

The Charlotteville Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, FEBRUARY 10, 1897.

Vol. XXVI. No. 7

Calendar for Feb., 1897.

MOON'S CHANGES.
New Moon, 1st day, 4h. 0.7m. p. m.
First Quarter, 8th day, 5h. 12m. p. m.
Full Moon, 16th day, 5h. 58m. a. m.
Last Quarter, 23rd day, 1h. 31m. p. m.

Day of Week	Sun	Mon	Tue	Wed	Thur	Fri	Sat	High Water
1 Mon	7 29	4 59	7 22	4 47	10 48			
2 Tues	26 5	0 7 48	6 11	11 25				
3 Wed	27 2	8 8	7 10	11 53				
4 Thur	28 3	8 23	8 19	mora				
5 Fri	29 4	8 43	9 22	0 39				
6 Sat	30 5	8 59	10 28	1 0				
7 Sun	31 6	9 18	11 32	1 33				
8 Mon	1 7	9 39	mora	2 11				
9 Tues	2 8	10 7	0 38	2 54				
10 Wed	3 9	10 17	1 43	3 50				
11 Thur	4 10	11 26	2 48	5 3				
12 Fri	5 11	12 34	3 47	6 54				
13 Sat	6 12	1 41	4 39	7 59				
14 Sun	7 13	2 31	5 24	8 36				
15 Mon	8 14	3 16	6 5	9 27				
16 Tues	9 15	3 56	7 43	10 3				
17 Wed	10 16	4 31	8 26	10 46				
18 Thur	11 17	5 1	9 3	11 12				
19 Fri	12 18	5 36	10 11	11 51				
20 Sat	1 19	6 6	11 12	12 33				
21 Sun	2 20	7 1	12 15	1 14				
22 Mon	3 21	8 1	1 21	2 0				
23 Tues	4 22	9 7	2 21	2 57				
24 Wed	5 23	10 10	3 19	4 13				
25 Thur	6 24	11 11	4 11	5 47				
26 Fri	7 25	12 11	5 7	7 16				
27 Sat	8 26	1 10	6 1	8 21				
28 Sun	9 27	2 8	7 2	9 9				

McMillan & Hornsby.

Books, Stationery and Fancy Goods,

School Books, and School Supplies of all Kinds.

BEST ASSORTMENT OF

INKS, PENS, SCRIBBLERS, FOOLSCAP, SLATES, ETC.,

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Everybody Wants Money. We Want it in Cash or

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Will be given to those taking my mail course in SHORTHAND, during the next three months only.

One Year's Instruction at a Small Cost.

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TRANSACTS every description of Fire and Life Business on the most favorable terms.

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an. 21, 1896.—17

Local and Special News.

A PROMINENT LAWYER SAYS: "I have eight children, every one in good health, not one of whom has had Scott's Emulsion, in which my wife has boundless confidence."

NORWAY PINE SYRUP strengthens the Lungs and cures all Throat Troubles, Coughs, Colds, etc.

Ayer's Cherry Pectoral is acknowledged the best preparation for cure of lung complaints.

Dr. Fowler's Extract of Wild Strawberry cures Diarrhoea, Dysentery, Cramps, Cholera, Cholera Morbus, Colic, Cholera Infantum, and all looseness of the bowels. Never travel without it. Price 36c.

Experience proves that nothing else so surely destroys scrofula, as Ayer's Sarsaparilla.

To retain an abundant head of hair of a natural color to a good old age, the hygiene of the scalp must be observed. Apply Hall's Hair Restorer.

THE BEST WAY TO CURE. Disease is to establish health. Pure rich blood means good health. Hood's Sarsaparilla is the One True Blood Purifier.

It tones up the whole system, gives appetite and strength and causes weakness, nervousness and pain to disappear. No other medicine has such a record of wonderful cures as Hood's Sarsaparilla.

HOOD'S PILLS are the best after-dinner pills; assist digestion, prevent constipation.

Minard's Liniment relieves Neuralgia.

YOUR PRESENT NEED. Is pure, rich blood, and a strong and healthy body, because with the approach of spring and the beginning of warmer weather your physical system will undergo radical changes.

All the impurities which have accumulated during colder weather must now be expelled or serious consequences will result. The one true blood purifier prominently in the public eye to-day is Hood's Sarsaparilla. Its record of cures is unequalled. Its sales are the largest in the world. A few bottles of Hood's Sarsaparilla will prepare you for spring by purifying and enriching the blood and toning and invigorating your whole system.

Minard's Liniment Cures Burns, etc.

