4m., p. m., S. E.

D. M.	Day of Week.	Sun Rises.	Sun Sets.	The Moon. Rises.	The Moon. Sets.	High Water Ch'town
		h. m.	h. m.	aft'rn	m'rn	
1	Sun	7 51	4 19	7 8	9 2	Noon
2	Mon	52	20	8 18	10 2	0 39
3	Tues	53	21	9 20	10 57	1 29
4	Wed	55	22	10 45	11 19	1 59
5	Thur	56	23	11 56	11 34	2 25
6	Fri	57	24	morn	aft 2	3 56
7	Sat	58	25	1 7	0 37	5 15
8	Sun	59	26	2 20	1 8	6 27
9	Mon	7 59	28	3 33	1 44	7 50
10	Tues	7 57	30	4 43	2 26	8 48
11	Wed	57	31	5 41	3 14	9 27
12	Thur	56	32	6 31	4 9	10 22
13	Fri	55	34	7 43	5 8	11 5
14	Sat	54	35	8 27	6 12	11 44
15	Sun	53	36	9 4	7 17	morn
16	Mon	51	37	9 35	8 21	0 20
17	Tues	50	39	10 5	9 23	0 57
18	Wed	48	40	10 28	10 23	1 33
19	Thur	47	41	10 52	11 20	2 13
20	Fri	46	42	11 15	m'rn	2 53
21	Sat	44	44	11 40	0 20	3 44
22	Sun	43	45	aft 8	1 20	4 45
23	Mon	41	46	0 39	2 23	5 54
24	Tues	39	48	1 14	3 27	7 4
25	Wed	38	49	1 56	4 30	8 3
26	Thur	36	50	2 47	5 28	8 53
27	Fri	34	52	3 47	6 24	9 40
28	Sat	32	54	4 51	7 13	10 23
29	Sun	30	55	6 2	7 56	11 4
30	Mon	28	57	7 15	8 37	11 44
31	Tues	7 26	4 58	8 29	9 11	aft 12

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

REDDIN'S

DRUG STORE.

OPP. POST OFFICE | CAMERON BLOCK

Always to the Front

With the Freshest and Most Reliable Stock of Goods

IN THE MARKET.

FRESH DYES, PATENT MEDICINES, CONDITION POWDERS | FELLOWS' SYRUP, BURDOCK BITTERS, MILK FOODS.

Prescriptions Carefully Dispensed.

HAVANA CIGARS WHOLESALE AND RETAIL.

D. O'M. REDDIN, Jr.

Charlottetown, Oct. 19, 1887.

The Charlottetown

BOOT & SHOE FACTORY.

Wholesale and Retail Departments have been Removed to Two Doors Below Beer & Goff's, *Almost Opposite the Market.*

GOFF BROS.

Charlottetown, Sept. 14, 1887.

James D. Taylor,

BOOK-BINDER,

Blank Book Maker, Paper Ruler, &c., &c.

MAGAZINE MUSIC and PERIODICALS of all kinds Bound at the shortest notice. Old Books re-bound, and made as good as new, at low prices.

BLANK BOOKS RULED to any pattern, and bound in any style. We keep a good assortment of the leading Book papers made, which we can supply at the lowest prices in the city.

☞ Give us a call before placing your order elsewhere.

JAMES D. TAYLOR,

North Side Queen Square, over G. H. Taylor's Jewelry Store.

Charlottetown, Sept. 14, 1887.

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.

SIGN OF THE

GOLDEN BOOT

THE undersigned, late of the firm of Kelly & Dover, will continue the business of CUSTOM BOOT AND SHOE MAKING at the OLD STAND, QUEEN STREET, next door to Mr. A. J. Murphy's Tailoring Establishment.

By executing all orders in his line in a thorough and business-like manner, and by strict attention to business, he trusts he will merit a large share of public patronage.

PATRICK KELLY,

Sign of the Golden Boot.

Charlottetown, Nov. 9, 1887.

