THE HERALD

WEDNESDAY, MARCH 24, 1886.

ST. PATRICK'S DAY.

The Irish residents of Charlottetown in general, and the Benevolent Irish Society in particular, have, we think, good reason for congratulation at the manner in which St. Patrick's Day was celebrated in this City. Everything was propitious; than the weather nothing could be finer; the streets, which are not always the choicest at this time of the year, were much better than the average; the temper of the people, notwithstanding the stereotyped *hard times*, was most favorable, while large numbers of Ireland's sons and daughters in attendance from the country, brought good humor and good looks with them. The city shewed a profusion of bunting; strings of flags floated across the principal streets, from the Market Hall to Beer & Goff's, from W. E. Dawson's to Davison & Co's, from the Ocean House to Pickard's Hotel, and from the Society's Hall to Houle's corner.

Shortly before ten o'clock the members of the Benevolent Irish Society, numbering more than we have again assembled on any previous occasion, with flags and banners flying, preceded by Worth's Band, marched from their Hall to St. Dunstan's Cathedral.

AT THE CATHEDRAL.

Before the Cathedral clock rang out the hour of ten, the venerable old church was crowded from chancel to portal. All the efforts of the Marshals could scarcely secure to the processionists sufficient space to edge themselves into the building. The galleries and even the entrances were uncomfortably filled up by the sons and daughters of the Blessed Apostle of Ireland, all anxious to assist at the Holy Sacrifice and mingle their prayers with those of their countrymen the world over—that Ireland might be free. Although no decorations were made, the presence everywhere of the green brightened up the appearance of things considerably. Here a green sash with its golden edging and emblems indicated a member of the Benevolent Irish Society; there a bow of green ribbon or a bunch of natural shamrocks decked out a lively youngster, or relieved the silvered locks of some old veteran transplanted by persecution from the dear land of his birth. To this general "wearing of the green," the pretty banners of the Society floating gaily from the galleries, added life and brilliancy.

At 10.15 o'clock, the altar boys in their black, purple and scarlet cassocks, and white surplices, filed out through the Sacristy door, on the Gospel side, and took their places in the Sanctuary. A few moments after His Lordship the Bishop, attended by the clergy entered, and after kneeling in prayer before the Most Blessed Sacrament, ascended his throne. After vesting in full pontificals, the celebration of Pontifical High Mass commenced, His Lordship being assisted by the Rev. Angus McDonald, serving as Archpriest, the Revs. Charles and John McDonald, as deacon and sub-deacon of honor, and the Revs. Allan McDonald and Alfred Burke, as deacon and sub-deacon of office. Rev. A. J. McIntyre directed the ceremonies.

At the Post-communion the Rev. E. Boyd mounted the pulpit and preached the sermon of the day, the full text of which we are happy to be able to lay before our readers.

The memory of the just shall be in everlasting remembrance. Ps. CXI., v. 3.

My Lord, my dear Brethren.—Wherefore the radiant joy which to-day marks every countenance in this vast assembly of the Faithful, wherefore the harmonious pause in the course of the salutary Lenten Exercises, wherefore the joyous peal of the deep-swelling organ? It is because on this day Holy Church designedly and kindly yields to the exultant feelings of the spiritual children of one of those christian heroes in whom She recognizes God as admirable. "God is admirable in His Saints." This universal gladness re-echoes the sentiment expressed by the Royal Prophet: "The just shall be in everlasting remembrance." Generation after generation shall praise the works of the Lord in His Saints. It is "the publishing of the abundance of God's sweetness." In a word, my brethren, we all endeavor to be more holy and feel specially happy, because this is St. Patrick's Day, the festive celebration of Ireland's glorious Patron Saint. His memory shall be blessed among his faithful people so long as Irish hearts keep grateful remembrance of the good his missionary labors has wrought in their souls,—forevermore! "The just shall be in everlasting remembrance." The memory of the holy Apostle of Ireland is as fresh to-day, after thirteen hundred years and more, in the hearts of both Irishmen and men of Irish descent, as it was in the hearts of our most remote ancestors in the faith preached to their sires by Hibernia's great missionary. Wherefore this everlasting remembrance? A few moments of what Holy Writ terms "thinking with the heart" will suffice to answer this question, and the development of the answer will form the subject of this humble discourse in honor of Erin's Great Apostle. The persevering love and veneration which surround the memory of the subject of our festive joy on this day are based upon the admiration which fills our minds when we consider St. Patrick's holiness, and upon the gratitude which floods the inmost heart of all true Irishmen when they have thought with that heart, that the holiness of St. Patrick received its grandest expression in his zeal for their eternal welfare. Patrick was a just man, a Saint, and St. Patrick is the glorious Patron of the fair Isle of the Saints. St. Patrick, who may be claimed in turn, and for different well-known reasons, as belonging to beautiful France, as, still more to the picturesque land long since honored by the relics of the Apostle St. Andrew. St. Patrick belongs, by the ever-endearing title of his Apostolic mission to Ireland, St. Patrick is, therefore, in an especial manner the most cherished just man of Irish hearts!

