The Charlottetown Herald.

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The Charlottetown Herald
—IS PUBLISHED—
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—BY—
The Herald Printing Company,
FROM THEIR OFFICE,
CONNOLLY'S BUILDING,
Queen Street, Charlottetown, P. E. I.

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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, or to

JAMES McISAAC,
Editor and Manager.

Calendar for August, 1889.

MOON'S CHANGES.

1st Quarter, 4th day, 9h. 14.4m., a.m., N. E.
Full Moon, 11th day, 0h. 30.4m., a. m., S.
Last Quarter, 18th day, 6h. 39.0m., a.m., S.
New Moon, 26th day, 9h. 47.6m., a.m., S. E.

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

Pills

The circular around each box explains the symptoms. Also how to cure a great variety of diseases. This information alone is worth ten times the cost. A handsome Illustrated pamphlet sent free containing valuable information. Send for it. Dr. I. S. Johnson & Co., 33 Custom House Street, Boston, Mass. "Best Liver Pill Known."

Blood!

Smell!

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& Pancreative

NERVOUS PROSTRASES.

LSION

s of WEAK and are GROWING caused by nursing, liar to their sex. is of the greatest

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NEW SHIRTING,

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OIDERIES, CARTAINS, &c. &c.

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, 1889.

BEST ON EARTH

SURPRISE SOAP

THE GREAT SELF WASHER. TRY IT

The St. Croix Soap Mfg Co., St. Stephen, N. B.

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.

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Sold by Storekeepers, Grocers and Druggists.

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February 13, 1889—yly

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.

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Barrister-at-Law,
SOLICITOR, NOTARY PUBLIC, &c,
OFFICE, CAMERON BLOCK
(Head of Stairway),
Charlottetown, P. E. Island

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

Nov. 21, 1888—1y

It Makes You Hungry

"I have used Paine's Celery Compound and it has had a salutary effect. It invigorated the system and I feel like a new man. It improves the appetite and facilitates digestion." J. T. CORNLAND, Primus, S. C.

Spring medicine means more now-a-days than it did ten years ago. The winter of 1888-89 has left the nerves *all fagged out*. The nerves must be strengthened, the blood purified, liver and bowels regulated. Paine's Celery Compound—*the Spring medicine of to-day*—does all this, as nothing else can. *Prescribed by Physicians, Recommended by Druggists, Endorsed by Ministers, Guaranteed by the Manufacturers to be*

The Best Spring Medicine.

"In the spring of 1887 I was all run down. I would get up in the morning with so tired a feeling, and was so weak that I could hardly get around. I bought a bottle of Paine's Celery Compound, and before I had taken it a week I felt very much better. I can cheerfully recommend it to all who need a building up and strengthening medicine." Mrs. B. A. Dow, Burlington, Vt.

Paine's Celery Compound

is a unique tonic and appetizer. Pleasant to the taste, quick in its action, and without any injurious effect, it gives that rugged health which makes everything taste good. It cures dyspepsia and kindred disorders. Physicians prescribe it. $1.00. Six for $5.00. Druggists.

WELLS, RICHARDSON & CO., - MONTREAL.

DIAMOND DYES Color anything any color. Never Fail! Always true!

LACTATED FOOD Nourishes babies perfectly. The Physicians' favorite.

Boston, Halifax & P. E. Island
STEAMSHIP LINE.

BEGINNING MAY 29th, the Steamer "CARROLL" or "WORCESTER," will sail for Halifax, Port Hawkesbury, Picton and Charlottetown

EVERY WEDNESDAY, AT 12 O'CLOCK, NOON.

Returning, will leave Charlottetown as usual,

EVERY THURSDAY, AT 6 O'CLOCK, P. M.

CARVELL BROS., Agents, Charlottetown.

R. B. GARDNER, Manager, Lewis' Wharf, Boston.

June 5, 1889.

