

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, OCTOBER 26, 1898.

Vol. XXVII No. 44

Calendar for Oct., 1898.

MOON'S CHANGES.
Last Quarter, 7d 1h 5m av.
New Moon, 15d 7h 37m m.
First Quarter, 22d 4h 0m m.
Full Moon, 29d 7h 18m m.

Day of Week.	Sun	Mon	Tue	Wed	Thurs	Fri	Sat	Moon rises
1 Saturday	5 58.5	40	5 59					
2 Sunday	6 00.5	39	6 31					
3 Monday	6 01.5	37	7 09					
4 Tuesday	6 02.5	35	7 52					
5 Wednesday	6 03.5	33	8 41					
6 Thursday	6 05.5	31	9 37					
7 Friday	6 06.5	29	10 35					
8 Saturday	6 07.5	27	11 37					
9 Sunday	6 09.5	25	noon					
10 Monday	6 10.5	23	0 42					
11 Tuesday	6 11.5	21	1 48					
12 Wednesday	6 13.5	19	2 58					
13 Thursday	6 14.5	18	4 06					
14 Friday	6 15.5	17	5 15					
15 Saturday	6 16.5	15	6 32					
16 Sunday	6 18.5	13	7 50					
17 Monday	6 19.5	11	9 00					
18 Tuesday	6 21.5	10	10 09					
19 Wednesday	6 22.5	08	11 15					
20 Thursday	6 23.5	07	12 19					
21 Friday	6 25.5	05	10 13					
22 Saturday	6 26.5	03	11 31					
23 Sunday	6 27.5	02	noon					
24 Monday	6 29.5	00	0 48					
25 Tuesday	6 30.5	00	2 06					
26 Wednesday	6 31.5	01	3 19					
27 Thursday	6 32.5	01	4 30					
28 Friday	6 34.5	04	5 44					
29 Saturday	6 36.5	09	7 00					
30 Sunday	6 38.5	15	8 18					
31 Monday	6 40.5	21	9 47					

School & College BOOKS!

3,000 Worth New Stock.
All the Books authorized by the Board of Education for use in the Public Schools of Prince Edward Island.
Also the books required by Students attending Prince of Wales and St. Dunstan's Colleges.
Longfellow's Evangeline—the new classic, is ready. Price 15 cents. Mail orders promptly filled.

Wholesale and Retail. Geo. Carter & Co. FIRE INSURANCE, LIFE INSURANCE.

The Royal Insurance Co. of Liverpool,
The Sun Fire office of London,
The Phenix Insurance Co. of Brooklyn,
The Mutual Life Insurance Co. of New York.
Combined Assets of above Companies, \$300,000,000.
Lowest Rates.
Prompt Settlements.
JOHN McEACHERN, Agent.

DR. CLIFT

Special attention given to Collections MONEY TO LOAN.
T. A. McLEAN, LL. B., Q. C. Barrister, Solicitor, Notary, Etc., Etc.
BROWN'S BLOCK. MONEY TO LOAN.
JAMES H. REDDIN, BARRISTER-AT-LAW NOTARY PUBLIC, &c. CAMERON BLOCK, CHARLOTTETOWN.
Special attention given to Collections MONEY TO LOAN.

Watches!

Our sales this year have been larger than last, although there has been more competition. A good many who have purchased trashy watches are waking up sorry, and the reaction will have the effect of creating a better demand for reliable goods.
We have no fault to find with honest competition so long as right goods are sold but do think the sale of dishonest goods ought to be prohibited.

SEE OUR NEW WALTHAM WATCHES

Up to date in quality and at fair prices. Gold filled cases warranted from 15 to 25 years. Silver cases lower than ever.

