The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY MAY 2, 1888. VOL. XVII. NO. 30

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.

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 May, 1888.

MOON'S CHANGES.

Last Quarter 2nd day, 7h., 34.6m., p. m., N.
New Moon 10th day, 9h., 11.0m., p m., N.W.
First Quarter 18th day, 7h., 52.6m., p.m., S.
Full Moon 25th day, 6h., 27.6m., a. m., N. W.

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

DR. KELLY,

PHYSICIAN & SURGEON,

Office: Upper Queen Street,

Four doors above Apothecaries Hall.

Charlottetown, March 28, 1888—3m

ROBERT BRIDGES,

WHOLESALE AND RETAIL DEALER

In Fresh & Salt Meats,

PORK PACKER.

Cash paid for Pork, Live Stock, &c.

OLD STAND, HILLSBOROUGH STREET.

February 29, 1888—3m

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) $5,000 each prize, $10,000
2nd " " $2,000 " $4,000
3rd " " $1,000 " $2,000
Other starters (divided equally) $3,000 in duplicate $6,000
Non-starters (divided equally) $4,500 in duplicate $9,000

5,000 Tickets at $5 each.

Drawing May 26th. Race May 30th, 1888. Ten per cent. deducted from all prizes.

Address,

GEORGE CARSLAKE, Prop.,
Mansion House, Montreal.

Jan. 18, 1888—6m

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.

PUTTNER'S

HAS obtained a widespread popularity as a cure for COUGHS, INFLUENZA, CATARRH,

EMULSION

SCROFULA, SKIN DISEASE, NERVOUS, PROSTRATION, CONSUMPTION, IMPOVERISHED BLOOD,

OF COD LIVER OIL

And the many diseases of the Throat, Lungs, Blood and Brain,

WITH HYPOPHOSPHITES.

Puttner's Emulsion

Is made from the purest material, is very palatable, and can be taken and retained by the most delicate.

BROWN BROS. & CO.,

March 21, 1888. Chemists, Halifax, N. S.

FOR THE NEXT FEW WEEKS,

Previous to Stock-Taking,

—We offer the balance of our—

Winter Goods,

Such as Ulster Cloths, Dress Goods, Tweeds, Overcoatings, Shawls, Scarfs, Gents' Underwear, Cardigans, Jersey Jackets, Skirts, Gloves and Mitts, Fur and Cloth Caps, Overshoes, Millinery, &c., &c.,

At PRICES TO CLEAR.

Come & Get Bargains.

REUBEN TUPLIN & CO.

Kensington, Feb. 29, 1888.

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 Wiltshire.....	8 17	3 05
Hunter River.....	8 30	3 20
Bradalbane.....	9 00	3 57
Emerald Junction.....	9 09	4 07
Freetown.....	9 28	4 22
Kensington.....	9 40	4 45
Summerside.....ar.	10 10	5 20
Summerside.....dp.	P. M. 12 40	
Miscouche	1 00	
Wellington.....	1 27	
Port Hill	2 08	
O'Leary.....	3 23	
Bloomfield.....	3 45	
Alberton.....	4 30	
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 49	
Miscouche	10 15	
Summerside.....ar.	10 55	
Summerside.....dp.	P. M. 1 35	A. 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 Wiltshire.....	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 50	
Bedford	3 23	
Mt. Stewart Junc. ar	3 55	
Mt. Stewart Junc. dp	4 10	
Cardigan	5 22	
Georgetown .....ar	5 40	
	P. M.	
Mt. Stewart Junc.....dp	6 05	
Morell	6 43	
St. Peter's.....	5 12	
Bear River	5 57	
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 32	
Royalty Junct'n.....	10 05	
Charlottetown .....ar	10 25	
		A. M.
Souris .....dp		6 20
Bear River		7 03
St. Peter's.....		7 32
Morell		8 17
Mount Stewart Junc. ar		8 55

Trains are run by Eastern Standard Time.

JAMES COLEMAN,
Superintendent.

Railway Office, Charlottetown Nov. 23, 1887—6

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, } Executors
FREDERICK PETERS,

January 4, 1888—tf

GILLETT'S

POWDERED

LYE

99 PER CENT

PUREST, STRONGEST, BEST.

Ready for use in any quantity. For making Soap, softening Water, Disinfecting, and a hundred other uses. A can equals 20 pounds Sal Soda.

Sold by all Grocers and Druggists.

E. W. GILLETT, - TORONTO AND CHICAGO.

JOHN S. MACDONALD,

ATTORNEY-AT-LAW.