For through St. Patrick's holy zeal and devoted missionary labors the Irish nation first saw the sweet light of the true faith, whose ardent rays soon kindled up in the generous hearts of Ireland's sons and daughters a flame of holiness, pure for the Sanctuary, glowing for the world. Yes, in truth, this is the debt of gratitude Ireland owes to St. Patrick. Ireland's children, when they trace their spiritual lineage back to St. Patrick, when they trace their Faith back to the Apostle who, under God, is the author of their spiritual life, they can say with a just pride that their father was a saint, a father who, by his holy zeal, secured for them the priceless treasure of the true Faith, and who, by his fervent prayers, obtained for them the spirit of holiness which, of old, made even the pulsant Empire of Rome quail before its modest but all-conquering influence, bearing with him the glad tidings of salvation. St. Patrick sets out for the land of his ever-memorable Apostolic labors. It was in the year of our Lord 432, that St. Patrick landed on the shores of Erin. O happy year for Ireland, unspeakably happy year, within whose cycle Ireland's sun of glory would shine out with an additional ray of effulgent brightness and warmth, the light of the true faith with its burthen of Christian charity. In order to more fully appreciate St. Patrick as a missionary, let us here inquire what was the nature of the field of action God designed for the exercise of his holy zeal. What were the Irish whom St. Patrick came to evangelize? "Our view of the Irish race," says a learned reviewer, "is that they were detached from the parent stock before the Patriarchal religion had become in any way corrupt, or while they still retained the traditions of Noah in great force and comparative purity. They were directed by Providence to the Western Isle they still inhabit, and thus separated from the rest of the world, they preserved in comparative purity, the primitive civilization, institutions, manners and customs transmitted from antediluvian times by Noah and his sons. They were never an uncivilized, barbarous or an idolatrous people; only they were civilized after the Noahite pattern and not after that of Nimrod or perhaps that of Cain, which alone is civilization in the estimation of the modern world." Such, my dear brethren, was the people St. Patrick had to encounter: a people whose fame for learning and erudition had already spread far and wide. Their venerable bards and learned druids prided themselves on their literary, philosophic, and above all on their historic lore. The very name of the bards is, in the meaning it conveys, indicative of the high degree of intellectual ability of those who bore this honorary title: for *barred* signifies the honorary cap of doctor. Suffice it to say that to ensure proper qualification and due success in the profession of bardism required a long course of study and a life of continued practice. One of their duties was to commemorate the events which reflected credit on the chiefs of whom they were the subjects. On one occasion, as the Ard Righ or High King of Ireland was commemorating, through his bards, some grand event, St. Patrick bethought himself that it would be a favorable opportunity for him to take possession of those Irish hearts whom he prayed might be devoted to the service of the true God. It was during one of the solemn assemblies held by the King. It was a festal day at Tara. The King surrounded by the *elite* of his people sat high enthroned amidst the splendor and magnificence which crowned the regal-hall of Tara. Now they rejoice with that characteristic ring of mirthful joy which is so exclusively the property and property of the Irish heart when ushered into a mood of gladness. Now they hang motionless upon the lips of those almost inspired bards who, according to the received custom, bespeak in the melody of their sweet native tongue and in the numbers of harpists' thrilling music the ever-interesting account of their past and present glory, when amidst this rapturous scene a sudden murmur is heard—a stranger has appeared—a moment's hesitation and the King admits him with genuine Irish hospitality among the other guests gathered around him. Noble in mien, although emaciated and worn from travelling, firm and resolute he approaches the joy-making throng. You have already named him—it is Patrick, no more the thing of Pagan serfdom, but St. Patrick in all the modest dignity of a Missionary Bishop. Whatever shyness embarassed the whilom captive Patrick, has been set aside, he now comes as the ambassador of the King of Kings, with the undaunted 'Non Possumus' of Apostles emblazoned on his holy breast! The harp whose chords shred such soul-stirring music in Tara's Hall is hushed into silence, the Druids called upon to enter into a discussion with this heralder of comparatively new doctrines. The Druids are astounded, embarrassed and worsted. St. Patrick warns them that he cannot but speak of the things he has come to teach. He unfolds the enrapturing theme of the Redemption, speaks to them as only an Apostle can of the love of Jesus and Mary, and so soons as their minds, moved by the grace of God, have matured into a reasonable homage, they embrace the christian faith to depart from it no more. Such was St. Patrick's success all through the Island that it seems as if Divine Providence has accomplished