NOTICE

IS hereby given that all communications in respect to matters affecting the Department of Indian Affairs, should be addressed to the Honorable E. Dewdney as Superintendent General of Indian Affairs, and not as Minister of the Interior, or to the undersigned. All officers of the Department should address their official letters to the undersigned.

L. VANKOUGHNET,
Deputy Superintendent-General of Indian Affairs.

Department of Indian Affairs, Ottawa, 11th May, 1889. may 22 2i

KENDALL'S SPAVIN CURE

The Most Successful Remedy ever discovered, as it never fails 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. 25, 1888.

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

KENDALL'S SPAVIN CURE.

BROOKLYN, N. Y., November 5, 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 Bubbles.

KENDALL'S SPAVIN CURE.

RAVENSWOOD, WIRTON COUNTY, OHIO, Dec. 10, 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 Ringbone, nine afflicted with Big Head and seven of Blind Staggers. 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

TRADE MARK

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

E. W. GILLETT, TORONTO, ONT. CHICAGO, ILL.
Sole Mfr's of the CELEBRATED ROYAL YEAST CAKES.

North British and Mercantile
FIRE AND LIFE
INSURANCE COMPANY!
—OF—
EDINBURGH AND LONDON.

ESTABLISHED 1809.

Total Assets, 1886, - - $29,371,960.79

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

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

FITS STOPPED FREE
DR. KLINE'S GREAT NERVE RESTORER
Dr. KLINE'S GREAT NERVE RESTORER
Marvelous Discovery. Cures Fits. Epilepsy or Falling Sickness a lifelong study. Positively cured by this. Only remedy for Nervous Affections, Fits, Epilepsy, etc. INVALUABLE if taken in time. Sent FREE $2 trial bottle free to Fit patients, they paying express charges on box when received. Send name, P. O. and express address of sufferer to DR. KLINE, 931 Arch St., Phila., Pa. Sold by Druggists. REWARD OF $1000 FOR FITS.

The Statue of the Blessed Virgin at Johnstown.

There is an earnest desire on the part of many devout Catholics that the exact acts should be ascertained respecting the alleged preservation of the statue of the Blessed Virgin from soiling or defilement by the surging flood which poured into the church of the Immaculate Conception at Johnstown. The statements respecting this, it will be borne in mind, were all made by reporters for the daily newspaper press, and those reports bore plain ear-marks in the language employed of having come from non-Catholics. The reporters evidently wrote from the impressions made on their minds by what they say, or what they heard from those who saw the condition of the church and of the statue immediately after the subsiding of the deluge. Their accounts varied somewhat as to whether the white robe in which the statue was clothed was entirely unsoiled and untouched by the water, or about one foot of the lower part of the robe was submerged and the remainder along with the statue itself were unstained and untouched. Then, too, one of the newspaper reporters subsequently undertook to explain the occurrence by stating that the platform on which the altar and statue were placed was raised up by the water and floated upon the surface.

The Catholic newspapers, so far as we have noticed simply repeated the reports of the daily newspapers without any special comments upon them, or any discussion of the alleged occurrence. The Catholic clergy expressed no opinion about the matter. All this is perfectly in accord with usual Catholic habits of thought and action in such cases. Lay Catholics are supposed by Protestants to be credulous and superstitious, readily accepting every unusual or strange occurrence as miraculous; and Catholic clergymen are commonly accused by Protestants of encouraging this alleged inclination of the laity. Yet nothing is more contrary to the real truth, than this supposition. The Catholic laity believe with full assurance that God can and does work miracles now as He did in days of old. They know also that He does not work them at random or whenever a multitude, whether skeptics challenging His power or devout believers, think it proper for Him to work them, but only at His own good pleasure and in His own chosen time and place and circumstances. Therefore, when a statement is made to them about some unusual occurrence, which may be and which again may not be miraculous, they are neither credulous nor incredulous. They simply regard the alleged occurrence as one which is open to inquiry and investigation; first as regards the actual facts, were brought about, whether by a natural, a preternatural, or a supernatural cause.