OFFICE:

Newson's Building, Opposite New Post Office.

Charlottetown, Oct. 7, 1886—1y

The Pope in the Second Century.

It is an error to suppose that in the early ages ecclesiastical government and discipline lay wholly with the bishops of the various churches, and that the authority of the Pope was gradually developed and became, in the course of centuries, what it was universally acknowledged to be at the time of the Vatican Council. There are writers who find fault with the action of Pope Saint Victor in regard to the churches of Asia Minor. But, let them blame or not blame, this action shows to what extent Papal authority was recognized as early as the second century. The Church of Asia disliked this authority, but, nevertheless, submitted to it. Some other churches would have preferred a less stern course of proceeding than that adopted by Pope St. Victor, but they refused to concur in the decision of the principal See,—"the mother and mistress of all the churches."

The case was this; and it will be seen that it involved doctrine as well as discipline. In the churches of Asia Minor it was the custom, from the time that they were founded by the blessed Saint John, to celebrate Easter according to the time of the Jewish Passover; that is, on the fourteenth day of the moon of the Jewish month of Nisan, on whatever day of the week it may occur. So early as the beginning of the second century, Pope Anicetus had endeavored to persuade Polycarp to hold the Feast on the following Sunday, as was the custom at Rome and all the other churches of the world. Out of respect for St. John, Polycarp did not relinquish the established practice, but, without any breach of friendly relations with the chief pastor. Soter and Eleutherius, the successors of Anicetus, labored still more strenuously in order to obtain uniformity in the matter. And, in doing so, they failed not in veneration for St. John and the other Apostles, who, on account of the many Jewish converts, had felt themselves obliged to tolerate certain Jewish observances. But now that all other churches had abandoned such observances the motive for permitting them prevailed no more; and now that Jerusalem itself, its people having become chiefly gentile christians, no longer celebrated Easter according to the time of the Passover, there was no reason why the Asiatic churches should persist in retaining a Jewish custom. At the beginning, indeed, these churches consisted in a great measure of Jewish converts, but in the time of Pope St. Victor, the Christians of gentile origin were more numerous and more important.

Not only on this account was a change demanded, but also because there was reason to believe that the determined adhesion of the Asiatics to their custom was founded on the erroneous opinion that the gospel had made it a law to celebrate Easter on the same day as the Jews held the passover, and that they who did otherwise acted in violation to a Divine command. Pope Victor shared this dread of heresy in common with his predecessors, Soter and Elutherius. As if to justify such fears, some of the Asiatics came to Rome and labored to introduce there the Jewish practice. Thus, they endeavored to cause a schism by striving to persuade the faithful that Easter could only be celebrated according to the Mosaic law—on the fourteenth day of the moon of the first month. Pope Victor, in order to obviate so great an evil, called, at Rome, a council of the bishops of Italy. In this council it was solemnly decided that the Feast of Lent ought to be brought to an end and Easter celebrated only on a Sunday, as that day ever since the apostles' time was devoted to the commemoration of our Lord's glorious resurrection, and that none, henceforth, would be allowed to persist obstinately in observing the Jewish time for holding the festival. The Pope sent the synodal letter which contained this dicision of the council, signed with his name, to the principal bishops of the provinces. On receipt of the letter, Theophilus of Cæsarea convoked the Bishops of Palestine, Irenæus of Lyons those of Gaul, Bacchyllus of Cornith those of Achaia, and, as several authors relate Demetrius of Alaxandria those of Ægypt, and Palma of Amastris those of Pontus. In all these councils, as well as in that of Oscene, or ancient Assyria, the decrees of Rome were unanimously accepted. In all their synodal letters which they sent to the Pope in order that they might be communicated by him to all the faithful, they profess the same faith and agree, moreover, in establishing the same rule, which they pronounce to be derived from the traditions of the Apostles. In as far as the assembling of a council was concerned, Polycrates, Bishop of Ephesus, like all other bishops, obeyed the orders of the Pope. But, neither he nor the other bishops of his province would agree to accept the Papal decision. They insisted that they were only obeying the gospel in celebrating Easter according to the Jewish time. This resolution deeply afflicted the Holy Father. Anxious, above all things, however, to maintain sound doctrine, he resolved to lay the recalcitrant bishops under censures. This resolve he carried into effect by addressing to them letters, in which he condemned them as holding opinions contrary to the faith and separated them from the communion of the church. A measure so vigorous and stern could only be justified by the necessity of the case. There was question of the integrity of faith. This is manifest from a letter, which on the occasion, Polycrates, bishop of Ephesus, addressed to the Pope. In this letter, Polycrates and the other Bishops of Asia concurring with him, praise the ancient bishops of the country, for having celebrated Easter on the proper day, *as commanded by the Gospel.* They add that they are not dismayed by the threats of the censor of St. Peter, for they know that it is their duty *to obey God rather than men.*