JOHN S. MACDONALD,

ATTORNEY-AT-LAW.

OFFICE:

Newson's Building, Opposite New Post Office.

Charlottetown, Oct. 7, 1886—1y

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.

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.

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 31	2 12
North Wiltshire.....	8 17	3 05
Hunter River.....	8 50	3 20
Bradalbane.....	9 00	3 37
Emerald Junction.....	9 09	4 07
Freetown.....	9 23	4 22
Kensington.....ar.	9 40	4 45
	10 10	5 20
Summerside.....dp.	P. M.	
	12 40	
Miscouche.....	1 00	
Wellington.....	1 27	
Port Hill.....	2 08	
O'Leary.....	2 32	
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.....	8 07	
Wellington.....	8 49	
Miscouche.....	10 15	
Summerside.....ar.	10 35	A. M.
	P. M.	6 00
Kensington.....	12 05	7 05
Freetown.....	12 23	7 26
Emerald Junction.....	12 36	7 43
Bradalbane.....	12 45	7 53
Hunter River.....	1 15	8 30
North Wiltshire.....	1 29	8 45
Royalty Junction.....	2 13	9 37
Charlottetown.....ar.	2 30	10 00

STATIONS.	No. 10.
	A. M.
Cape Traverse.....dp.	6 45
Emerald Junction....ar.	7 33

TRAINS FOR THE EAST.

STATIONS.	No. 5.	No. 7.
	P. M.	
Charlottetown.....dp	2 30	
Royalty Junct'n.....	2 50	
Bedford.....	3 22	
Mt. Stewart Junc..{ ar	3 55	
{ dp	4 10	
Cardigan.....	5 22	
Georgetown.....ar	5 45	
		P. M.
Mt. Stewart Junc.....dp		4 05
Morell.....		4 23
St. Peter's.....		4 32
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 39	
Mount Stewart Jun {ar	8 50	
{ dp	9 00	
Bedford.....	9 32	
Royalty Junct'n.....	10 05	
Charlottetown.....ar	10 25	
		A. M.
Souris.....dp		6 20
Bear River.....		7 03
St. Peter's.....		7 42
Morell.....		8 17
Mount Stewart Junc. ar		8 35

Trains are run by Eastern Standard Time.

JAMES COLEMAN,

Superintendent.

Railway Office, Charlottetown, Nov. 29, 1887.

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.

18 FALL OPENING. 87.

Reuben Tuplin & Co., Kensington,

ARE OFFERING THE

Largest & Best Selected Stock of General Merchandize

EVER SHOWN BY US, IN

Ladies Dress Goods, all new and fashionable; Mantle Cloths, Sacques, Shawls, Scarfs, &c.; Tweeds, Worsteds, Overcoatings, Trimmings; Underwear, heavy, all wool, at very low prices; Top Shirts, Blankets, Quilts, Ticking; Millinery and Trimmings, latest styles, very cheap, satisfaction guaranteed.

Our Tea, Sugar, Molasses, Kerosene Oil, and General Groceries, are the Best.

Paints, Oils, Varnishes and Hardware, all kinds; Horse Rugs, R. Wraps; Crockery and Glassware, beautiful stock, and low in price; Lamps, &c.; the Best Stock of Boots and Shoes to be found anywhere.

All our Goods are marked as low as the lowest, and this with their good quality commends them to all careful buyers.

☞ Oats, Potatoes, Butter, Eggs, Hides, Pelts, Wool, &c, bought at highest market prices.

REUBEN TUPLIN & CO

Kensington, Sept. 21, 1887.

CUT THIS OUT and return to me with ten cents, silver or stamps, and receive, post paid, 150 Songs and a complete Story, written by a popular author. Address,

B. F. MADIGAN, Charlottetown, P. E. Island.

P. O. Box 203. dec 21, 3m

FOR SALE.

100 ACRES OF LAND, on Rollo Bay Road, Lot 43, in King's County. This land is high and dry, and covered with a thick growth of hard and soft wood, and is within a quarter of a mile of the Railway Station. For particulars apply to

S. BLANCHARD,

Oct. 19, '87—tf Charlottetown.