Neither the hierachy of the church nor its members feel that there is any need so far as the Catholic church and religion are concerned that God should work miracles either to confirm the faith of believers or to dispel the doubts or disbelief of unbelievers. Those who already believe have solid and all-sufficient reasons for believing, and those who do not believe are already confronted with all-sufficient reasons for throwing aside their doubts and abandoning their unbelief or disbelief. If God in order to furnish either of these classes of persons with additional evidence, or for various other reasons or purposes, works a miracle, it is because in His inscrutable wisdom and His infinite mercy He sees fit to do so,

Catholics are fully assured that God in His infinite wisdom and goodness does work miracles, sometimes in mercy to a single individual, something in favor of whole communities or nations, sometimes to encourage the faithful and devout in well doing, sometimes to specially warn or punish wrong-doers, and for other countless good and sufficient reasons in the divine mind. But when, and how, and under what circumstances, God does and will work miracles is unknown to man, for "His ways are not as our ways, nor His thoughts as our thoughts." Yet after a miracle has been wrought it is not difficult to see the reasons for working it, and the divine goodness and mercy as well as power displayed in it. After the event itself the reasons for it and the purposes and objects it may subserve become clear, though previous to it they may have been undiscernable.

For the sake of our non-Catholic friends, who so greatly misunderstand the attitude of Catholics and of the Catholic church on the subject of miracles, we add that the church is slow, exceedingly slow, it might seem, to decide that an occurrence is a real miracle, however wonderful the occurrence may be. And, until the church does so decide, Catholics are at perfect liberty to form their own opinions as to its miraculous or non-miraculous character.

It is seldom, too, that the church formally and authoritatively pronounces her decision upon the reality of alleged miracles. Most frequently she leaves it to the prudence of her faithful children to believe, or not to believe, particular alleged miraculous occurrences. When the church does investigate a specified case with a view to arriving at a definite decision upon it, the investigation far exceeds in its thoroughness and exhaustiveness all ordinary judicial inquiries or procedures.

In the first place the inquiry as to the actual facts is the most searching character; and the facts must be conclusively proved, beyond all possibility of doubt, and by entirely reliable and incontestable evidence. In the second place, every explanation of the ascertained facts on natural or preternatural grounds must be proved to be insufficient. Only when, after such examination, every possibility of accounting for the occurrence, in any other way, but that of miraculous interposition has been conclusively proved will the church decide that a real miracle has been wrought.

We have made these remarks as preliminary to an argument in favor of the view that the preservation of the statue of the Blessed Virgin at Johnstown, was miraculous. The argument forms part of a letter received from a very highly and esteemed correspondent of the *Standard*. He says:

"From the public prints I learn the confirmation of these facts, and, further, that the platform of the altar had floated away. If so, is it not miraculous? The water must have rushed in with violence. If the altar didn't float up with the flood, why was it that the statue and the equipments were all left unstained, since the water rose higher than the altar? Whether the platform did or did not float off again these very remarkable features occur:

"If the platform stuck to the altar, what kept the altar and statue perpendicular? It is improbable that the altar was in the centre of the platform; more likely on the rear edge, and that the statue was on the rear edge of the altar. How could these rise with the waters not flowing in gently, but surging in violently? Owing to the oscillation of the current they must necessarily have toppled over. The leverage of the sacrificial stone of the altar, particularly that of the statue on the rear edge, and the height from the base, necessarily would have made the altar and statue topple over.

"This becomes still more certain, if the platform had floated away. Throw an open dry goods-box into a violent current and the box would float the open part upwards. The altar without a platform would have been even much more unwieldy, and from the effect of the current, would have righted itself by floating, the statue and the stone having fallen to the bottom, the altar side downwards. Yet the altar was untouched, its equipments unstained. These facts may not be true, but if true, to me they appear most miraculous."