through him for the Irish Nation what it vouchsafed to no other. Verily "He has not done so for every nation." Without shedding one single drop of blood, St. Patrick christianized in a short time the whole of Ireland. He taught the Irish such a love of Jesus Christ as has made them persevere true to the faith amidst trials and persecutions unparalleled in the history of any other nation. St. Patrick instilled in the Irish hearts such a marked and tender love towards the Holy Mother of God, that they found in her always what he had promised a comfortress in their unspeakably cruel, aye Nero-like tortures on account of the faith he bade them keep uncontaminated. Neither English gold nor Puritan barbarity could make the sons and daughters of Erin waver in their steadfastness to the holy cause of the religion preached them by the sainted Apostle of Ireland. Although St. Patrick fixed his Metropolitan See at Armagh, and established some other Bishoprics throughout the Island, he did not desist from visiting the whole of Ireland. "He not only converted the whole country by his preaching and wonderful miracles, but also cultivated this portion of the Lord's vineyard with so fruitful a benediction and increase from heaven, as to render Ireland a most flourishing garden in the Church of God, and a country of Saints." "And those nations, which for many years esteemed all others barbarians, did not blush to receive from the utmost extremity of the so-called uncivilized or barbarous world, their most renowned teachers and guides in the greatest of all sciences, that of the saints. My beloved brethren your spirit of faith will, no doubt, supplement this imperfect synopsis of the holy endeavors and brilliant success of the Patron Saint of Irish Catholics. Your spirit of faith will furnish you with details no mere biographical erudition can supply. Think with the heart and you will be furnished with an analysis of Patrick's saintly soul. That truly great soul of his is now enjoying the fulness of unspeakable happiness in the regions of unending bliss; the just reward of his ardent love for his dear Irish people. St. Patrick still continues to love the people for whom he laid down his life. The Angelic Doctor teaches us that it pertains to the glory of the Saints of God to help those who stand in need of their aid unto Salvation. St. Patrick sings an eternal *Adoro mist regnumtuum* "Thy will be done." In the Courts of the City of God, but the echoes of his Apostolic voice are still sweetly rehearsed wherever his spiritual children are faithful to his teachings while he walked amongst their sires. St. Patrick perseveres, therefore, in his love of his most beloved people. Whatever tends to the interest the glory of God in Ireland, even in the temporal order, our Glorious Apostle prays fervently that it may come to pass. When, of late, the brilliant phalanx of judicious lovers of Ireland set out on their voyage to St. James' Hall to battle with constitutional arms for the long-denied rights of the country which was sanctified by St. Patrick's martyrdom of charity, and reddened often since by the blood of thousands of his children in Christ, the holy Apostle no doubt stood in spirit alongside of Erin's Angel and with Mother Erin waved them a hearty God-speed. Yes, my dear brethren, St. Patrick still loves his dear people. He is Ireland's most constant Intercessor at the Throne of Grace on High. He prays for her temporal welfare, like a true saint, and as a judicious national love should incite all Erin's children to pray, only in so much as that temporal good will enable her to advance more freely to the end of all his suffering and devotedness, St. Patrick prays for Home Rule, if Home Rule means Ireland more free to go to God. If we were permitted to overhear the fervent prayers, the echoes of the shores of eternity would repeat its affectionate burthen in the words of all true lovers of justice for the land of the holy Apostle's arduous labors. Glorious Apostle, during thy earthly pilgrimage, thou didst edify and sanctify the land of our forefathers, thou didst not hesitate in hearing the voice of our Irish ancestors, pray also, dear saint, that we may listen attentively to thy voice earnestly repeating: "Therefore, my most beloved children, my joy and my crown; I thank my God in every remembrance of you, being confident of this very thing, that he who hath begun a good work in you," through my Apostleship, "will perfect it until the Day of Christ Jesus. And this I pray, that your charity may abound more and more in knowledge and all understanding that ye may approve the better things; that ye may be sincere and without offence unto the day of Christ, filled with the fruit of justice, through Jesus Christ unto the glory and praise of God. Stand fast in the Lord, my beloved." True to this voice of St. Patrick, our Irish sires have won for themselves laurels of unfading glory. Let us all be attentive to the eloquent Apostolic voice of the Patron Saint of Ireland. Thus shall we be his joy and his crown, and thus shall St. Patrick's holiness produce the spread of God's glory in this world and add to his own glory in Heaven. On the day of the final judgment, from the valley of Jehoshaphat, may all St. Patrick's children, through St. Patrick's intercession, follow their ever-dear Apostle to the regions of bliss eternal—a blessing I pray His Lordship to impart. Amen.