CARSLAKE'S

GRAND DERBY SWEEP

$25,000.00

1st horse (in duplicate) $5,000 each prize, $10,000
2nd " " $2,000 " $4,000
3rd " " $1,000 " $2,000
Other starters (divided equally) $2,000
in duplicate.....$4,000
Non-starters (divided equally) $4,500 in duplicate.....$9,000

5,000 Tickets at $5 each.

Drawing May 25th. Race May 26th, 1888.

Ten per cent. deducted from all prizes.

Address,

GEORGE CARSLAKE, Prop., Mansion House, Montreal.

Jan. 18, 1888—4m

Story of a Conversion.

I was brought up in the Episcopal church, and about the first thing I learned from it was to hate "popery." I was early taught that the church of Rome was the "scarlet woman of the apocalypse," and the pope "that man of sin." Like the Pharisee in the parable, I thanked God I was not as those poor "papists," ignorant of the Gospels, superstitious, and "priest-ridden." I never was frightened, however, by the fanatics and the demagogues who were for ever sounding the alarm that the liberties of our country were in danger from "Romanism." On the contrary, I was led to believe that "popery" was in its last days, as harmless as Bunyan's toothless giants, and that Pius IX was probably the last of the popes. This must have been at the time he was in exile.

When about twenty-eight years of age, under extraordinary excitement, I was confirmed in the Episcopal church, and for a while went to communion, but soon subsided into a more temperate and normal state of feeling. I was for a moment taken with High church notions, and had a positive aversion to Ritualists, who, it seemed to me, were simply masquerading, as Mr. Wilfrid Ward would say, in "the clothes of Catholicism." My mother, when a girl, had joined the Congregational church, and, although she used to attend the Episcopal church with my father, she always refused to receive the Episcopal rite of confirmation. She would not, even by this implication, express a doubt as to the valid status of the church of her childhood. I have no doubt her conduct in this matter, and my father's full concurrence—for he was thoroughly up in the theology of the Episcopal church—greatly influenced my view of the relation of Protestant churches to each other.

Excepting in the matter of ritual, I never thought the Episcopal church essentially different from other orthodox Protestant churches, and could not see that it possessed any religious advantages more than they. I have often heard intelligent Protestants express the conviction, which I myself always entertained ever since I began to think about such matters, that if it once be conceded that there is any where in existence a church commissioned by Christ to teach with divine authority, binding the conscience in matters of faith and morals, it must be the old Roman Catholic Church, whose claim to infallibility is to-day accepted, as it ever has been, by the majority of the Christian world. But as this was to my mind preposterous, I was quite ready to accept the only logical alternative, and reject altogether the claim of any church to speak with divine authority. Another notion I came to hold as a sort of first principle was that, in religious matters, objective truth was not of much importance, and was perhaps beyond the reach of certainty. The search after truth was, indeed, a healthy exercise, but if one were only honest in the search it was immaterial what result he reached. From such principles it was entirely rational on my part to eliminate from the religious system in which I was brought up everything but the boldest natural religion. A strong impetus to do this had been given me by the famous essays and reviews, which I read with intense delight. Therefore I settled down into an external conformity with the church in which I was born, feeling I was at perfect liberty to interpret and modify, receive or reject its articles and formularies, just as I chose, without ceasing to be a good average Episcopalian. But I was conscious of being in good society, and very proud of the Protestantism of my church, which I looked upon as the sole and sufficient reason of its existence. Those Episcopalians who disclaimed the name of Protestant, as something they were ashamed of, I regarded as little better than traitors. One of its bishops has lately said of the Episcopal church, that "it is inclusive and not exclusive." I can bear testimony to the truth of this remark. Rationalist and Ritualist are equally at home within its pale. It makes no requisition whatever upon the reasons of its laity. Its clergy, indeed, are supposed to accept the thirty-nine articles, but are, apparently, at liberty to interpret them as they please. Intellectual laxity or indifference is the condition of its existence as an organization, its strength and its weakness. Disturb this, and it would crumble to pieces like a rope of sand.