The argument of our esteemed correspondent appears to us a very strong one. In the absence of fully ascertained facts we do not commit ourselves to it. But none of the attempted explanation of the statements made in the non-Catholic newspapers by their own reporters, sufficiently account for the occurrence on natural grounds. These statements all agree that the waters surged into the church with extreme violence; that they rose in it to a height (as marked by their stains upon the walls) much exceeding that of the top of the statue above the floor. How then from natural causes (whether the platform or pedestal floated or not) any part of the statue, its lace veil and its pure white robe, could have remained unsplashed, unstained, and unspotted is more than we can possibly explain.—*Catholic Standard.*

A Disagreeable Task.

Persons who imagine that the editors of Catholic papers are constantly "pitching into" Protestant preachers, because it is a congenial business, are very much mistaken. It is, in fact, one of the most disagreeable duties that an editor has to perform. Nothing would afford the average Catholic journalist more genuine pleasure than to chronicle acts of charity and a display of christian tolerance on the part of our separated brethren, whether preacher or lay. The fact that whenever a non-Catholic religious editor or preacher says anything that breathes the spirit of christian kindness and charity for those whom he is pleased to consider his natural enemies, the Catholic press eagerly copies and circulates it, attests its desire to live in peace and harmony with all men irrespective of religious differences. It may be safely set down as an established truth that no good comes to christianity through ill-natured and unseemly wrangling among the representatives of opposing creeds. If people who think they possess the real meaning of disputed points of doctrine, etc., could be induced to explain their views calmly and with an absence of bitter party animus something might be accomplished in the interest of truth; but where abuse takes the place of logic, and personal vilification that of argument, there is not the slightest chance that any benefit will accrue to either side of the question from the discussion.

So uncongenial is the task of denouncing in the print the avowed opponents of Catholic truth, that is very likely few editors would engage in it if there was any honorable mode of escape open for them. As it is, they only use forcible language to denounce palpable and premeditated mis-statements against the church and against Catholics, where there is danger that any other coure might be construed by ignorant persons into a tacit admission that there were some ground in truth for them.

The language and opinions of sectaries are never attacked by Catholic papers unless grossly at variance with christian truth and right teaching. Unfortunately, there are many preachers who, for mercenary reasons, devote themselves to the rankest kind of sensationalism, and thrive on the notoriety they are able to acquire by purposely offending against good sense, good taste, and good morals. These creatures are the worst enemies against which religion has to contend. They are frauds and impostors of the lowest type, and are indebted for a goodly share of worldly profit derived from their business to their shameless hypocrisy and the ignorance and prejudices that still find a lodgment among the Protestant masses, and to which they cunningly appeal. Instead of inculcating the sublime lessons of the life and gospel of the gentle Master, whom they pretend to follow, they labor to foment discord and engender religious animosities among different classes in the community. These fellows are worse than firebrands, for they carry on their villainous work under cover of a respected calling. They trail the name of religion and patriotism in the mire of the worst human passions and degrade the title they wear by the meanest excesses of demagogism. It is against the so-called charlatanism of these false teachers that the Catholic press from time to time has to raise its voice. We long for the day when an honest and courageous Protestant press will relieve us of the task; when its influence will be used to strip these hypocrits of their power for mischief, and see them relegated to obscurity, where they belong; when the enlightened Protestant laity will rise up in mass and refuse to longer render profitable this business that is belittling alike to their christian instincts and intelligence.

In spite of the strenuous labors of unjust and unreasonable bigots to perpetrate religious hatred and distrust, a sound public sentiment is steadily growing in this country averse to the ostracism of Catholic principles. The great masses of intelligent people who have been logically "reformed" out of the Protestant churches altogether, are gradually freeing themselves from inherited prejudices in regard to Catholicity, and are beginning to turn to the church as the only enduring religious force in the christian world. These people refuse to share the alarm that bigots pretend to experience at the thought of the rapid development of the Catholic church in this country. They decline to see in her teaching and organization anything contrary to the principle of American liberty or antagonistic to the institutions of the republic. With the advance of this sentiment the sphere of the anti-Catholic harlequin preacher grows beautifully smaller, and it is only a question of time when his calling will exist only in memory.—*Catholic Mirror, Baltimore.*

A Defence of the Priesthood.