The musical part of the Mass was excellent, the choir under the direction of the Rev. Father Gallant, rendering Mozart's No. 12 *Kyrie*, Mozarts No. 2 *Gloria*, and Schmidt's *Credo*, in first class style. At the offertory Mr. Caven and Mrs. Byrne sang in excellent time and voice Lambillotte's beautiful composition "Justus ut Palma." Mr. Blanchard presided at the organ.

Among the clergymen in the Sanctuary, not taking part in the ceremonies, we noticed the Rev. Fathers Pius McPhee, James Phelan, of Vernon River, R. P. McPhee, of Rustico, and John Corbett, of Montague West.

During the Mass a collection in aid of the funds of St. Vincent de Paul Society was taken up.

After the conclusion of the service the procession reformed and to the well inspiriting airoine of St. Patrick's Day marched down the aisle and through a portion of the principal streets and thence to their Hall, when the President in a few words, congratulated the Society upon their excellent turn-out, and the way in which they had commenced to celebrate the Festival of their Patron Saint.

THE CONCERT.

The Concert on St. Patrick's night, is never else than a success, even when held in that dingiest, and worst smelling Hall in the Lower Provinces, the Charlottetown Market Hall. The Benevolent Irish Society did their very best to mitigate the hideousness of the place by well-conceived adornments, but it was, after all, like trying to beautify a corpse, the designs were good, but the inanimate object, redolent of decay, was still there when all was done. A Concert Hall should need no trappings. Every inch of drapery interferes with its acoustic qualities, and lessens the effect of the music. But the Market Hall, to begin with, has no acoustic qualities to recommend it, and it has dirt and squalor which, in the score of decency, require to be hid. When the hiding has been effected, the musical performer to be heard throughout the Hall, must rely on sheer strength of muscle or of lungs. We are glad to hear the Benevolent Irish Society entertain the notion of altering their own premises so as to have a Hall suitable for concerts. We hope that this idea will be carried to a practical issue, and that the next St. Patrick's Concert will be heard in a Hall calculated to aid, not obstruct the performers.

Notwithstanding all its drawbacks, the Market Hall on Wednesday night was crowded to excess. The Committee of Decoration were as sparing of their drapery as the exigencies of the case would admit, and what they did in the way of adornment was done tastefully. The programme was made up of well-selected pieces, judiciously varied. It was as follows:

PART I.

1. Chorus—"Let Erin Remember the Days of Old." ..... St. Dunstan's Choir. ..... *Moore*
2. Vocal Solo—"Life is all Checkered with Sorrow and Joy" ..... *Moore* — Mrs. Roome.
3. Piano Solo—"Valse Brilliante... *Lysberg* — Miss Caven.
4. Vocal Solo—"God Bless Old Ireland" .... Mrs. Blake.
5. Cornet Solo—Irish Airs ..... *Moore* — Mr. Fletcher.
6. Vocal Solo—"The Meeting of the Waters" ..... *Moore* — Miss Hickey.
7. Vocal Solo—"Believe Me, If all those Endearing Young Charms" ..... *Moore* — Mr. Maynard.
8. Chorus—"Happy and Light" ..... *Balfe* — St. Dunstan's Choir.

ADDRESS..... Rev. A. E. Burke.

PART II.

1. Chorus—"Sunrise" ..... *White* — St. Dunstan's Choir.
2. Vocal Solo—"Katie's Letter" ..... *Lady Dufferin* — Mrs. Strickland.
3. Vocal Solo—"Ehren on the Rhine" ..... *Hutchison* — Dr. Gallant.
4. Piano Duett—Irish Airs ..... — Misses Murphy and Cahill.
5. Vocal Solo—"Rhein Wine" ..... *Gray* — Prof. Caven.
6. Vocal Solo—"Ireland's Freedom" ..... — Mrs. Gaul.
7. Instrumental—"Always Jolly Waltzes" ..... *Resch* — Messrs. Strong, Fletcher & Blanchard.
8. Chorus—"Merry Spring" ..... *Borghi* — St. Dunstan's Choir.

God Save the Queen.

St. Dunstan's Choir, assisted by Mr. Fletcher's cornet, did full justice to the grand old air, which was a most fitting introduction to a St. Patrick's night concert. The first part of the programme consisted entirely of Irish music, if we except Miss Caven's Piano Solo, and it closed with a chorus "Happy and Light," written by one of Ireland's most gifted composers. We have no mind to enter on the task of minute criticism. The first part of the programme undoubtedly pleased the audience, for nearly every piece received an *encore*; and this after all is a good test of the success of an entertainment. The second part was received with as much enthusiasm and good will as the first, and the four vocal numbers were loudly redemanded. Messrs. Strong, Fletcher, and Blanchard's rendering of the waltzes was greatly approved, and the approval was well merited. Mr. Fletcher had delighted the audience with a cornet solo on Irish airs in the first part. We observe that the alto part in the choruses was taken by boys, whose fresh voices it was a pleasure to hear. They seemed to know their parts well, and were not afraid of being heard. The choir was, however, we learn, deprived of the assistance of two valuable members—Mrs. Blake and Mr. Charles Hermans—both of whom were afflicted with severe colds. The treble and bass parts of the choruses were on this account thinner than they should have been. Between the first and second parts the Rev. Father Burke delivered a brief but eloquent address which was well received. The programme of St. Patrick's Concert, is one, which it is difficult to restrain within due limits, as the Benevolent Irish Society have so many friends in the community—all anxious to assist in making the entertainment a success, that it is at times impossible to accept the services of those who have ever been ready to take part. The committee, however, managed their business well, and Mr. Blanchard the musical director deserves great credit for the manner in which he prepared the programme and set it before the audience.

COUNTY LINE.

