

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, AUGUST 30, 1899.

Vol. XXVIII, No. 36

## Calendar for August, 1899.

MOON'S CHANGES.

New Moon, 6th, 7h. 38m. a. m.  
First Quarter, 14th, 7h. 42m. a. m.  
Full Moon, 21st, 0h. 35m. a. m.  
Last Quarter, 27th, 7h. 45m. p. m.

Day of Week	Sun rises	Sun sets	Moon rises	Moon sets	High Water	Low Water
1 Tuesday	5 59	7 22	0 13	6 51	6 01	6 51
2 Wednesday	5 51	7 29	1 04	7 40	6 01	6 51
3 Thursday	5 42	7 36	1 55	8 29	6 01	6 51
4 Friday	5 33	7 43	2 46	9 17	6 01	6 51
5 Saturday	5 24	7 50	3 37	10 06	6 01	6 51
6 Sunday	5 15	7 57	4 28	10 55	6 01	6 51
7 Monday	5 06	8 04	5 19	11 44	6 01	6 51
8 Tuesday	4 57	8 11	6 10	12 33	6 01	6 51
9 Wednesday	4 48	8 18	7 01	1 22	6 01	6 51
10 Thursday	4 39	8 25	7 52	2 11	6 01	6 51
11 Friday	4 30	8 32	8 43	3 00	6 01	6 51
12 Saturday	4 21	8 39	9 34	3 49	6 01	6 51
13 Sunday	4 12	8 46	10 25	4 38	6 01	6 51
14 Monday	4 03	8 53	11 16	5 27	6 01	6 51
15 Tuesday	3 54	9 00	12 07	6 16	6 01	6 51
16 Wednesday	3 45	9 07	1 08	7 05	6 01	6 51
17 Thursday	3 36	9 14	2 09	7 54	6 01	6 51
18 Friday	3 27	9 21	3 00	8 43	6 01	6 51
19 Saturday	3 18	9 28	3 51	9 32	6 01	6 51
20 Sunday	3 09	9 35	4 42	10 21	6 01	6 51
21 Monday	3 00	9 42	5 33	11 10	6 01	6 51
22 Tuesday	2 51	9 49	6 24	11 59	6 01	6 51
23 Wednesday	2 42	9 56	7 15	12 48	6 01	6 51
24 Thursday	2 33	10 03	8 06	1 37	6 01	6 51
25 Friday	2 24	10 10	8 57	2 26	6 01	6 51
26 Saturday	2 15	10 17	9 48	3 15	6 01	6 51
27 Sunday	2 06	10 24	10 39	4 04	6 01	6 51
28 Monday	1 57	10 31	11 30	4 53	6 01	6 51
29 Tuesday	1 48	10 38	12 21	5 42	6 01	6 51
30 Wednesday	1 39	10 45	1 12	6 31	6 01	6 51
31 Thursday	1 30	10 52	2 03	7 20	6 01	6 51



### Our Watches FOR LADIES

Are Gems of Beauty.

### SOME GENTS' WATCHES

Are beautifully engraved, others plain, solid and substantial.

WATCHES from \$6.00 to \$100

Specialty recommended for time-keeping.

### FINE SHOW OF SILVERWARE,

suitable for presents.

Solid Silver Souvenir Spoons with scene stamped in bowl, "Stanley crossing through ice," or "Parliament Building," Charlottetown.

### E. W. Taylor,

Cameron Block, City.

### 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 McBACHERN,

Agent.

### JAMES H. REDDIN,

**BARRISTER-AT-LAW**  
NOTARY PUBLIC, &c.  
CAMERON BLOCK,  
CHARLOTTETOWN.

Special attention given to Collections

### MONEY TO LOAN.

### ENEAS A. MACDONALD,

**BARRISTER AND ATTORNEY-AT-LAW,**  
Agent for Credit Foncier Franco-Canadian, Lancashire Fire Insurance Co., Great West Life Assurance Co.  
Office, Great George St.  
Near Bank Nova Scotia, Charlottetown  
Nov 892-1y

### Boots & Shoes

REMEMBER THE OLD RELIABLE SHOE STORE

when you want a pair of Shoes. Our Prices are the lowest in town.

### A. E. McEACHEN,

THE SHOE MAN,  
Queen Street.