The bishops of Palestine understood that their brethren in Asia had adopted a doctrinal view of the question, and so expressed themselves in a synodal letter which they sent to Pope Victor. Their chief, Theophilus of Cæsarea, called them together in councils, and when he had shown them his commission from the Holy Father, they expressed their concurrence with the universal Church, as to the time to celebrate Easter, saying that the practice was derived from the Tradition of the Apostles. They declared, moreover, that their brethren in Asia had *strayed from the true belief,* and that their conduct could not meet with the approval of the Church. It was their *erroneous belief,* therefore, which Pope Victor hoped to correct by means of the chastisement, which, as the chief pastor, it was in his power to apply.

This is still more apparent from the reconciliation which, through the mediation of St. Irenæus of Lyons, soon after took place. This eminent bishop prevailed on the Asiatics to abandon the doctrinal error which they connected with their practice. Upon this, the Pope did not hinder them from adhering to the custom of their country, merely as a disciplinary regulation. Finally, however, the words of the venerable Pontiff and the practice of the universal Church were not to no purpose as regarded the good Christians of the Asiatic churches. It is known from the eminent ecclesiastical historian, Eusebius, that they conformed to the general and Catholic custom. This must have happened soon after the time of Pope Anatolus, who ascribes their reconciliation with his predecessor, Pope Victor, to the good services of the renowned Irenæus, Bishop of Lyons.

We cannot close this historical sketch without reflecting for a moment on the great lesson which it teaches. We learn, in the first place, that in the second century, more than a hundred years before the heathen persecutions ceased, the authority of the Pope, as successor of St. Peter, existed and was universally recognized. The Bishop of Rome ordered councils to be held in the most remote nations of the Roman Empire, and beyond the bounds of that Empire, and, in obedience to his orders, councils were forthwith held. In those councils Doctrine and Discipline were discussed, and the result of the deliberations imparted by synodal letters to the chief pastor. It is made manifest to all in that early time, and handed down to future ages by the most luminous testimony, the testimony of all tribes and tongues and people of the known world, that throughout the vast extent of the Church, east and west, in lands, of great renown, the very centres of the earth, where Niniveh and Babylon flourished of old, as well as in Italy and Gaul, there existed, except in one church which speedily abandoned its dissent, unanimity of belief and practice. Thus must the Church be *One,* one in Doctrine, one in her important Discipline. It was also seen that the Popes did not wait till the middle ages, nor till any future age, for an explaining, unfolding and developing of their high commission. They understood it and acted upon it, even as they continuously possessed it, from the moment that our Lord said to St. Peter: "*Confirm thy Brethren.*" This charge was imparted for no merely temporary purpose. As it was designed to be the stay of the Church, so it was appointed that it should remain in force, not only during the few years of Peter's lifetime, but as long as Christ promised to be with his Apostles, that is, *all days, even till the end of time.* (*Omnibus diebus usque ad consummationem sæculi.*) The duties of this high charge they all fulfilled who succeeded to the office of St. Peter. And if the fulfilling of them, in the days and by the ministry of Pope St. Victor, came to be attended with an unwonted degree of notoriety, celebrity, glory even, it was not without a purpose in the Providential guidance of the Church. That purpose was, need it be said? that the whole body of the people of Christ should be closely united by the ties of their common Faith and discipline—that they should be *one,* as their Divine Master prayed they should be. (John 17; 20, 21, etc.) It is plain also from the distinct record which has come down to our time, that in order to learn what was in the beginning and the ages which immediately succeeded, discussion is not so necessary and will not be so profitable as a fair and unprejudiced examination of the annals of the past.