An Entertainment under the auspices of the "Emerald" Branch, Benevolent Irish Society, was given at County Line on St. Patrick's Night, and proved a grand success. The Committee spared no pains in their endeavors to perform the duty assigned them, and it must be pleasing to them to know that their efforts were crowned with success; Mr. G. R. McMahon in particular being an untiring worker. At 8 o'clock the performance commenced before a crowded house of over three hundred and fifty spectators. The following was the programme as presented:—

Opening—"St. Patrick's Day" ..... Orchestra.
Address—"The Day We Celebrate" ..... J. W. Mullally, Esq.
Song and Chorus—"Ireland, Dear Ireland" ..... Choir.
Dialogue—"The Man of Nerve" .....
Song—"Kitty Tyrell" ..... Miss M. E. Flood, Kelly's Cross.
Banjo Selections. ..... Lewis Bros, Freetown.
Stump Speech—"Woman's Rights" ..... J. Mulligan.
Recitation—"Sentenced to Death" ..... J. E. McDonald.
Dialogue—"The Tough Boarding House" ..... H. L. McIver and F. McCarvell.
Song—"The Irish Jaunting Car" ..... J. E. McDonald.
Recitation—"Pat and the Gridiron" ..... P. Hamill.
Stump Speech—"The Occasion" ..... George Washington.

Mr. A. J. McInnis, the "inimitable," assisted by his worthy friend, Mr. H. L. McDonald, kept the audience in an uproar on each appearance.

Prof. Cushing's String Band from Summerside favored the audience several times with very enlivening music, while Miss Arsenault presided at the organ.

Mr. J. E. McDonald, the leading spirit of the entertainment, returned thanks to the audience on behalf of the performers, after which all dispersed, well pleased with their evening's amusement, and hoping it would not be long before another concert be given at County Line. We understand a handsome sum was realized.

SUMMERSIDE.

At Summerside, St. Patrick's Day passed off quietly, those of Irish extraction displaying the shamrock as the emblem of their nationality. High Mass was celebrated at 9 o'clock by Rev. Father Doyle. In the evening the Charlottetown Amateur Dramatic Club gave an entertainment in Ludlow Hall, under the auspices of the St. Vincent de Paul Society, the gross proceeds of which amounted to about $100. The character of the performance is highly spoken of by all who attended it

BLACK BUSH.

The members of the Black Bush Literary and Medical Institute determined to celebrate the Feast of the Patron Saint of Ireland in a spirited and worthy manner by a grand concert in their club room. The best local talent was secured for the occasion, and the entertainment on the whole was a grand success. The Hall was filled to overflowing, and the following programme was rendered with remarkable skill and ability:

Essay, "St. Patrick." ..... Jos. Morrison
Laudatory Remarks. ..... Members
Overture, "St. Patrick's Day in the Morning" ..... Chorus
Reading, "The Broken Heart," (Irving) .... J. A. McDonald.
Solo Vocal, "Mollie Bloraghan," ..... J. D. Grinsell.
Duet Vocal, "A Flower From My Angel Do." — Messrs. McDonald and McCarthy.
Recitation, "The Deluge," (*Guthrie*) ..... Miss M. A. Morrison.
Solo Vocal, "Killarney," (*Balfe*) ..... J. A. McDonald.
Reading, selection from "Lalah Rhook" ... Jas. Currie.
Solo Vocal, "Sweetest,' (*Lover*) ..... D. McDonald (Wall Courier).
Duet Vocal, "Lizzie dies to-night," ..... The Misses Leslie.
Recitation, "Address to a Skeleton" .. .... Donald Leslie.
Solo Vocal, Comic. ..... P. O. McPhee.
Solo Vocal, "The Irish Barber," ..... J. D. Grinsell.
Recitation, Selected, ... Joseph Morrison.
Duet Vocal, "How can my poor heart, etc.," — The Misses Leslie.
Solo Vocal, "God save Ireland," .... Patrick K. McPhee.
Dialogue, choice selection, ... Mr. and Miss Morrison.
Grand Chorus, "Paddy's Wedding, O!" .....

A vote of thanks was tendered the strangers, who did so much to make the Concert a success, which was put by President McPhee and carried unanimously.

The Examiner and the City Council.

Yesterday's *Examiner* contains an extremely lachrymose article upon the action of the City Council on Monday last, when they decided that no city funds shall be expended in any prosecutions under the Scott Act, nor shall the city incur costs in any prosecution commenced under the Act, or be responsible for costs incurred by reason of any prosecution.

To all right-thinking men we believe the determination of the City Council will commend itself. What, we ask, has the City Council to do with the Scott Act? It is a Dominion Statute, like the Customs and Excise Laws, and makes provision for special officers to carry out its enactments. The next thing our City Fathers will probably be asked to do, is to set the police to guard against smuggling, and to look out for illicit stills and tobacco factories. The Scott Act plainly provides that the Officers of the Inland Revenue Department shall watch its operation and carry it into effect, what, then, have our City Council and Policemen got to do with it? The Dominion pockets two thirds of all the fines, and we are to be asked to become informers, prosecutors, &c.' and run the risk of paying immense costs in the way of lawyers' bills and appeals, for the sake of the other one-third.