HIS OWN FREE WILL. DEAR SIR,—I cannot speak too strongly of the excellence of MINARD'S LINIMENT. It is THE remedy in my household for burns, sprains, etc., and we would not be without it.

It is truly a wonderful medicine. J. O. S. McDonald, Publisher Annapolis Chronicle.

TOBACCO HABIT. Much heart and nerve weakness is caused by undue use of tea, coffee or tobacco; palpitation, nervousness, irritability, excitability, lack of confidence, etc., are sure symptoms. Minard's Heart and Nerve Pills bring ready relief by steadying the nerves and regulating the heart. They are a true heart and nerve food.

The best way to cure disease is to drive it from the system by purifying the blood with Hood's Sarsaparilla.

CONSTIPATION CURED. GENTS,—I was in very poor health for over four years; the doctor said it was constipation. Not wanting to spend too much cash I got three bottles of B. B. and took it regularly. I can certify that I am now in the best of health and feel very grateful to B. B.

ALFRED TEBOUX, Montreal, Que.

Minard's Liniment Cures Dandruff.

HAGYARD'S PECTORAL BALM cures Coughs, Colds, Asthma, Bronchitis, and all Throat and Lung Troubles.

AS WELL AS EVER. DEAR SIR,—After suffering for two years from acute indigestion I tried B. B. I took only three bottles, which made me as well as ever I was. I highly recommend B. B. to all dyspeptics.

Mrs. John White, Astin, Man.

Minard's Liniment for sale everywhere.

ONE EVERY NIGHT. One Lax-Liver Pill taken each night during 30 days will cure Constipation of returning headaches and irregular action of the bowels. Lax-Liver Pills leave no unpleasant after-effect.

BILIOUSNESS and LIVER COMPLAINT, Headache, etc., are cured by Burdock Pills.

THE WHOLE STORY. Of the great sales attained and great cures accomplished by Hood's Sarsaparilla is quickly told. It purifies and enriches blood, tones the stomach and gives strength and vigor. Disease cannot enter the system fortified by the rich red blood which comes by taking Hood's Sarsaparilla.

HOOD'S PILLS are purely vegetable and do not purge, pain, or gripe. All druggists.

Items of Interest to Catholic Readers

(Sacred Heart Review.)

REFUTED BY THEIR OWN RITUAL.

In a article which he contributes to the current issue of the London Month, under the title of "How to Be Made an Anglican; a New Light on Continuity," Rev. Herbert Thurston, S. J., refutes, in a very conclusive manner, by arguments drawn from Anglican ritual, the claims of those members of the English Establishment who contend that the apostolic continuity of their church was not broken at the time of the English Reformation. Before entering upon his subject, Fr. Thurston devotes a couple of paragraphs to an assertion that lately appeared in the Anglican Guardian, which stated in a leading article that "there are thousands of de-variant Romanists" now numbered in the membership of the Anglican Church. On this statement, after premising that by "de-variant Romanists" the Guardian probably means persons who were baptized and brought up in the Catholic Church, Fr. Thurston remarks that while it cannot be denied, unfortunately, that the Church, in England as elsewhere, has suffered losses from one cause or another, very few of those losses are attributable to Anglican arguments or prove gains to the Anglican fold. "The converts to Anglicanism from conviction," says he, "those neither for temporal advantage nor to shake themselves free from a vow of celibacy they have grown tired of, nor to recover a credit which misadventure in their own communion has forfeited, pass from one Church to another, these are the people whom we should like to hear more of, and whose lives, if they were written, would do more to stay the tide setting from England to Rome than all the 'Plain Reasons and Anglican Briefs' that ever were published." The Rev. writer is not surprised, however, that his Anglican friends, when they claim "converts" from Catholicism, prefer to deal with generalities rather than mention particular cases. He mentions three instances—one of them the unpleasant experience which lately befell the Anglican bishop of Marlborough, who, it will be remembered, figured rather ludicrously before the public gaze a month or so ago by claiming that a priest who wanted to become an Anglican had been kidnapped by the wicked Catholics—wherein Anglicans came to grief by going into particulars regarding their "converts" from the Church; and he contends that Sydney Smith's famous saying about the Pope throwing weeds over his garden wall, as far as Anglicanism is concerned, lost none of its point since it was uttered.

THE NEW ANGLICAN RITUAL.