During a recent notable trial in San Francisco, that of the Bryan O'Connor will contest, one of the counsel for the contestants in the case made an uncalled-for attack upon the Catholic priesthood, which drew from Mr. D. M. Delmas, counsel for the widow and respondent, Mary O'Connor, the following able answer:

Against the attacks which have been made upon it here, the Catholic priesthood needs no defence from me. That priesthood, tracing its existence from the day of its foundation in unbroken succession through nineteen centuries, counts in its path more than one instance of obloquy and detraction. From the early dawn of christianity, when, standing in the Roman amphitheatre, it calmly faced death at the hands of Rome's imperial masters, until now, it has confronted more than one persecution. The martyred few have fallen and have been sacrificed; but, in all ages and in all climes, the institution itself has ever been found triumphant over its enemies. It has lived and still lives to perform, unmoved and unchanged, its high appointed task; and, in spite of detraction and persecution, in ages yet to come, it will continue, by its teachings, by its example, by its unceasing aspirations to pure and elevated thoughts, to exert over mankind the beneficent influence of its religion. The days are gone by, if they ever existed, when the name of Catholic priest could be used as a brand to kindle aversion or distrust in the breast of Protestant listeners. The prejudice, if ever entertained, has long since turned to ashes; and it is not in the power even of the contestants here to fan it again into flame. Purity of life, self-abnegation, devotion to the cause of humanity, command the admiration and compel the respect of all men, Protestant or Catholic, believers or unbelievers. Virtue has no creed. Its homage is not hemmed in by the narrow bounds of sect or denomination. When a monument shall be erected to commemorate the heroism of the Catholic priest, who, leaving friends, family and home, went into voluntary exile among the victims of leprosy and contagion upon the fated shores of the island of Molokai, and there, in the cause of humanity, calmly faced the doom of his self-appointed and sublime martyrdom—it shall be erected by Protestant hands in the capital of Protestant England, and shall bear upon its base the name of Albert Edward, future head of England's church and heir-apparent to her throne.—*Exchange.*

True and False Liberty.

"The word *liberty*," said Dr. Brownson, "is much used and much abused. It is taken in masses, and not seldom in no definite sense at all. Men differ widely among themselves as to what is, or is not, true liberty, and no less as to the proper means of gaining or of preserving it. In some of the senses in which the word is taken the church certainly opposes it, in others she approves and defends it. She opposes liberty in the sense of license or freedom from all law or authority; for she holds, what all experience teaches, that liberty in any good sense cannot exist without law to define and protect it, and that law is inconceivable without a lawgiver, and null without authority that has the right to enact and enforce it. But, on the other hand, she has always condemned tyranny and oppression, and at times has gone so far as to excommunicate and depose the tyrant, and to absolve his subjects from their oaths of allegiance. Nearly all her doctors agree in teaching that the tyranny of the prince absolves the subject, though they uniformly condemn sedition, conspiracy, insurrection, or rebellion against the state as grievious sins as well as political crimes. The church loves, blesses and protects liberty as she understands it, and the understanding of it, at the very lowest, is as likely to be just as is that of modern secret societies, who, in the name of liberty, practise the most outrageous tyranny over their members."

Why He Tired of the Paper.