### JOHN T. MELLISH, M. A. LL. B.

**Barrister & Attorney-at-Law,**  
NOTARY PUBLIC, &c.  
CHARLOTTETOWN, P. E. ISLAND  
Opposite London House Building.

Collecting, conveying, and all kinds of legal business promptly attended to. Investments made on best security. Money to loan.

## Croquet SETS!

50 FIFTY SETS

Just Received.

4 Balls, 6 Balls, 8 Balls.

### BIG VALUE

Croquet Set FOR ONLY 90 CENTS.

### Geo. Carter & Co.

IMPORTERS.

## Our Big Discount Sale

Still continues. Every day shrewd buyers come in, look over our stock, ask prices, make their purchases, and go away fully satisfied that their money is well spent.

### Bargains In All Lines.

If it is a Parlour Suite, Bedroom Suite, or Dining or Kitchen Furniture you require, you will find our regular prices very low, and remember we will give

Big Discounts for Cash.

### John Newson

## 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

## \$4 TROUSERS

IN Black Cashmere Stripes.

### Worsted Trousering, Tweed Trousering.

Everybody should see these SNAPS.

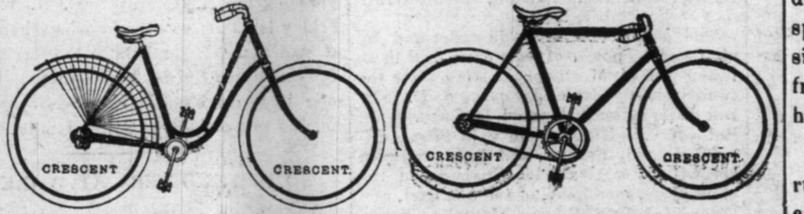
## \$4 TROUSERS.

### John MacLeod & Co.,

SARTORIAL ARTISTS.

## If You Buy a Bicycle

Without seeing our stock you make a mistake.



LOOK AT THIS LINE OF LEADERS.

Massey Harris, Red Bird, Cleveland, Perfect, Garden City, Dominion.

Columbia, Hartford, Crescent, E. & D., Lovell Diamond.

Wheels for everybody at prices to suit anybody. Any thing and everything in the Bicycle line.

Repairing of all kinds done promptly and well.

### ROGERS & ROGERS

THE BICYCLE MEN

Charlottetown and Summerside, May 10, 1899.

### THOS. DRISCOLL

F. J. HORNBY

## PATRONIZE THE New Grocery Store!

Prices Right, Satisfaction Guaranteed.

Highest cash price paid for Eggs, or taken in exchange for Goods. Remember the place, opposite R. B. Norton's Hardware Store.

### Driscoll & Hornsby

## THE HOT WEATHER Is to Come!

LEAVE YOUR ORDER NOW FOR A NICE LIGHT

## Summer Suit

Lots of Light Weight Tweeds to select from. Our Tailoring Department has been rushing all this season.

### Men's Furnishings.

See our Summer Underclothing in Balbriggan and natural Wool, which will be sure to keep you cool.

Big Reductions on lines of Furnishings from this date.

### GORDON & McLELLAN

## PASTORAL LETTER.

By His Grace Archbishop O'Brien.

READ IN THE CHURCHES OF THE DIOCESE OF HALIFAX ON SUNDAY THE 20TH INST.

Cornelius, by the grace of God and favour of the apostolic see, Archbishop of Halifax:

To the clergy, religious orders and laity of the diocese, health and benediction in the Lord:

Dear Beloved,—Devotion to the Most Sacred Heart of Jesus should appeal very strongly to the finest feelings of our nature, and excite in us the most tender love for, and confidence in our Blessed Lord. We do not in this devotion separate, as it were, the Sacred Heart of Jesus from his divine person, although, for special reasons, we direct our adoration towards it. It is because it is the heart of the Man God that it becomes an object of worship; but in that worship are included the divinity and entire humanity of our Lord. We look upon the Sacred Heart of Jesus as the symbol and pledge of His love for sin-bruised souls; and in adoring it we place before our minds our Lord in His most winning aspect, that of the ardent lover of our souls. His love claims and will win ours, unless our hearts be dead to every sense of gratitude, and to every noble emotion. Love begets confidence, and thus devotion to the Sacred Heart engenders the requisites of friendship between ourselves and our Redeemer, viz. love and confidence. If St. Paul could say—"Every creature groaneth and is in labor even till now," (Rom. viii. 22), how much more applicable are the words to-day? On all sides a groan of despair, or a cry of fretfulness, or a sigh of discontent, or a curse of hate from the lips of toiling masses, is heard.