The study of the times of Pope St. Victor brings vividly to our minds the wonderful growth, number and power of that society which was destined so soon to eclipse the Empire of Rome and to give new moral and political life to the nations when that Empire was finally laid in the dust. "We have seen it at this early period existing in full vigor, not only at the great heart of the State and in the most important cities, but also in the most distant provinces, and even in lands the most remote, beyond the charmed circle of Imperial sway. In every region of its domain, already wider than the vast Roman world, this society exercised its high functions, assembled its senates under the eyes of its one chief, celebrated, debated, enacted laws, pronounced on vital doctrine; and what would appear to be incredible, if not given to us on the authority of undoubted history, its laws were obeyed and its teachings accepted by its immense following in every clime. Judge what this following must have been everywhere, when within the limits of the empire, it was more numerous than the worshippers of the gods and the adherents of Imperial Cæsar. They, these hosts of Christians could have rebelled successfully against the tyrant emperors who persecuted them. "But," we quote St. Maurice, the great martyr-captain of the Theban Legion, "we are not driven into rebellion even to save our lives, for here we have arms in our hands, and we do not fight because we have the will to die rather than to slay." Neither strength nor numbers were wanting if the Christians had been inclined to make war on their oppressors. "For what warfare," says Tertullian, "should we not have been able and willing, even at great odds, who so readily offer ourselves to death if our religion did not oblige us rather to die than to slay?" If they had chosen to withdraw from the empire, it would have been as a vast solitude by the loss of so many citizens. "More enemies," says the same Tertullian, "would have been left than citizens. But now you have fewer enemies owing to the number of Christians." Let the statesmen of the present age remember these words. If ever the Christian people anywhere unsheath the sword against them, it will be because of the defective education that is forced upon them; it will be because having been pounded in the morter of modern civilization, they will have become incapable of appreciating the high principles of religion, which were so gloriously illustrated throughout the three hundred years of heathen persecution. Let the States of to-day be politic, if they cannot find it in their souls to be rational ad humane. Let them cause, or at least allow that the children of the church be educated as their fathers in the faith were educated, and the governments the least deserving may rely on having fewer enemies as the number of their Christian subjects shall be greater. They may even account on citizens as loyal and devoted as the contemporaries of Maurice, Tertullian and Pope St. Victor, who chose rather to die than to slay when by overpowering odds, they could have overthrown the empire of their persecutors.

One more lesson from the bright records of St. Victor's time. In that early age we behold the church existing as a finely organized body, while extending to all the nations of the Roman Empire and beyond its borders. Thus circumstanced, the great society presented the type and model of a sound and healthy constitution, what men so much desire, wise and efficient government. Her parliaments, her senates, her people—all worked together, with her supreme head, in perfect harmony. Some nations have looked upon, studied and moulded themselves, more or less, according to the pattern thus plainly set before them. Whatever elements of stability and continuance they profess, and they are not few, are derived from this source. Such nations have reason to rejoice, and their people to be exceedingly glad. They hold the principles of true progress; and hence they cannot fail to proceed "from better on to better still." May they prosper, and may their reign be long.—*Rev. Æ. McD. Dawson, L. L. D., F. R. S., etc., in Catholic Record.*

Cremation is Anti-Christian.

A lecture was delivered under the auspices of the Manchester and Salford Sanitary Association in the Association Hall by Dr. Emrys-Jones, on "The Disposal of the Dead." The Bishop of Salford presided.

Dr. Emrys-Jones said: In his opinion there was only one method of dealing with the dead that was alike efficient, sanitary and ideal, and that method was cremation. As to the religious objections to cremation, they were proud, among the reminiscences of the late Bishop of Manchester, to remember his attitude on this question. The Dean of Canterbury had just written to say that the endeavor to prolong the period of the natural decomposition of the body was not showing respect to the dead, and he (Dr. Jones) was delighted to add his opinion of the present Bishop of Manchester, expressed at Blackpool, that it was desirable that they should facilitate the dissolution of the body in such a way as not to endanger the public health. The Bishop said he was quite sure that interment had no connection with Christian doctrines, and that interment was just as much a pagan mode as cremation was, and public health and public convenience alone ought to determine between the two methods. It is very desirable that the religious objections should be done away with. There was an opinion in some minds that the process of cremation was horrid to contemplate and revolting to the senses, but as a matter of fact that was not so. At the crematorium at Woking there was nothing to alarm the most fastidious in the way of æsthetic objection to it. He maintained that sufficient accurate and scientific knowledge existed to compel them, if they acted according to their lights, to advocate cremation, at all events in all cases of death from infectious disease, so as to remove all risk. Among the economical advantages of the system he advocated, was the prevention of an enormous waste of agricultural land in order to meet the burial wants of an ever-increasing population. He did not see why there should not be in large centres of population, and connected with ecclesiastical edifices, places for the performance of cremation and for the disposal of the urns containing the remains.