The *Examiner* says the day for appeals is over—not so long as a lawyer lives and he can find a court to listen to him. In view of the contradictory decisions which have been given by the Imperial Privy Council, and remembering that no case has ever been appealed from this Island, our Bar might send a case there to-morrow and have previous judgments reversed. We should not forget, either, the many opposing opinions of Canadian Courts, and that, as a fact, more judges have pronounced against the Scott Act than in its favor.

The *Examiner* thinks to make a point against the Councillors by referring to the oaths they have taken as Justices of the Peace. The *Examiner* should have the common sense to know that the City Council never meet as Justices of the Peace, but as the representatives of the people and guardians of their funds. Their first duty is not to punish violators of the law—Heaven knows we have enough Magistrates to do that—but to see that the people's money is not wasted. We contend that for the City Council to squander the Civic revenues in the enforcement of the Scott Act would be wrong, and we congratulate them on their action of Monday last, one which we believe, four-fifths of our citizens will endorse.

For over five years the Scott Act has been in force in Charlottetown under various auspices: (1) under the Magistrate and Police; (2) under the Dominion Alliance; (3) under the Local Government Inspector, Mr. Curtis, who did his duty ably and well; (4) under the License Commissioners who were provided with ample funds and salaried officers. Notwithstanding all this, it failed most miserably. For proof, we have only to refer to the statement of the Alliance Delegates to the City Council that over one hundred persons were now engaged in the traffic. The estimate, we believe, to be under the mark but, as it is, it shows an increase of about 70 per cent. since the License Law was in force. Had we High License instead of this sham Scott Act, we would receive $5,000 a year in fees, which means that for the last five years that amount has annually been taken out of our Civic chest, already too severely depleted.

Our advice to the City Council now is that they should follow their hand by passing another resolution, requesting our representatives at Ottawa to apply for a special Act exempting Charlottetown from the further operation of the Scott Act; and also asking our Local Legislature to renew the licensing powers as before the Scott Act came into force. And if friends of temperance desire to restrict the traffic and bring it under some kind of control, let them strengthen the hands of the Councillors.

We certainly think that Messrs. A. A. McLean, Horne and McRae, deserve thanks for the stand they took last Monday night, as it shows that they have the interests of the city at heart; and we can only regret that Mr. Crabbe and the other gentlemen who voted with him could not see their way to support the action of their colleagues.

The exercises of the Triduum now in progress at the Convent de Notre Dame will be terminated to-morrow evening by Solemn Benediction of the Blessed Sacrament. The grand hall of the Convent is tastefully decorated, and the attendance of the members of the Sodality of the Children of Mary is large.

Problem.

A person has £60 and wishes to exchange it for 100 pieces of the following values, namely 1s. 6d., 2s. and 5s. respectively. How many pieces of each sort should he receive.

Waterworks.

We have already, at considerable length, discussed the waterworks question. We admit—nay we insist—that a good and sufficient supply of pure water is indispensable to the health and safety of our city, but the subject which should most interest our citizens is the means by which such supply can be obtained at the cheapest possible rate. Various sources have been proposed, and various plans discussed, but we are yet without as full information as we could desire. Tenders have been invited by the City Council for the placing of a number of hydrants; the time for receiving tenders will expire on the 31st inst. Unless strong pressure is brought to bear upon the City Council, we fear that Charlottetown may be rushed into a contract with a Company, from the effect of which it will be hard to escape. Let it be remembered that our City Council have already offered to subsidize a Company to the extent of two-fifths of the cost of the whole construction, viz., $3,000 a year, representing the interest on $60,000 at 5 per cent. Are our citizens going to allow this? By extending the time for receiving tenders and by obtaining the fullest information, our City Councillors will relieve themselves of any suspicion that they are interested in any Company, for we believe that none of them would compromise themselves by giving their support to a measure in consideration of so much blank-stock. It is sometimes said that it makes no matter to the citizens what the works cost if built by a Company. This is a mistake. It depends entirely upon the cost of the works what the rates charged will be. Let none of our citizens run away with the idea that after waterworks are introduced, it will be optional with them to use the water or not. Within a year or two our pumps will be closed, so said Mr. Perry, the representative of the Montreal firm to a reporter of the Herald, by whom he was interviewed.

Since writing previously we have been favored with a letter received by Mr. James MacDonald, of the Customs, from Mr. F. R. Page, an eminent Civil Engineer, resident in Malden, Mass., which we commend to the careful consideration of our citizens. Mr. McDonald deserves credit for his efforts to obtain information on this important subject—why have not the City Council taken the same trouble? It is their duty; they are the servants of the citizens. Why this hesitancy to obtain information and why this hurry to receive tenders? How many firms abroad are aware of our desire to obtain Waterworks, except that represented here recently by Messrs. Turnbull & Perry? There is something extremely fishy about the affair. Either the City Council intend to plunge us headlong into a hard and fast bargain, or they intend to do nothing at all.