There came at last a time to me, as it comes to non-Catholics, when I awoke to a terrible consciousness of a want in the spiritual nature for which Protestantism has nothing to offer. The Catholic Church could alone supply this want, but it was a long time before I found this out, for my vision was blinded by Protestant bias, and I could not see the Catholic Church as it is.

A belief in God was about all that was left of my creed, but this was a good beginning for a better faith. The soliloquies of Frothingham and the rhetoric of Adler, to which I listened for a while (having meanwhile ceased altogether attending the Episcopal church) were for all practical purposes as sounding brass and tinkling cymbal." I became convinced there was, after all, such a thing as objective truth, and that it was a matter of the utmost importance to find out and embrace it. Newman's "Grammar of Assent," which a Presbyterian friend induced me to read, brushed away a good many cobwebs from my brain. I not only came to look upon revealed religion as altogether probable, but also to expect that it would be confided to a church which could never fail to speak with the present voice of divine authority. The Catholic Church alone claims to speak with such a voice. It occurred to me that a church so much abused, so hated and feared by the licentious (who never seem to trouble themselves about any Protestant church) must be their natural enemy. It alone seemed to answer the prophecy of our Lord, "Ye shall be despised and hated of all nations for my sake." The definition of papal infallability, then evoking much controversy, seemed to me the keystone of the Catholic arch, and the rational development of the commission of our Lord to St. Peter. Dr. Schaff's "Creeds of Christendom," which I found in the library of a Protestant clergyman, enabled me to compare the Catholic creed with the symbols of all other churches, and satisfied my mind of its vast superiority to all of them, and especially to the repulsive Calvinism of the thirty-nine articles. But all this only prepared the way. My intellect was convinced; but my will yielded its assent only after I obeyed the invitation, "Come and see."

About the last time I heard Prof. Adler, he spoke in some well-rounded phrase of our new cathedral as "the beautiful mausoleum of a dead religion." I thought it a very pretty figure. But I did not then suspect, what I soon afterwards learned from personal observation, that this eloquent atheist was speaking at random, to an audience presumably as ignorant as himself, and that he apparently knew as little of Catholic life in New York, as he did of what was then transpiring on the farther side of the moon. The scales at last fell from my eyes. The end came about in this way: One Christmas afternoon my wife proposed we should go to St. Francis Xavier's church to hear the vesper music. Her religious experience had been similar to my own, only she had found out sooner than I the holowness of the Episcopal church, and had bright recollections of school days at a convent of the Visitation. The music was beautiful that afternoon, but more impressive still was the reality and fervor of worship manifested by that Catholic congregation. After that, with increasing frequency we attended vespers at first, and afterwards High Mass at St. Stephen's, attracted by the beautiful music. Then I bought an English missal, and we learned what that beautiful service was, the scriptural beauty and simplicity of its ritual, and the great central truth of the sacrifice of the Mass.

A very near friend of mine said to me, shortly after my conversion, "Ah, you have fallen under the mystic, magic spell of Rome." Well, he was right. But he had no idea what that spell was. My reason was satisfied, but it was, I believe, the silent call of divine love in the Blessed Sacrament, ever present on the altar, which won my heart. This was the only spell. Catholics all feel it. Protestants can never understand it until they also "Come and see."

There was no reason why I should longer hesitate. But, because I realized the vast importance of the step I was about to take, I shrank for a moment from taking it. At last, one Saturday afternoon in January, 1881, at the old Paulist church, we renounced Protestantism for ever—for my wife was with me—and were received into the Catholic fold. Late that night, in that same church, we made our confessions, and the next morning, the Feast of the Holy Name, we made our first communion at St. Stephen's. Since that day no cloud of doubt has thrown a shadow on my faith. After a few months our daughter, then at the school of Notre Dame in Maryland, without a suggestion from either of us, but manifestly drawn by the Sacred Heart, was received into the church. And a little later our son, then a student at Yale, and who when he heard of our conversion had said, "Of course you cannot expect me to follow you," was led in his own way into the same fold, and is now a member of the Society of Jesus and a scholastic at Woodstock. *Catholic World Magazine.*

The Holy House of Loretto.