The revised Anglican ritual, that amended by convocation of 1890, Fr. Thurston admits, qualifies the rejection of those propositions of the Creed of Pope Pius by providing for their rejection "as far as they are at variance with the articles and formularies of the Church of England" and he says that the motive of this qualification was to lend color to the Ritualist argument, put forward conspicuously in the famous Tract 90, that it is not true Roman doctrine, but the abuse of such doctrine, that Anglicanism condemned in its ritual of 1714. But, says Fr. Thurston, it is not Roman abuses, but Roman doctrine, as that was stated in the careful, well-considered words of the Fathers of the Tridentine Council, which this ritual rejects and condemns; whence he very properly concludes that "it is surely no rash or fast-fetched inference to draw that the framers of that form could never have asked for such a pledge if they believed that any of the dogmas to which those twelve articles give expression were also common to the Church of England." He also declares that the revised ritual of the Established church requires a more significant rejection of those fundamental Catholic dogmas than did the 1714 form, for that was content with a simple rejection of them, whereas the present form requires the convert to Anglicanism to say that he rejects them "on mature deliberation." Fr. Thurston does not overlook the fact that the form of 1714 was never officially incorporated in the formularies of the Church of England, though passed by both houses of the Convocation; but he explains its non-incorporation on the ground—so stated in the records of the convocation—that there was no time for it before the end of the session and by reason of the Queen's death before the next session. Unless, though, he pointedly adds, the Anglicans are ready to claim for the English sovereign a position in their church analogous to that the Pope occupies in the Catholic Church, the absence of royal assent from a form approved by both Houses of Convocation detracts nothing from its validity or binding force. In fact, he shows, by quoting canon 139, that the royal assent is not required in such cases; and hence he concludes that the 1714 form with its rejection of fundamental Catholic doctrines and its consequent proclamation of non-continuity between the Anglican Establishment and the Catholic Church, must be regarded as an authoritative exposition of the mind of the English Church at the time it was drawn up and approved by that church.

NO CONTINUITY OF ORGANIZATION.

Having thus disposed of the Anglican claim to continuity of doctrine by Anglican arguments, Fr. Thurston goes on to show that there is no ground for the other Anglican pretension; upon which certain controversialists are given to playing great stress nowadays, that the Anglican church of the present is in organization the same as it was before the Reformation. The learned clergyman argues that dissimilarity of fundamental teaching, of itself and necessarily, implies dissimilarity of organization and well says that "if the church of England in the eighteenth century formally contradicted and anathematized in its representative assembly the doctrines which were universally held to be matters of faith, and the denial of which was heresy in the fourteenth and the Anglican Establishment undeniably did that, no similarity of organization or ritual can show the pre-Reformation and the post-Reformation Church to be one and the same." He reminds his readers that it is not a question here of doctrines defined since the Reformation, like the Immaculate Con-

ception or Papal Infallibility; but of dogmas that were taught and accepted from the beginning, and he contends that any church which formally condemns and anathematizes such dogmas, which it once taught, has ceased to exist and can advance no claim to apostolic continuity. To the claim that before the Reformation the term "The English Church" was often used, Fr. Thurston replies that that term was simply a geographical expression, used for the sake of convenience—just as Catholics in this country at times speak of the American Church—but by no means signified that the English Church was a distinct communion from Rome and independent thereof. He quotes Dr. Maitland, the Protestant, whose authority is unquestioned, as a witness that there is no continuity of practice between the English church of to-day and the English Church as it existed prior to the Reformation; and he also adds that even if the reformers had left the liturgy and practice of the pre-Reformation Church unchanged, and even if every bishop and incumbent had remained where he was and retained all his previous functions, the radical change of doctrine, effected at the time of the Reformation, would alone suffice to destroy continuity in the only sense in which it is worth while speaking of such a thing.

A SUPPOSITIOUS CASE.

Fr. Thurston puts a suppositious case to the Anglican claimants of a apostolic continuity for their church which is calculated to puzzle them not a little. He asks them whether, in case some future government of England should fill the Anglican episcopate with men of the stamp of the late Dr. Jewett or Canon Freemantle, and those prelates drew up a new set of articles condemning the Athanasian Creed, the Incarnation, etc., as "blasphemous fables and dangerous deceits," and remodeled the Book of Common Prayer so as to leave in it no acknowledgement of Christ's divinity; and supposing that these new articles were approved of by Parliament, they would accept such an article of church as a continuation of the present Establishment? Yet such changes would be no greater—in some respects they would be much smaller—than what the reformers made when they established the Anglican Church, which now claims identity with the Catholic Church. In concluding this necessarily important review of Fr. Thurston's trenchant paper we comment on the serious and thoughtful consideration of the "High" church ministers the following passage: "How a 'High' church clergyman," says this English Jesuit, "who thinks he celebrates Mass as we do, prays for the dead as we do, receives the Blessed Sacrament as we do, invokes the saints, venerates relics and decorates his church with statues as we do, can subscribe a code of doctrinal propositions which speaks of the Sacrifice of the Mass as 'blasphemous fables, etc.,' and describes the 'Romish doctrine concerning purgatory, images and the invocation of saints' as 'a fond thing vainly invented,' which, moreover, highly commends the teaching of the Homilies, a teaching which such a man detests with his whole soul—all this, I say, almost passes comprehension. . . . To put the matter at its lowest, there is surely something a little anomalous, if not slightly humorous, in the idea that the modern Anglican clergyman, who professes such profound veneration for his mother, the pre-Reformation English Church, continuous and indefeasible should be required to prove his fitness for receiving her orders by signing the thirty-nine articles, in other words, by giving that venerated mother a slap in the face."