Before any contract be concluded, by all means let us have the benefit of an estimate by a competent Sanitary Engineer, who will give us all necessary information as to sources of supply and cost of works. Such a request was made some time ago by a large and respectable body of citizens to the City Council, without any notice being taken thereof.

The following is a copy of the letter received by Mr. McDonald:

Malden, Mass., March 17th, 1886.

James Macdonald, Esq:

Dear Sir,—The plan, reports, specifications, newspaper articles, and letter from you in regard to water-works for Charlottetown, P. E. Island, were duly received, and furnish much valuable information on the subject, for which I thank you very much. I hope to bring to Charlottetown a gentleman who has built more water-works than any man in the United States, who is worth about $5,000,000. He is away from Boston, but is expected back immediately, when I shall lay the matter before him.

If we decide to make the city an offer for building complete water-works or to supply the city through a private company by the charter already granted, we will push the work rapidly and complete the same satisfactorily.

I find, when considering this matter with my associates, that the general feeling is that Charlottetown is a long way off in another country, and that they do not like to put their money where they cannot see at any and all times just how it is being spent and the company is managed; that in settling all land damages, water rights, etc., there would be naturally a disposition to charge more to a foreigner than to a citizen of Charlottetown or Canada.

I am sure there will be handsome profits from the rates paid in a city of 12,000 inhabitants, and that it will be comparatively cheap to pipe your city.

I have an act before the Legislature of Massachusets at the present time for a charter giving me and my associates the right to take water to supply a town in Mass. I feel assured of a good profit on the investment from the water rates to be collected, or should not ask for this charter to build the works. I do not know of water-works in the United States the income from which has not paid all running expenses; the interest provided a sinking fund to pay the cost and a surplus for extensions and additions.

It is better for a city to build and own its water-works, for it is always a paying investment; but, when the city will not build and own the works, it pays for a private company to put in the works. In regard to supply from wells, a number of cities and towns around Boston find an abundant supply from that source. Swampscott, Quincy, Hyde Park, Dedham, Attleboro, &c., are supplied from wells, the water from which is pumped to wrought iron reservoirs. Taunton, Newton, Lowell, Lawrence and Waltham are supplied from filter basins, so called, near the Taunton, Charles and Merrimac rivers; but, by actual tests, it is found that the water runs into these basins from the water-sheds above the river level.

From what I have read in the reports you sent me, I am led to think that a supply from wells will probably be the cheapest and best source for your city. Next, pump to a wrought iron reservoir to hold at least 60,000 gallons, and furnish an effective head of 150 feet in all parts of Charlottetown. If, forty or fifty years hence, a larger supply is needed then can be had from the wells, it can be brought from Gates' or Curtis' brooks.

I can supply the best American pipe and hydrants at your city, including freight and duty, for what the city of Halifax is paying for the same; but if we do anything in Charlottetown, should prefer to patronize the Canadian manufacturers.

I will wire you when we start for Charlottetown and write further particulars soon.

Most respectfully yours,

Frederic R. Page, C. E.

Popular prices on all lines of Dry Goods at Bow Bros.

The Scott Act.

The *Examiner* of March 11th contains an article on the Scott Act and the liquor traffic. In the opinion of the writer of the editorial in question, the city of Charlottetown is in utter lawlessness because of the neglect of the Stipendiary Magistrate and Police to enforce the Scott Act. Uncomplimentary things are said of His Honor, and the Police Force is made appear to be a most dishonorable body. Now, we do not defend the present traffic in intoxicants, but we wish to be as practical as possible. We wish to look at all things from a reasonable standpoint. We boldly assert that the carrying out of the Scott Act is impossible, and that a more worthless piece of legislation for the suppression of the liquor traffic could hardly be enacted. The Scott Act does not prohibit the importation or manufacture of liquor it merely prohibits the sale. Under and by virtue of the Scott Act enormous quantities of liquor are brought into the country; millions of dollars are collected therefrom for the public benefit and under and by virtue of the Scott Act these enormous quantities of liquors are consumed. An Act that permits this cannot be said to be of much use in helping a people to rid themselves of what is sometimes called the curse of the Century. Now, any law that is not the outgrowth of public opinion cannot truly be said to be a law at all. Parliament, in the words of Herbert Spencer, is the register of public opinion, and when it does not register public opinion correctly it fails in its duty. The emancipation Act, the disestablishment of the English Church in Ireland, and the proclamation of Abraham Lincoln liberating the American slaves were the registrations of public opinion. Consequently these great Acts met with universal approval. Anything that has the force of public opinion is a law whether it be on the Statute Book or not. If the vast majority of mankind believed that stealing was no crime how hard it would be to convict the thief. If the great bulk of people did not believe in the sacredness of marriage, where would be the contumely and shame which now follow the wretch who destroys the peace of the confiding husband or the unsuspecting wife. If the Scott Act had behind it the force of public opinion, its enforcement would be an easy matter. In this city it was sustained by a majority of forty, and many who voted for its adoption are known to be moderate drinkers. Men who speak in public in favor of the Act will, when you enter their houses, place before you the most costly wine and drink of it themselves. Can a statute laid in hypocrisy, supported by pillars of dissimulation and turretted by treachery receive the support of the fairminded and unprejudiced portion of the community. The man who drinks in private and condemns the habit on the public platform, or in the outdoor actions of his life, is a sneak and a knave, and should be branded as such. For the sincere temperance man who drinks not himself, who believes it wrong in others to drink, but who refuses to coerce, we have the most profound respect. The Mussulman condemns the Christian for eating pork and looks on the habit with loathing and disgust. Who will dare affirm that the Mussulman is right? The Christian condemns another Christian for taking a drink of wine. The christian condemnation of the drinking of wine is like the Mohammedan condemnation of the eating of pork. There is no legitimate exercise of moral authority in either. Often in the history of mankind have an ignorant and benighted people endeavored to thrust their notions of morality, amusement, dress and food, upon their intelligent neighbors who disagreed with their sentiments and whims. The Scott Act is the embodiment of the fanciful and capricious ideas, opinions, and conceptions of an insignificant number of imperious zealots. They set up a theory of social right which, if carried to its legitimate conclusions, would destroy all individual liberty and make every person act as every other person wished. Truly, to the reflecting mind, the Scott Act is the most absurd of laws. A few evenings ago, the City Council by a majority of two, requested the Police Force to bring Scott Act offenders to justice. Here, again, we fear there is insincerity. Do any of the gentlemen who advocate and supported the resolution ever themselves purchase liquor unlawfully? We do not charge them with having done so. The man who would violate the law after having requested or recorded such a vote, would be forever unworthy of public position, and should forfeit the respect of all good men.