Right Rev. Bishop Bradley, of Manchester, N. H., recently delivered an address to the Young Ladies' Sodality of the Cathedral on the places he visited while abroad. The New Hampshire *Catholic* gives this report of the Bishop's references to the Holy House of Loretto. He said that it was certainly the most inspiring shrine that it was his happiness to visit. This little house was the place where the mystery of the Incarnation was consummated. Here our Blessed Lady passed her life; here our Divine Lord Himself passed thirty years (apart from the short time He was in Egypt) of his sacred life. In 367 under Constantine the Great, his mother, the Empress Helena, made a pilgrimage to the sacred places of Palestine. (It was at this time she discovered the true cross on which our Divine Lord was crucified.) She found the Holy House unchanged, and only had the altar re-arranged, where the Apostles had offered up the Divine Sacrifice. She then ordered the Imperial ministers to have erected over it a magnificent temple. As soon as it was erected the news of it spread, and pilgrimages came from all directions to do honor to the house of the Queen of angels. In 1245 Palestine was completely under the power of the Saracens. Then St. Louis IX. of France gathered together a powerful army to retake the holy places. They arrived happily in Egypt, but there the plague attacked and decimated his army, and he was himself taken prisoner. In 1252 he was set at liberty, and went to Nazareth as a humble pilgrim and had a solemn High Mass celebrated here by the Pope's legate. In 1291 the King of Egypt seized in Galilee, put to the sword 25,000 Christians, and reduced 200,000 to slavery. It was then that the magnificent Basilica St. Helena had built was destroyed, and our Lord, whose works mighty and incomprehensible, to save the House of his mother from desecration, by the most unheard of prodigy, had it carried from Nazareth to Dalmatia, on the Adriatic sea. This translation took place on May 10th, 1291. A multitude of Dalmatians rushed to see the marvellous sight of a house without foundation or support standing on uneven ground. Its construction, the stones of which it was built, showed that it came from some far off land. Our Blessed Lady, to show the people of Dalmatia the advantage of having her Holy House in their midst, performed another miracle. The cure, or parish priest of Tersate, was then dangerously ill; the Blessed Virgin appeared to him and told him that the House which had first arrived in their midst was really her House, of Nazareth in Galilee, and that he should immediately recover his health. The people were over-joyed at the recovery of their beloved pastor, and begged leave to send four reliable men to Palestine to take the necessary measurements, and see if the foundations were still there; the report was most accurate, and clearly proved that it was the Holy House they had with them. For three years and seven months it stayed in Dalmatia, receiving the adoration of the faithful, when all at once it rose up in the air, passed over the Adriatic sea and placed itself in the midst of a laurel forest. Some simple shepherds saw it in its flight through the air. On account of the laurel forest getting infested with robbers and murderers, people got afraid of going to it, so eight months after its arrival it was again miraculously moved about a mile further inland; but it was not destined to stay there, for the site belonged to two brothers, and each wished to appropriate all the offerings of the faithful, so the Lord was pleased to remove it again, this time on to the public highway, where it remains to this day. The Holy House is divided into two compartments, the outer one with a door leading to the street, was evidently the private apartment of our Blessed Lady, the one inside was occupied as a common room by all, and there was another opening leading to a cave at the back of the house, where our Lord and St. Joseph stayed. Immediately a marble house was erected, similar in shape to the Holy House, but larger, to preserve it from the inclemency of the weather, and this was ornamented with frescoes by the most famous painters—Raphael, Angelo and others—illustrating the whole life of our Lord. Outside this edifice is a ledge, about five feet broad, on which pilgrims go around on their knees, and the number of pilgrims is so very great that the stone is worn away several inches. By special permission, Mass can be celebrated in the Holy House until sundown, so as to accommodate the multitude of priests who visit the shrine, each one wishing to celebrate Mass there. There is a small earthen vessel in the inner room, the only thing of the sort that came with the Holy House and which had been used by the Holy Family. In this objects of piety are blessed and indulgenced for a happy death. The large temple built over the Holy House was changed into a Benedict XIII. Sixtus V. VI. sent another commission to Palestine, this time of unbelievers, to make measurements and assure themselves and every one else of the fact that the Holy House of Loretto was really the abode of our Lord in Galilee, and Pope Pius IX. did the same, with the same gratifying results. The latter pontiff was subjected to epileptic fits, but after having passed a night in the House of Loretto, he felt them no more. The most striking miracles were performed here; heretics, unbelievers and sinners received the true light; the blind saw, the lame walked, the sick were cured. Wonderful votive offerings, both costly and curious, have been made at this shrine.—*Western Watchman.*