E. W. Taylor, Victoria Jewelry Store. CARD.

ANTOINE VINCENT, Architect and Sculptor, Dorchester Street, West, is prepared to execute orders for Monuments and Church-work, in Altars, Statuary, Holy Water Fountains, &c. Work done promptly.
August 3, 1898—6m

North British and Mercantile FIRE AND LIFE INSURANCE COMPANY

EDINBURGH AND LONDON. ESTABLISHED 1866.
Total Assets, 1891, \$60,032,727.
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 thirty years.
FRED. W. HYNDMAN, Agent.
Watson's Building, Queen Street, Charlottetown, P. E. I.
Jan. 21, 1898.—1y

MACKAY'S.

We are showing for the fall trade a large range of Home-made Cloth from the cheapest 30 cent per yard to our famous Double and Twist. New Goods, New Patterns. Also all kinds of imported Cloth for Children's, Ladies' and Men's wear at a big discount. These goods were bought right. Never such value in Charlottetown.

Flannels & Blankets

Our own make. A good range and prices right.

Ready-made Suits & Pants

Our own make of Cloth. A variety of patterns made good and strong, as well as the latest style warranted to outwear anything in the imported line for hard work.

Imported Ready-to-wear Clothing

We keep a good range and can give you a good Cheap Suit. Pants for \$1.00. If you only have a few dollars we can fit you out. We keep everything in Gents' Furnishing you want. Give us a call.

W. D. MACKAY, Bargain Corner. IT WILL PAY YOU TO SEE OUR

New Importations of Cloths Fashionable Suitings,

We have always carried a splendid variety of Gents' Furnishings Up-to-Date.
John MacLeod & Co., SARTORIAL ARTISTS.
T. A. McLean Has great pleasure in informing the general public that he can furnish them all with Hay Presses, THRESHING MILLS, PLOUGHS AND PLOUGH EXTRAS,
With shares harder than ever before. And now as the hog boom has struck,
Our Improved Hog Feed Boiler Gives the greatest satisfaction wherever used at much lower prices than ever before. Give us a call for anything you want in Steel, Iron, Brass or Wood.
Our Improved Steam Friction Hoist is winning great favor with those who use them.
Dairy Machinery always on hand and to order.
T. A. McLEAN, Successor to McKinnon & McLean.
Oct. 6, 1-97—7ly

Short Exposition of Christian Doctrine

FAITH.
(Continued.)
As it is necessary to believe something definite in regard to God, our neighbor and ourselves, the question arises at once: "How am I to know what to believe?"
There is really only one answer to this question, although men have tried to answer it in many different ways. Some religious people will tell us that for the answer we must go to the Bible, and to the Bible only, for it is the source of all religion.

If this were true, then we must say that the Bible does not come up to the standard. For, in the first place there are some hundreds of various kinds of religion in the Christian world, every one of which professes to find justification for its existence in the Bible; and moreover every one of them denies to every other the possession of biblical authority for its existence. How then can the Bible alone interpreted by any irresponsible individual be the standard of Faith? Something is wanting. It is either the Bible, or an interpreter of it who can be trusted, or both.

The assertion that the Bible alone teaches religion to anyone who reads it, is false. It needs a teacher, an interpreter, a guide; one who cannot vary, who is ever the same, be it in the year 101 or 1898.
Religion is divine. It is true, it is one and ever the same for it comes from God. And as religion is interior to the Bible and was taught by those who had God's authority to teach it, so these teachers have ever had the office and the authority which goes with it of teaching with certitude what is in the Bible.

It is true that God told Moses to write a book and to embody in it the law for the Jews. But it is not the less true that God appointed Aaron and his successor as High Priest to be the last court of appeal on questions concerning the law. Neither did Christ change such a state of affairs. He continued it, and when He bade His followers to "Hear the Church," He conferred on the High Priest whom He appointed, the supreme teaching authority, and made him the last court of appeal on matters of belief and action in the Christian Church.