A NOTE OF SADNESS runs through all modern literature, and a tone of pessimism pervades all conversation. And yet man wildly and vehemently proclaims that of all ages this is the best, most prosperous, most highly favored. Many, whilst making this childish boast, bear hearts filled with envy, and sored by disappointment; others, who make it when fortune smiles, grow desperate in adversity and drop idly by the wayside as the heedless mass presses on in feverish pursuit of perishable goods. Still others, the possessors of ill-gotten riches, cursed by those whose blood they have cooled into dollars, envied and hated by those whom they have successfully out-witted in speculation, tormented by daily fears and threats of violence, proclaim the superiority of this age, and straightway foolishly seek a refuge from their troubles, in the cowardly act of self-destruction. In this age, and in this country, we have, indeed, many advantages not vouchsafed to past generations; yet the happiness of individuals, of families, of communities, is, as a rule, less real and uplifting. Material comforts and conveniences, with such delights as they may afford, abound; but intellectual pleasures of

AN ENNOBING NATURE are, to a large extent, unknown and unvalued. The attainment of physical development and bodily vigor appears to be the primary aim of colleges and universities; such superficial literary and historical training as they are capable of imparting, a very secondary one. Hence, we have a generation of trained athletes with vague ideas of the realities of life, its duties and its responsibilities; and, more deplorable still, with just enough of intellectual education to unfit them for mechanical and industrial occupation, and to engender vanity and a belief that they are learned. Whilst then an abundance of healthy blood courses through the veins of the body, the soul is left to die of anæmia, or bloodlessness. For the soul, though an immaterial and spiritual substance, requires its food no less than the body. Truth, whether in the natural or supernatural order, and the grace of God constitute that food. Vain speculations and theories which take no account of the supernatural when considering the origin, the history and the destiny of man, retard, instead of developing, the growth of the intellect, because they cannot lead to truth. They but tend to weaken and

WASTE THE ENERGIES of the intellectual faculties and to induce mental blindness. Our little children, who have been properly instructed in the catechism, although they may have never heard of the laws of nature, have a fuller measure of natural truth, and an incomparably clearer idea of the object and end of creation than the most learned of those who live "without God" in the world. This is no silly exaggeration, no unweigh-

ed expression, though many, even Catholics, will think it is; it is no juggling with terms; in the plain meaning of words it is, as we show, a fact. Let us realize, once for all that truth is from God, is in God. Apart from Him, or in contradiction to Him, there is no reality, no truth, natural or supernatural. "In Him we live, and move, and are." (Acts xvii. 28.) The material world is the result of an act of His supreme will. The laws which have moulded and fashioned the primordial elements into their present state and form are the outward manifestation of the essential forces with which He endowed these elements, and which, under His directing and governing providence, were to eventually fit them as a dwelling place for the human race. Not by haphazard, nor merely by the constant

WORKING OF BLIND FORCES, have the mountains been uplifted, harbors formed, inland seas and mighty rivers prepared as highways of commerce, watersheds constructed, and mineral deposits precipitated in rock-guarded pockets. All these are results foreseen and intended by the Creator, who gave existence and impulse to these forces, designed the plan, traced the lines, and fixed the bounds of their evolution. All research which leaves out of consideration this connection of God with, and eminent dominion over, the laws of nature, is ever and inevitably at fault. It is an abuse of terms to call such research science; yet so loose is the manner of speech, so shallow the scholarship, so vague the understanding of terminology prevalent in modern literary circles, that the sacred world science is applied to all studies which investigate facts and phenomena without reference to their final cause. Now, science is the knowledge of things through their ultimate or highest cause. Hence, geology, biology, and kindred branches of study inasmuch as they confine their investigations to, and found their deductions on observed and observable phenomena, assuming that from all apparently identical physical conditions similar effects necessarily follow, are in no true sense of the world sciences, their votaries are not scientists, and their conclusions, whilst at times true, are