The Hierarchy of the Maritime Provinces and the Pope's Jubilee.

The following is a translation of the address of the Archbishop and Bishops of the Maritime Provinces, to His Holiness, on the occasion of his Golden Jubilee:—

"MOST HOLY FATHER.—The Archbishop and Bishops of the ecclesiastical province of Halifax, united among themselves by the bond of faith and fraternal love, and mindful of their devotion towards the Holy See, especially in this most joyful time when the whole Catholic world is celebrating your jubilee, hasten to offer you our congratulations and best wishes.

"Together with Your Holiness we give joyful thanks to God for your preservation to the fiftieth year of your priesthood, and we ardently pray that you may be spared for many long years to give admonitions replete with lofty wisdom both to the church and to nations.

"We who live in the midst of controversies that spring from false principles, or are upheld by unsound doctrines, well know the benefit conferred by you, Most Holy Father, on useful and accurate scholarship by your encyclical letters, in which it is clearly shown that all sound human knowledge can be amicably reconciled with the dogmas of faith.

"'From Sion shall go forth a law,' spake of old the prophet, 'and the word of the Lord from Jerusalem;' which prophecy is no less perfectly fulfilled now of Rome than formerly of Jerusalem, you enunciating the law to be observed by nations in civic affairs, and the true doctrine to be held everywhere by the people.

"This is, indeed, a cause of jubilee to us, Most Holy Father, and a reason for rejoicing at the triumphs gained; but sorrow and grief cast their shadows on our soul when we think of you the prisoner of a hostile power—the patrimony of the church despoiled—the most sacred rights of your civil princedom attacked by force and fraud, and shamefully trampled under foot.

"Against these injuries done to the whole church we raise our voices, and we unhesitatingly assert that the civil principality of the Roman pontiffs should be restored to the successor of St. Peter, through the efforts of the Catholic world. May God grant that this year of jubilee may be written in the annals of the church as the year of the restoration of the rights of the holy see.

"In the meantime, Most Holy Father, whilst we offer our congratulations, we beseech the Author of Life that he may lead you by the hand safe and unshaken amid the changes of the world, to a ripe old age.

† "C. O'BRIEN, Archbishop of Halifax.
† "JOHN SWEENY, Bishop of St. John.
† "PETER MCINTYRE, Bishop of Ch'town.
† "JAMES ROGERS, Bishop of Chatham.
† "JOHN CAMERON, Bishop of Antigonish."

The Duke of Norfolk in Rome.