The Bible fails also to do what is claimed for it because of the peculiar character of its composition. As St. Peter says of St. Paul's Epistles that there are in them "many things hard to understand," so it can be said of the whole Bible. It is not one book, but a collection of many. These were not written at the same time, nor in the same place; by one man, nor for the same people; or by men. To know the Bible well enough, to produce from it with surety the true religion is not in the competency of one man nor his lifetime. It would require years of labor, and men have given it up in despair, who were greater than those who talk so glibly about "the Bible that he who runs may read."

How am I to know what to believe? From my accredited and authorized teacher who is in the world in visible shape. By the same method as I know what to believe in other matters, I know what to believe about religion.
No one ever yet heard of a child taking up a Primer and leaping to read without any teacher at all. Such a thing is too absurd to consider, and yet not half so absurd as to take the Bible with no ratio, teacher or interpreter, with no knowledge of Latin, Hebrew or Greek and try to find out religion alone.

And again those who claim to hold the Bible and the Bible only, are in their way just as dogmatic in teaching it and interpreting it as ever was the Church its Divine Interpreter. For be they Baptists, Presbyterians or Methodists, if one is as any of their churches, one will quickly find that he has to subscribe to a form of belief which he may or may not find for himself in the Bible. Thus in spite of all their talk they leave no one free to find out for oneself.

Yes, the old way that has come down to us from Adam through the Patriarchs and High Priests of the Jewish and Christian dispensations, is the best way. For in this way we have certitude that God is our teacher, as the religion is one and the same; never suffering contradiction in the centuries. But on the other hand there is nothing but contention, strife and contradiction, and where these are there is not and cannot be fruit.

Items of Interest to Catholic Readers in the Magazines.

Our Own Future.
(From the Sacred Heart Review)
Honorable John G. Carrière, formerly secretary of the treasury, contributes to the October number of Harper's Magazine an article wherein he considers the political future of the United States, and argues against any departure from the policy which has heretofore guided our national course. Mr. Carrière is not of those individuals who regard without apprehension the radical changes advocated by those persons who desire to see this country embark upon a new policy which he calls its manifest destiny, by annexing all the Spanish colonies wherein our flag now chances to fly. As a result of the late war, Spain may not, he says, be able to maintain her present form of government, but still she may have provoked a conflict which will mark the beginning of radical changes in the domestic and foreign policy of the United States, and which, furthermore, may perhaps lead to a revolution in our popular opinions and aspirations that will prove fatal to our simple republican institutions. If there were no other arguments against the "manifest destiny" policy which urges upon the United States the annexation of the whole Spanish colonies, Mr. Carrière holds that our pledged word, made at the outset of the war, that we were not embarking in that order to aggrandize our national domain, should condemn such a policy; for honesty, he adds, is still the best policy for nations, as well as individuals, to follow.

The ex-secretary is opposed to the retention even of Porto Rico by the United States, and of the plea put forth in justification of that retention, that we take the island as indemnity for the expenses the war entailed upon us, he says that such a plea puts us in the humiliating position of demanding compensation for our humanity and love of liberty. While it is not likely that any arguments which may now be brought forward will alter the determination of the present administration to retain Porto Rico and to occupy Cuba for an indefinite length of time, it is not too late for the American people to weigh the weighty reasons which Mr. Carrière urges against the annexation of the Philippines, which, says he, would eventually bring upon us "a yellow horde of corrupt citizens to debauch the suffrage and sap the foundations of our free institutions."