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Dr. Agnew's Liver Pills, 20 cents a vial, are planned after the most modern in medical science.

They are an great improvement over the 50 years old Strong Dose pill formula as a Bilegic is over an Ox Cart in Travel.

Cinnamon Drop Cakes makes them pleasant to take—being very palatable makes them absolutely safe—they never gripe and they never fail—40 doses, 20 cents at druggists.

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Premature Burial.

For some time the secular press has been discussing the subject of premature burial, and various precautions have been suggested to prevent the interment of persons apparently dead, but really only in a state of syncope. During one of the sessions of the Senate of France in the reign of the Emperor Napoleon III. a bill was brought into the Senate to alter the regulations about



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burials in France, and it was proposed to shorten the period between death and an interment from the three days then and now required to interment. After the debate had continued some time the great and eloquent Cardinal Archbishop of Bordeaux, Ferdinand Francois Auguste Donnet, arose, and using all the eloquence in his power, entreated the Senate not to pass so dangerous a law, as if it passed it would be likely to cause many persons to be buried alive. He then proceeded most gracefully to describe the tortures experienced by an unfortunate person buried alive when the trance or syncope has passed away, which had the semblance of death and the person wakes to realize his awful position in the living tomb. The struggles, the agonizing cries for help, the anguish of mind that followed each effort to break through the coffin walls would most probably leave the mind a wreck even if the body was rescued, while all the probabilities were in favor of a horrible death, the most horrible it would be possible for a human being to endure. The Senate was breathless with attention as the Cardinal Senator continued his impassioned appeal, his whole body quivering. He suddenly paused in his description of the agony. He laid his hand on his breast and exclaimed: "Monseigneur et messieurs, you see before you the man who thus suffered. I was buried alive!"

Those who repudiate the miracles of God are all the more ready to gaze in open-mouthed credulity at the paltry deceptions of Satan, Spiritualism, Faith-healing, Mormonism, "Christian Science," Koresanity, Oahpeism; these are but a few of the superstitions which flourish like weeds in these days of pretended enlightenment; and the name is legion of the unclassified superstitions, many of them connected with the practice of sorcery in its most outrageous forms, which are prevalent in the land. One of the most recent freaks of the self-styled Theosophists was the announcement that the spirit of W. Q. Judge, their lately deceased leader in the United States was to be re-incarnated in the body of a child, the birth of which was soon expected. This has disgusted the most of the saner votaries of the sect, but it is a very natural outgrowth of its claim to be governed by a company of Tibetan sages in Tibet. The Tibetan Buddhists are subject to lamas or monks, whose superiors-general are supposed to be incarnations of one same personality—the soul of each passing at death to the body of a newly born infant who becomes his successor. Europeans have laughed at this for centuries as one of the greatest absurdities for which the sanction of religion was ever claimed; but nothing is too absurd to be believed by persons who are so unreasonable as to reject the true religion and expect to find consolation and light from the inventions of men.—Church Progress.

Merit

Is what gives Hood's Sarsaparilla its great popularity, its constantly increasing wonderful and unequalled cures. The combination, proportion and process used in preparing Hood's Sarsaparilla are unknown to other medicines, and make Hood's Sarsaparilla

Peculiar to Itself

It cures a wide range of diseases because of its power as a blood purifier. It acts directly and positively upon the blood, and the blood reaches every nook and corner of the human system. Thus all the nerves, muscles, bones and tissues come under the beneficent influence of

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The One True Blood Purifier. \$1 per bottle. Hood's Pills cure Liver Ills; easy to take, easy to operate. 20c.

THE BEST COUGH CURE is Hagyard's Pectoral Balsam. It heals the lungs and cures Coughs and Colds.