The Bishop of Salford, in moving a vote of thanks to the lecturer, said the tone of Dr. Jones's lecture had been one full of consideration for those who might differ from his conclusion, and therefore he (the bishop) performed the present task with pleasure. He (the bishop) took an entirely different view from that which had been put forward as the conclusion to be arrived at. He asked himself whether a corpse was to be considered simply as a mass of decaying animal matter, which was to be got rid of in the quickest possible manner by the use of artificial means, and not by the mode which nature herself had suggested, and which had been given to us by the Creator himself as the system for the decomposition of the human body. "Thou shalt eat bread in the sweat of thy face until thou return to the earth out of which thou wast taken." From the earliest times the people of God buried their dead. The Egyptians and Chinese did the same. When the Christians entered the city of Rome and grew up as a community, they found that pagan Rome universally used the system of cremation. The Christians positively refused to have anything to do with that mode of destroying the dead. They determined to follow that which had been the tradition of the people of God from the very earliest period, and that which had been consecrated in the most special manner in the person of Jesus Christ. They looked upon this as the true Christian mode of disposing of the dead, and thus, whilst pagans performed cremation, the Christians universally buried their dead, not only in Rome, but wherever Christians were found. When, after four centuries, the Christian community triumphed over the pagan, and Europe became Christian, the pagan system of cremation died out, and the system of interment triumphed over it.

When was the system of cremation revived? It was in the orgies of the Great French Revolution that the idea sprang up in Paris of re-introducing the pagan mode of burial, and this out of hatred to Christianity and for the purpose of ridiculing the Christian doctrine of resurrection. It was then introduced, not from a scientific point of view, but from feelings of religious animosity. Within recent years the system had been revived partly from a sanitary point of view. It had, however, in some places, even within recent years, been advocated in hatred of Christianity, and there was a sect in Italy, which propagated the system of cremation, animated by its dislike to Christianity. Others there were in this country who were animated entirely by scientific reasons and desired cremation for purposes of sanitation, and would wish to do nothing whatsoever that would be incompatible with religious sentiment. He thought no one would dispute that the whole tradition of Christianity and the whole tradition of the Jewish people from the earliest time had been in favor of interment. The church to which he (the bishop) belonged, and all Christian churches, had their funeral service accompanying the laying of the body in the grave, for the body was looked upon, not as a mere mass of putrefying matter, but as having been the temple of the holy ghost, and a body which will rise again and share with the soul its eternal future. On religious grounds, therefore, he thought it was most strongly to be held that interment should be practised, and that whatever deviated from the tradition of the people of God and of the Christian churches in this matter, as for instance, cremation should be disapproved, except in such cases as those in which cremation might prove absolutely necessary. He was not saying that the burning of the body was a renunciation of the Christian faith or a denial of the resurrection, but he said it was a rejection of the Jewish and of the Christian tradition, which had been accepted by the whole Christian world, and that the tendency of adopting other modes, such as cremation, was to weaken in the mind that reverence and respect for the dead and for the Christian mode of burying the dead which, in these days, above all others, it was important not to weaken. To put it plainly, he considered the practice of cremation to be a detestable one. As to the question of the necessity to introduce such a system, the doctors were well known to differ. He had been assured by those who had studied this matter in a way in which he had not, that one thousand acres of land would suffice to bury one hundred thousand bodies per annum, forever, allowing a separate grave to each body and a free tenure of the grave for ten years. The death-rate in England was about five hundred thousand, and, at that rate, five thousand acres of land would be sufficient to bury five hundred thousand people per annum forever. Earth was a disinfectant, and they were told that if bodies were placed in perishable coffins and were put into the earth, in five or six years the bodies would have entirely disappeared. There was the natural mode and the artificial mode of disposing of the dead, and it seemed to him that they should follow the natural one of carrying earth to earth, instead of carrying out what he might call a Liebig system of reducing the body to its insoluble ashes, and causing all the rest to disappear by the violence of fire into the air. It seemed to him that that was altogether artificial and unnecessary. If the present system was only reformed, so that bodies were buried, not in vaults or sarcophagi, but really committed to earth that she might do her work upon them, those bodies would gradually, by the force of nature itself, disappear into their proper place. He strongly urged the necessity of funeral reform, the use of coffins that speedily admit the earth, or some mode of opening leaden or oak coffins when laid in the grave so as to admit the conjunction of the body with the earth. We are continually asking for more open space. Why should not our graveyards form open spaces in the neighborhood of towns? Properly laid out, and filled with shrubs and trees, why should they not be made places of resort for the living, where friends might go to commune with those who had departed, and others might go to meditate upon that which certainly awaits them?