No Entangling Alliances.
Holding the views which he sets forth in this paper, it may be readily inferred that Mr. Carrière is no advocate of any alliance between the United States and any foreign power. He is particularly against the proposed Anglo-American alliance, and declares that John Bull's desire to see such an alliance effected is a selfish one, inasmuch as England would gain far more from it than this country would ever reap. We have had our experience, Mr. Carrière says, which might have been far more costly were it not for the prudence and sagacity of Washington, in terminating our alliance with France when our national independence was won. Had that alliance continued, the ex-secretary asserts that this country would have been drawn into the mighty conflicts which convulsed Europe in the opening years of the present century. As it was, although we escaped, thanks to our first president, participation in those wars, we did not wholly escape their consequences; and today, after the lapse of nearly a hundred years, the United States, we are told, are still investigating and paying claims of their own citizens for French spoliation of their commerce. The individuals who are just now so loudly denouncing the venality and rapacity attributed to Spanish officials in Cuba, Porto Rico and the Philippines, and vaunting how greatly improved the condition of those islands will be when American control supplants Spanish sway, will hardly be pleased with this extract from Mr. Carrière's paper, though it undoubtedly is in its assertions. "It is said," writes the Kentsuokian, "that the Spanish 'carpet-bagger' is now the curse of the Philippine Islands, plundering the rich and the poor, the Church and the state with perfect impartiality, and it is probable that his capacity for exaction and population has not been exaggerated; but if we appropriate the island, it will very soon be demonstrated that the American species of this pest is much more destructive than the Spanish variety, and that he can easily grow rich and arrogant off the remnants left by his predecessors."

Gladstone and Disestablishment.

Mr. Smalley continues to contribute his reminiscences of Gladstone to this magazine. In his present contribution he considers Gladstone as the advocate of home rule for Ireland and of disestablishment. In the former role, as might be expected, Smalley sees nothing in Gladstone to commend. He even hints that the great commoner was not actuated by honest motives in proposing the "disunion" of the British Empire, and insinuates that the methods which he employed were not always moral ones. His home rule policy was, in Mr. Smalley's estimation, a radical departure from the usually conservative course pursued by Mr. Gladstone. After mentioning some instances of that conservatism, Mr. Smalley thus writes of Gladstone's disestablishment proposals: "He was equally conservative in religion and in matters ecclesiastical. If he finally came to contemplate with equanimity the disestablishment of the church of England, it was because he believed that separation of church from state would strengthen the spiritual life of the church, increase its hold upon the people, secure reform from within, reinforce the church in its warfare with science, wherein he thought it was destined to triumph. He sacrificed the Irish church to political necessity. He was ready to do the same with the Welsh and the Scottish churches. He was under a strong temptation to yield to the same motive with regard to the Church of England, since, during all the latter part of his career, the great body of his political support came from the non-conformists. But he resisted, and his final view was the one which led to the same destructive and, practical, destruction for the good of the thing destroyed." It is fortunate for Mr. Gladstone's memory that the world's estimate of his character, his labors and his motives will be formed upon the judgments of other critics than Mr. Smalley.

Priest and People.
W. G. Blaikie has an article in Blackwood's Magazine dealing with the efforts which certain priests are making to bring closer relations between themselves and their flocks. Mr. Blaikie acknowledges that his paper is largely based upon a contribution made by Yves le Querdec, which is the non-de-plume of a French priest to the French periodical La Quinzaine. Mention is made of the successful work accomplished by a Parisian priest, M. Soulaige-Bondin, in his parish, who whose labors to bring the people closer relations to their clergy began when he was a vicar, or curate. In his parish this priest has established a *école managers*, we are told, wherein the young women of the parish are instructed in cooking, laundry-work and all the details of domestic economy. He has also founded a co-operative saw-work, and he has a parish hall, which he calls after Jeanne d'Arc, wherein conferences, dramatic entertainments, etc., are held; his object, as he puts it, being to show the people that their priest is as much at home with them at such gatherings as when officiating in his church. Another instance of successful work on the same line is that of Pere Catty of the parish of St. Joseph, Malbone, in which reside fifteen thousand working people. This priest has established splendid conferences which are all excellently organized, and one great feature of his work is that these confraternities are managed practically altogether by the working men themselves, who are up prominent in all parochial undertakings; whereas formerly they left that prominence to the women of the parish. Mr. Blaikie, who tells in his paper of the success achieved by these and other French priests—taking his account thereof from Yves le Querdec's article in La Quinzaine—says, in Blackwood's, that, while such movements may succeed here and there, it is doubtful if in the end they will accomplish much good.