NOT SCIENTIFIC FACTS. If a unit be overlooked in adding a row of figures, the amount obtained is not correct, despite long hours of patient labor; so, too, if one factor be eliminated from the forces at work in some specific case in creation, the conclusion deduced will be at variance with the truth. Now, all so-called physical sciences omit the concurrent and guiding action of God, who is ever working in and through secondary causes. Hence their conclusions, whilst plausible, are not always true, and are never certain. Metaphysics and mathematics alone in the natural order can bring certainty of conclusion. Were this truth kept in view, we should bear but little of a conflict between science and religion. If men are earnest in pursuit of truth, even in the purely natural order, they should first be thoroughly grounded in metaphysics, they will then possess a touchstone by which to test the value of their deductions in other branches of learning. For Catholic apologetics a metaphysical training is essential. Geology has ceased to frighten the timid; the years of the world, whether many or few, are a matter of indifference. Centuries ago St. Augustine dismissed the subject and ended all controversy by saying—"The seventh day still endures." History has no terrors for the moderately instructed. Biology is now the pet weapon of the enemies of the church; by its direct creation of man by God is assailed. So plausible are the arguments advanced, so apparently scientific are they that some defenders of the truth have sought refuge from their consequences by admissions which, far from strengthening the Catholic position, materially weaken its line of defense. A proposition may not be opposed to

ANY DOGMA OF FAITH, and yet be untenable, either because it is demonstrably false, or because its consequences would be destructive of known truths. Now, one fairly conversant with the science of metaphysics can prove with absolute certainty that there is an essential, not merely an accidental, difference between the human soul and that of the brute. He can prove that the former is a spiritual and immaterial substance, endowed with intelligence and free will, not developed, nor evolved, nor emanating from any pre-existing subject, but a distinct and direct creation of the Omnipotent. No theory inconsistent with this conclusion, or its logical consequences, can be admitted, no matter what phenomena of biology or physiology may seem to support it, for truth cannot be op-

## ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

posed to truth. Since the metaphysical conclusion regarding the soul is certain, any opposing theory resting on biological phenomena which are dependent for their certainty on the verification of a thousand natural conditions—to say nothing of the eminent dominion of God—must be revised and brought into harmony with the demonstrated truth. Catholic apologetics should bear in mind that in this conflict it is not their faith, but the enemy's theory which is on trial—that science is with them, not as the semi-educated proclaim, with the borrowers in matter—and by it the value of the enemy's theory is to be tested. What contradicts

A METAPHYSICAL TRUTH cannot be true. Pure science is with the defender of Catholic truth; but to use it successfully for defensive and aggressive purposes he should be a graduate in a thorough course of metaphysics.

Owing to a very general ignorance of this ennobling science, and to the slipshod style of speech by which physical phenomena are called "scientific facts," the faith of many is weakened and well meaning defenders of the truth are frightened into admissions which only increase the difficulties of defence. To lessen the thought of the age with the principles of sound philosophy should supersede the unprofitable task of tilting against unscientific theories by methods equally unscientific. The Catholic child knowing and believing the great truths of religion, has a grasp of the connective link between the Creator and the created more sure and firm than the brilliant theorizer, and consequently has a fuller measure of natural knowledge. Whilst science then, properly so called, is little known, or honored in our day the various branches of physical study are ardently pursued and investigated. Hence, our generation in thought, and speech and feeling, has little of spiritual and intellectual sense. Its temperament and its tendencies are alike material; its pleasures and its aspirations are bounded by death, its happiness such as may be derived from the good things of the world. Knowing, as we do, the vicissitudes to which all earthly goods are subject, can we wonder that those who seek their happiness in them should be restless, and weary, and sad? Felicity can be no more unchanging than its object. Only one object is immutable and everlasting; it only is fitted to the supreme and final good of the immortal soul. We have been made for God, and our hearts will be unequal until they rest in Him.

But to reach up to Him, to be imbued with His spirit, we must exchange the pleasures of a worldly life for the sweet burden of the cross and the pride of undisciplined hearts for the humility of Nazareth. The cure of human ills is the same today as when our Lord walked amongst the children of men. With infinite love and compassion he calls out now and then: "Come to me all you that labor and are burdened and I will refresh you. Take up your yoke upon you, and learn of me, because I am meek and humble of heart; and you shall find rest for your souls. For my yoke is sweet and my burden light." (Matthew XI. 28-30.)

Yes, in meekness and humility of heart we shall find rest for our souls; and in bearing the yoke of Christ, that is, by observing His law, our labors will appear easy, and our burdens light. The Sacred Heart of our Lord is thus placed before us by Himself as an object for our consideration, and our edification; its virtues are to be imitated if we

WORLD FIND REST AND PEACE.