The Duke of Norfolk, Special Envoy sent by Queen Victoria of Great Britain to present to the Pope the felicitations of Her Majesty on the occasion of the Sacerdotal Jubilee, arrived in Rome at seven a. m. on Thursday, December 15th, and with his suite of three persons, took up his quarters at the Hotel Bristol; and later the same day paid a visit of compliment to the Cardinal Secretary of State. This (Saturday) morning, the day set for the solemn audience of His Holiness, the Duke in full Court dress, with the Blue Ribbon of the Garter, the Grand Cross of the Order of Christ, and other decorations, accompanied by Mr. Le Marchant-Gosselin, First Secretary of the Special Mission; Captain Ross of Bladensburg, of the Coldstream Guards, Second Secretary; and the Hon. Gilbert Hastings, attache, all in full uniform of their respective grades, repaired in gala train to the Vatican Palace, where he was met and introduced by the same dignitaries, and with the like ceremonial as that carried out in the case of His Serene Highness the Prince of Liechtenstein the day previous, into the Hall of the Throne, where he placed in the hands of the Sovereign Pontiff the autograph letter of Her Majesty Queen Victoria, and announced the proximate arrival of the gift of that sovereign lady, in whose name he presented felicitations and good wishes. The Pope, in reply, dwelt with much complacency on his former personal acquaintance with Queen Victoria, who with her regal gift confirms the ancient friendship. The three Privy Chamberlains on duty were Count Francis Messina, of Malta; Commendatore William Winchester, and Commendatore Harry Cassell; the Honorary Chamberlain, Count Francesco Barbiellini-Amidei. The only persons present at the audience, besides the High Dignitaries of the Pontifical Court, were, by special permission, Mgr. de Stackpoole; Mgr. Campbell, Rector of the Scots College, Mgr. O'Bryen, and Mgr. Merry de Val. After quitting the Pontifical presence the Duke of Norfolk and suite paid the customary visit of etiquette to the Cardinal Secretary of State, by whom they were received with due honors. The members of the mission will be present at the banquet given by Cardinal Rampolla on Sunday, December 18th, in honor of the two Envoys from Austria and England. As an unwonted act of courtesy, the Italian Government had given orders to clear the road and give right of way to the train of equipages of Prince Liechtenstein and the Duke of Norfolk, and to render them military honors along their passage to the Vatican, which instructions were faithfully carried out.—*London Tablet, Dec. 24.*

The Toronto *Globe* thus writes of the French-Canadian poet, Louis Frechette, whose work has frequently been referred to in the press:

"After a visit to Paris of six months, the poet Louis Frechette returned recently to his home in Nicolet, Quebec. We gather from French-Canadian journals that his last reception in France was of the warmest nature. He appears to be fully recognized as one of themselves by the great names of French literature. We hear of banquets in his honor, and offers to have his name proposed for the next vacant chair in the Academy. It is highly gratifying to see a Canadian by birth and education taking so high a stand in the most cultured and fashionable literary society in the world. While in Paris, Frechette completed and published his latest work, 'La Legende d'un Peuple,' which we surmise to be the story in verse of the French race in Canada. The first edition was bought up eagerly; and the second one is being issued, which will be placed in the hands of American and Canadian book-sellers. The poet has been commissioned by the manager of 'La Comedie Francaise' to write a French translation for the stage of Shakespeare's King Lear, which is to be performed in Paris during the Exhibition of 1889. This work is now in hand, but M. Frechette contemplates, upon his return to Paris next summer, writing a prose work on Canada, to be profusely illustrated by eminent artists.

"While Anglo-Canadians must regret that the genius of this great poet is consecrated to the tongue of his own ancestors, yet that is a means of bringing a knowledge of Canada before a portion of the old world in a most attractive form. Wherever he uses his versatile pen it will be to the honor of his native land."

Give Them a Chance.

That is to say, your lungs. Also all your breathing machinery. Very Wonderful machinery it is. Not only the larger air-passages, but the thousands of little tubes and cavities leading from them. When these are clogged and choked with matter which ought not to be there, your lungs cannot half do their work. And what they do, they cannot do well. Call it cold, cough, croup, pneumonia, catarrh, consumption, or any of the family of throat and nose and head and lung obstructions, all are bad. All ought to be got rid of. There is just one sure way to get rid of them. That is to take Boschee's German Syrup, which any druggist will sell you at 75 cents a bottle. Even if everything else has failed you, you may depend upon this for certain.