"A Bright Puritanism."
The reasons why Mr. Blaikie doubts of the efficacy of these French movements appear to be twofold. In the first place, he thinks—though he gives no basis for his thought—that the number of priests capable of doing such work is small. Secondly, he questions whether these movements, even if successful, have force enough in them to give a religious color and tone to the lives of the people. In expressing that doubt, and in his declaration that a stronger force than inheres in these parish societies is needed, Mr. Blaikie betrays his inability to understand the character and aims of the work

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More convenient, Makes the food lighter and more healthful.
ROYAL BAKING POWDER CO., NEW YORK.

which these French priests have undertaken. They have not organized these schools of domestic economy, co-operative associations and literary and dramatic societies, in order that such organizations shall take the place of religion in their parishes. Neither do they look to these associations to impart a religious tone and color to their parishioners' lives. They regard such organizations simply as accessories—very helpful when rightly managed—to their real parochial work. It has often been charged against the French clergy—whether rightly or wrongly it is not for us to say—that they hold themselves too much aloof from their people during the week days, and do not concern themselves enough about the temporal welfare and progress of their flocks. These associations are proofs that, in some cases at least, the French priests are coming into closer contact with their people; and although Mr. Blaikie seems to question whether such associations will avail much with the French working man, with socialism holding its dazzling visions before his eyes, the fact is that wherever in France the priests have engaged in this particular parochial work, the socialists are few in number. The same thing has been noticed and commented upon in Germany; and we have no hesitation in saying that the movement to which Mr. Blaikie sees a deficiency of force, will do far more for the French working men, and keep them out of the meshes of socialism much more effectively, than would that "bright puritanism" which he seems desirous of seeing introduced into France.

Southey's Opinion of Mohammed.
In the same magazine a contributor furnishes us with "Some Unpublished Letters of Robert Southey," and adds interesting explanations of the circumstances under which the epistles were penned. In his earlier years this British laureate travelled more or less extensively in Spain and Portugal, and other parts of Europe and he appears to have been a keen observer of men and things. What he saw of Mohammedanism in his travels impressed him in any way but favorably, and in one of his letters he speaks of "the huge, monstrous fable of Mohammed and his extravagant miracles." His followers, the poet says, must have been miserably credulous to have placed any belief in him or his pretensions. Were Southey living today, he might be counted upon to enter a vigorous protest against those preachers who are given to arraigning Spain for having expelled the Moors for her crimes, alleging that it was Spanish hatred of enlightenment and liberty which promoted the expulsion. For the laureate says of Mohammedanism that the system proved fatal wherever it was successfully established. "Bagdad and Cordova," writes he "had their period of munificence and literature; but all in the history of this religion is brutal, ignorant and ferocious. It is but a system of degeneration and depopulation, whose overthrow is to be desired as one great step towards general amelioration."

FACTS ABOUT HEALTH
It is Easy to Keep Well if We Know How—Some of the Conditions Necessary to Perfect Health.
The importance of maintaining good health is easily understood, and it is really a simple matter if we take a correct view of the conditions required. In perfect health the stomach promptly digests food, and thus prepares nourishment. The blood is employed to carry this nourishment to the organs, nerves, muscles and tissues which need it. The first great essential for good health, therefore, is pure, rich blood. Now it is certainly a fact that no medicine has such a record of cures as Hood's Sarsaparilla. It is literally true that there are hundreds of people alive and well today who would have been in their graves had they not taken Hood's Sarsaparilla. It is depended upon as a family medicine and general regulator of the system by tens of thousands of people. This is because Hood's Sarsaparilla makes the blood pure. This is the secret of its great success. Keep your system in good health by keeping your blood pure with Hood's Sarsaparilla, which absolutely cures when other medicines fail to give you good whatever.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.