A discussion ensued, in which opinions were divided.—*Manchester Courier.*

An Indian's Letter.

The following letter, written by the Indian's own hand, and addressed to the Rev. William Phelan, P. P., Sturgeon, has been thought worthy of publication:—

ROCKY POINT, P. E. I.,
March 31, 1888.

DEAR FATHER,—I have taken the liberty of writing those few lines to you, hoping those will find you well. You know, Father, when you lived at East Point, I was living there also, near Patrick McInnis'.

After I left there, I bought a farm at Cardigan Road. Everything went well with me for a few years, and I thought I was going to get rich. Before I paid all for the farm, I took sick with acute chronic rheumatism. I am sick ever since. That is ten years now. So I had to part with my land again, as my family was weak at the time. So I am now wandering about the world again. But, thanks be to God, I am not suffering much pain at present. Still I am altogether disabled—not able to stand on my feet or to do the smallest kind of work, and my family has a very severe cold, with cough.

My boy Mathew got baptized at East Point by you. He is a big boy now. He is going to school most of his time.

Rev. Father, I earnestly beg of you to remember my boy Mat in your Holy Mass, to help him in learning, as he is something dull. And I also want you to remember me in your Holy Mass, for the good of my health and my family, for God's sake, for I know that your prayers will be heard before mine.

I am, Rev. Sir,
Your humble servant,

SIMON PROSPERE,
Mic-Mac Indian, native of this Island.

Mr. Blunt has written a second letter to the *Times* respecting the evasiveness of Mr. Balfour's references to his statements, and respecting also the contemptuous letter of a Mr. Brett, which lately appeared on the subject. As pedants of society, writes Mr. Blunt, Mr. Balfour and his apologist, Mr. Brett, doubtless share the common drawing-room view of the Irish leaders, that they are not gentlemen, or persons to be treated as equals, or, indeed, for that matter, quite as human beings. "But to me," says Mr. Blunt, "they are equals and friends. We live in an age when the sham battles of Tory and Whig gentlemen are giving away to the realities of a fight for something more than office, and which will be fought without gloves." Mr. Balfour will, when that time comes, take his stand with the London drawing-rooms, as against, Mr. Blunt says, the unpolished democracy, but the mass of the English voters will pay little head to his social pleadings. "At the worst," concludes Mr. Blunt, "I shall be quite ready, if the present London world condemns me for my action in Ireland, to make a bandle of my social sins, and setting it, like Christian, on my back, fly from its drawing-rooms as from a city of destruction."

The death of the Rev. Father Drumgoole, of New York, the founder of the immense Missions for the homeless children in New York, who died from pneumonia, in that city, on Wednesday of Holy Week, is deplored as a national loss. He was the Don Bosco of America. Statistics compiled up to March, 1885, showed that 15,730 children had been cared for by the Mission, 6,264 poor persons had received clothing, and over 7,670 pairs of shoes had been destributed. The Mission in Lafayette Street is a great ten-story building. An army of clerks are employed in the counting room and more than 1,300 children are sheltered there and at Mt. Loretto. The work of the charity had grown to such proportions that Fr. Drumgoole's last scheme was to provide for a labor exchange to enable him to get places for the boys from the Mission.

"Credulous, yet shrewd," says a New York paper, "easily imposed upon, but prudent; strong, yet gentle; homely in manners, yet the truest gentleman at heart, Father Drumgoole was a living evidence of that Omnipotence which uses the pure in heart to accomplish his best designs.

"Father Drumgoole's name is famous. His death will be felt as a loss to the whole country. He was a benefactor to all the land. For through this great heart of the country—the City of New York—flows blood which tinges the national life. Father Drumgoole purified this blood. He changed the vicious child of the street into the self-respecting and neighbor-respecting Christian. He was a national benefactor."

In Brief, and to the Point.

Dyspepsia is dreadful. Disordered liver is misery. Indigestion is a foe to good nature.

The human digestive apparatus is one of the most complicated and wonderful things in existence. It is easily put out of order.

Greasy food, tough food, sloppy food, bad cookery, mental worry, late hours, irregular habits, and many other things which ought not to be, have made the American people a nation of dyspeptics.

But Green's August Flower has done a wonderful work in reforming this sad business and making the American people so healthy that they can enjoy their meals and be happy.

Remember—No happiness without health. But Green's August Flower brings health and happiness to the dyspeptic. Ask your druggist for a bottle. Seventy-five cents.

Which is the worst: The woman who can sing and won't, or the man who can't sing and will.

Children Cry for Pitcher's Castoria.