The value of certain kinds of local news is well set forth in the following critical but badly spelled communication:

"Dear Sir,—I hereby offer my resignation as a subscriber to your paper, it being a pamphlet of such small knonsense as not to Benefit my family by takin' it. What you need in your shete is branes and some one to russel up news and write eddytoryals on live topicks. No menshion has been made in your shete of me butcherin' a poland china pig weighin' 369 pounds, or of the gaps in the chickens out this way. You stengualy ignore the fact that the tater bugs am eatin' things up out here, and say nothin' bout Ai Simpson's durham bull colf breakin' its legs, falling down a well, or of grandma siper having the sore legs. Two important weddins have been utterly ignored by your kolumns and a two kolumn obitchuary writ by me on the death of grandpa Henry was left out by your shete, to say nothin' of a allabetical poem beginnin' with A is for Andy and also for Ark writ by my darter. This is why your shete is unpopler here. If you dont want any eddytoryals from this place and ain't goin' to put in any news in your shete we don't want said shete.

'Yourn in disgust,
Hirom Doaks."

"P. S.—If you print that obitchuary in your next issue I may sign again for your sheet."—*National Editorial Journalist.*

Archbishop Tache, of St. Boniface, Manitoba, has just convened the first Provincial Council of the Catholic Church in the Canadian Northwest. The Bishops attending this Council are: The Rt. Rev. Vitalis Grandin, of St. Albert; the Rt. Rev. Henry Farand, of Athabaska McKenzie; the Rt. Rev. Louis d' Herbomez, Vicar-Apostolic of British Columbia; the Rt. Rev. Isidore Clut, Coadjutor to Bishop Farand, but laboring so far North that he is popularly called the "Bishop of the North Pole," and the Rt. Rev. Paul Durien, Coadjutor to Bishop d'Herbomez, and living with him at New Westminister, B. C. An unusual feature of this Council is that the Archbishop and all the Bishops are members of the religious Congregation of the Oblates of Mary Immaculate. This noble Order of apostolic men has carried the light of faith through the Northwest Territories, and was the first to teach Catholic doctrine in the extreme North, even up to shores of the Arctic Ocean.—*Exc.*

A young Indian lady has just been received into the Benedictine Order at Zell, Dakota. This young lady is a typical Sioux, no blood of the white man coursing through her veins, says the Dakota *Catholic*. Five years ago at the age of twelve, she was placed under the care of the Benedictine Sisters, at Fort Yates, where, for four years, she diligentlly pursued her studies. The last year of the five was spent in the same manner with the Sisters of the Holy Childhood, at Avoca, Murray county, Minn. At length, having shown a marked vocation to the life of a religious, she was brought by Rev. Francis Craft, to Zell, the place of her choice, where having served the customary time as a postulant, she received from Rev. Father Bunning the holy habit, and became a novice of the Order of St. Benedict. She is the first full-blooded member of the Sioux tribe to enter the religious state.

The proverbial slowness and caution of Rome is well illustrated in a recent decision of the Congregation of Rites with regard to the apparition of Our Lady of Lourdes. For a considerable period the members of the Congregation have had before them a request to recognize the apparition as authentic and to dignify it by a proper office. A protracted inquiry has been held, and now the Congregation has decided to demand fresh information and new documents. Many pious persons will, no doubt, be somewhat disappointed on finding the realization of a cherished hope thus deferred, but at the same time they cannot fail to admire the thoroughness with which at questions affecting religious worship are investigated at Rome.

A very pretty incident occurred in London recently. A visitor to Cardinal Manning's residence brought his Eminence a large bouquet of roses, lovely in themselves, but doubtless to him more attractive from the fact that they were grown in the garden of the Rectory formerly occupied by his Eminence when the Rev. H. E. Manning, of the Established Church. With his own hands the Cardinal arranged them in a vase, and taking them into his private chapel, placed them as a floral tribute before the altar of the Divine Sacrament.

Father Curley, S. J., who died at Georgetown this week was in the ninety-third year of his age. He was a noted astronomer and enjoyed the distinction of having directed the studies of the renowned Father Zecchi, when the later was a young man; from which circumstance it will appear plain to some of our contemporaries of Boston and St. Louis, that the Jesuits are opposed to education and are a constant menace to the life of the Republic.

Children Cry for Pitcher's Castoria.