Now, as then, "every creature groaneth and is in labor," and Holy Church ever faithfully reflecting the spirit of her divine founder and spouse, fosters, and seeks to propagate, devotion to the Sacred Heart of Jesus as a most efficacious means of freeing souls from the bondage of materialism, and of uplifting them to a higher plane of intellectual and spiritual life. With this object in view, our holy father the Pope has made a call to all mankind to consecrate themselves, by a positive act of the intelligence and the will, to the Sacred Heart of Jesus. It is but an echo of our Saviour's call—"Come to me, all you that labor, and are burdened, and I will refresh you." We are invited to lay the burden of our sins, our sorrows, and our fears, at the feet of our loving Saviour, to cleanse our souls by the repenance in His saving blood, to

contemplate His adorable heart filled with pity and compassion for us, and to resolve that henceforth our wayward hearts shall beat in harmony with it. The strength of meekness and the power of humility shall then be ours, and our souls shall have a foretaste of that blessed rest for which we ever long. To carry out the intention and the instructions of the Holy Father, we ordain that in every church in the diocese, where there is a resident pastor,

A TRIDUUM OF PRAISE and preparation shall be celebrated on the 25th, 26th, and 27th of this month of August. At this Triduum, Benediction of the Blessed Sacrament will be given, and in addition to the usual prayers the litany of the Sacred Heart shall be sung or recited in Latin immediately before the Tantum Ergo. On Sunday, 27th—Feast of the most pure Heart of our Lady and the last day of the Triduum—the Act of Consecration to the Sacred Heart shall be read after the singing or recitation of the above litany, and before the Tantum Ergo. The Benediction on that day may be given after the parish mass, should the pastor deem it desirable. I feel sure, dear brethren of the clergy, you will enter fully into the spirit and intentions of our Holy Father in this seeking to bring all men to the loving heart of Jesus, and that to this end you will establish in concord, should it not already exist in your missions the spotlessness of prayer. Forms of aggregation, and all information can be obtained from Rev. Gerald Murphy, diocesan director of the league. Do you, dear children of the laity, join in this solemn act of love and homage to our Lord with joy and hope. You already belong to Jesus by a thousand ties; yet, perhaps, you have never formally given yourself to Him. Do so now, and then try to remember that consecrated to Him you should ever strive to keep your souls pure and undefiled. Extend your charity and ask your friends and companions, even though they may not be of our religion, to dedicate themselves by a positive act of the will to the meek and humble heart of our Lord. No Christian should refuse to do this. And what a spiritual reawakening should the end of the century witness, were all Christians to sincerely make this act of consecration.

The blessing of God be with you all, dear brethren.

This pastoral shall be read in every church of the diocese on the first Sunday after its reception, that the pastor shall officiate therein.

C. O'BRIEN,  
Archbishop of Halifax.  
C. A. Campbell, Secretary.  
Halifax, August 8th, 1899.

From B. Harder, 17 St. Ann's Broadway, St. Louis, who announces the price of the volume as a dollar, we have "External Religion: Its Use and Abuse," by the well known English Jesuit, Rev. George Tyrrell, author of "Hard Sayings" and "Nova et Vetera." This work, which the publisher has brought out in excellent manner, gives us eight lectures delivered by its ardent author and now collected and published in durable form. The lectures treat of "The Incarnation and Redemption of the Internal Through the External," "The Religion of the Incarnation," "External and Internal," "Insufficiency of Merely External Religion," "Insufficiency of Merely External Religion," "Abuse of External Means of Grace," "Abuse of Internal Means of Grace," "Abuse of the Promise of Infecibility," and "Interior Faith." Father Tyrrell, in his preface, may be said to state the chief aim of this work when he says: "These lectures, slight as they are in many ways, and directed to practice rather than to speculation, do nevertheless sketch, in a few rough strokes, one particular outline of the Catholic religion, which may be of interest just now, when the question of ecumenicalism has come into the eyes of the British public—a question whose solution largely depends on the view we take of the relation of external and internal religion. The Catholic and the Protestant conception of Christianity are diametrically opposed, not only in their entirety, but—such is the organic unity of each system—in their every detail, notwithstanding many all-but coincidental points of contact." Father Tyrrell gives us in the one hundred and sixty pages of his volume clear conceptions, from various points of view, of the Christian religion in its entirety, and his book will be found instructive to Catholics and enable those who read it to present their religion to non-Catholics in quest of religious truth in a manner that can not fail to convince them of the dignity and value of the Catholic religion, and its comprehensive wisdom.