The Situation in Newfoundland.

By recent advices from Newfoundland it would appear as if the new Government were not on a bed of roses. Elected by exciting the religious animosities of the people at a time when the country was in the throes of religious strife, it could not be expected that the Government would be long-lived; and, consequently, we are not surprised to learn that shipwreck is now staring them in the face. Last week the Solicitor-Generalship was offered to Mr. Donnelly, a Catholic and a member of the Opposition, but of course the offer was treated with the contempt it deserved. Several other members of the Opposition have been approached in like manner, and with the same results, so that it looks very much like going to the wall if the offices now going a-begging cannot be filled. There is nobody in the Government ranks qualified for any of these positions, and those already holding portfolios are doing anything but enjoying them. A good deal of acrimonious speech making over the recall of Sir Ambrose Shea has been indulged in by the friends of the worthy knight, and things made so hot for the occupants of the Treasury Benches that they are wont to protect themselves by a wholesale system of lying. To the demand of an Assemblyman for all correspondence of the Government with the Colonial Secretary at London anent Sir Ambrose's recall, the Premier replied the other day that no correspondence had been interchanged on the matter, and that no papers would be brought down. This story is not, however, swallowed by the Oppositionists, and in a scathing speech, Mr. Scott arraigned the ministry on Saturday week, producing such an effect on the Government that their places were immediately vacated, and the Speaker fled the Chair in sad consternation, declaring the House adjourned, even while an honorable member occupied the floor. The general belief is that the Government must go, and the fact that a ministry riding into power by exciting the religious feelings of a bigoted majority have been so short-lived even in Newfoundland, should teach those willing to stoop down low into the mud to come into power that it is a very easy matter to make the descent, but that the getting out of it when occasion requires, is anything but a task easy of performance. *Facilis est descensus Averni sed revocare gradum, hoc opus, hic labor est.*

Obituary.

This week it is our painful duty to record the sad death of Miss Anne Laura Gaffney, second daughter of John Gaffney, Esq., Summerside. Her beloved Pastor, Father Doyle, was assiduous in his attention to her in the last hours, and comforted her bereaved parents with words of Christian hope. Deceased was a pupil of St. Mary's Academy, and her teachers, the good Nuns, having a knowledge of her kindly ways and gentle loving disposition, were deeply attached to her. Both teachers and pupils manifested their love in beautiful floral offerings. Amongst these was an exquisitely wrought Crown, bearing the inscription: "In remembrance of Anne Laura Gaffney—a regretted companion—from the pupils of Congregation Notre Dame." Also a harp of beautiful and artistic design, to which were attached the words: "From the Celestial regions, where you sing the Glory of God, dear Anne Laura, pray for your affectionate companions who will never forget you—St. Mary's Academy, Summerside, March 15th, 1886." There was a number of other floral offerings including a beautiful Cross from an old friend. Such marks of sympathy were dearly prized by the family of the deceased. The funeral was large, and the services at the Church very impressive. The singing by the Church Choir of the beautiful hymn, entitled "Desire of Heaven," was very touching. The lines—

"Heaven has no sadness, sorrow or sighing,
There I'll mourn and weep no more.
There is no grief, no sickness or dying
On that bright, unfading shore."

with the exquisite music to which they were sung sounded particularly pathetic