

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, AUGUST 11, 1897.

Vol. XXVI. No. 33

Calendar for August, 1897.

MOON'S CHANGES.
First Quarter, 6th day, 2h. 19m. p. m.
Full Moon, 12th day, 10h. 10m. a. m.
Last Quarter, 20th day, 4h. 16m. a. m.
New Moon, 27th, 11h. 16m. p. m.

Day of Week	Sun	Mon	Tue	Wed	Thu	Fri	Sat	Sun	High Water	Low Water
1 Sun	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
2 Mon	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
3 Tues	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
4 Wed	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
5 Thurs	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
6 Fri	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
7 Sat	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
8 Sun	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
9 Mon	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
10 Tues	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
11 Wed	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
12 Thurs	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
13 Fri	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
14 Sat	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
15 Sun	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
16 Mon	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
17 Tues	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
18 Wed	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
19 Thurs	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
20 Fri	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
21 Sat	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
22 Sun	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
23 Mon	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
24 Tues	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
25 Wed	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
26 Thurs	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
27 Fri	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
28 Sat	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
29 Sun	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
30 Mon	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34
31 Tues	4 47	5 22	6 34	7 54	9 34	11 34	1 34	3 34	10 34	1 34

SOMETHING TO THINK OVER.

You are aware that you cannot go without food and still retain your strength; yet you do neglect the exercise and recreation necessary to perfect health and long life.

Why don't you buy a bicycle, ride it and add ten long years to your life? You can then, with clear brain and added energy, accomplish more than you do now, and in less time.

With an easy-running Stearns Bicycle you can save enough time to enable you to make delightful outings.

The Stearns is called the Yellow Fellow because of its orange finish; we have it in black if you prefer.

MARK WRIGHT & CO. Ltd.

D. A. Bruce

I wish to inform the public that several parties are travelling the country using my name and pretending to be selling Spectacles for me. Mr. C. H. White is the only traveller I employ. He is competent to test eyes and fit Spectacles properly. If any others call and say they are selling for me please ask them to show their license.

D. A. BRUCE NEW STORE!

Farm Seed & Implements.

CLOVERS—Early Red, Mammoth, Alsike and White Dutch.
TIMOTHY—Island and Best Canadian.
VETCHES—Corn, Peas, Flax, Buckwheat, Barley, etc., etc.
—ALSO—
HARROWS—Spring Tooth and Disc, Seed Sowers, all Steel Feed and Seed Boxes, to fit any Ethica Rake.

Finlayson & McKinnon

TERLIZICK'S CORNER, Queen and Kent Sts.
Charlottetown, April 14, 1897.

COMMON CENTS.

Its common sense to save the common little cents. We mention this because on some kinds of Shoes we can save you a few cents. We wish you'd look—just look at our stock of Oxford Shoes at 68c., 75c., \$1.00 and upwards.

W. H. STEWART & CO.

London House Building.

THE PERFECT TEA MONSOON TEA

MONSOON TEA
The finest tea in the world from the tea plant to the tea cup in its native purity.
"Monsoon" Tea is packed under the supervision of the tea growers, and is advertised and sold by them as a sample of the best quality of Indian and Ceylon tea. For that reason they see that none but the very fresh leaves go into Monsoon packages.
That is why "Monsoon" the perfect Tea, can be sold at the same price as inferior tea.
It is put up in sealed tins of 1 lb., 1 lb., and 2 lb., and sold in three flavours at 40c., 50c., and 60c.
If your grocer does not keep it, tell him to write to STELL, HAYTER & CO., 11 and 13 Fleet St. East, London.

NOT EXACTLY RIGHT.
Thousands of people are in this condition. They are not sick and yet they are by no means well. A single bottle of Hood's Sarsaparilla would do them a world of good. It would tone the stomach, create an appetite, purify and enrich the blood and give wonderful vigor and vitality. Now is the time to take it.

Strong Points ABOUT B. B. B.

1. Its Purity.
2. Its Thousands of Cures.
3. Its Economy, 1c. a Dose.

Regulates the Stomach, Liver and Bowels, unlocks the Secretions, Purifies the Blood and removes all the impurities from a common Pimple to the worst Scrofulous Sores, and all other skin diseases.

DYSPEPSIA, BILIOUSNESS, CONSTIPATION, HEADACHE, MIGRAINE, NEURALGIA, HEARTBURN, SOUR STOMACH, COLIC, RHEUMATISM, SKIN DISEASES.

Local and Special News.

"Pat, Pat, you should never hit a man when he is down!"
"And that is I work so hard to get him down for!"

The Best Cough Cure is Hagyard's Pectoral Balsam. It heals the lungs and cures Coughs and Colds.

CANCER CAN BE CURED!

For six years I suffered from cancer, and go no relief until I used Burdock Blood Bitters. I used seven bottles faithfully, when the cancer gradually dried up and finally disappeared. I am now entirely well and rejoice that by using B. B. B. I have escaped death either from the surgeon's knife or from the cancer itself.

Signe! MRS. ELIZA J. TUFFORD, PARIS, ONT.

Minard's Liniment for Rheumatism.

SHORTHNESS OF BREATH.

"Since last year I have had serious heart trouble caused by malaria. Shortness of breath, smothering spells on resting, violent palpitation, etc., often made me gasp for breath. On receiving Minard's Heart and Nerve Pills I found to my surprise and delight that they gave almost instant relief. I got healthy, restful sleep, my heart troubles disappeared, and I now feel very well and strong indeed." Mr. Hugh Moore, Ingersoll, Ont. makes this statement for the public good.

Sick Headache and Constipation are promptly cured by Burdock Pills. Easy to take, sure in effect.

UNDoubtedly THE BEST.

GENTLEMEN—I wish to say that Dr. Fowler's Extract of Wild Strawberry is the best medicine ever brought before the public for summer complaint or diarrhea, either in children or adults. JOHN UNDERHILL, License Commissioner, Strathclair, Ont.

Minard's Liniment is the best.

WRONG HEART ACTION.

Wrong action of the heart causes nervousness, nervous dyspepsia, shortness of breath, and other distressing symptoms. Mr. Samuel Yelland, of London, Ont., was cured of these troubles by taking Minard's Heart and Nerve Pills. Mr. Yelland says: "They are a remarkable medicine, and I have not been troubled in the least since taking them."

Bobby—I had three fits to-day, and I didn't get licked once.

Father—(reaching for a strap): Well, my son, the day is not yet over.

Alfred A. Taylor, of Margate, says:—"One bottle of MINARD'S LINIMENT cured a swelling of the gambrel joint, and saved a horse worth \$140.00."

That Mr. Payne, of Bathurst, saved the life of a valuable horse the Vet. had given up, with a few bottles of MINARD'S LINIMENT.

A SUMMER SPECIFIC.

Dr. Fowler's Extract of Wild Strawberry cures cholera, cholera morbus, diarrhoea, dysentery, cramps, colic, summer complaint, canker of the mouth and all bowel complaints of children and adults. It is a soothing, astringent and never failing medicine, which gives immediate relief and speedily effects a cure.

Norway Pine Syrup cures Coughs, Colds, and all throat and lung troubles. Price 25 and 50c.

SPEAKS FROM EXPERIENCE.

Mr. J. W. Tomlinson, Amherstburg, Ont., speaks from experience when he says:—"I am well satisfied with Doan's Kidney Pills. They are undoubtedly the best medicine on the market for anyone afflicted with urinary or kidney troubles, such as pain in the back, tired feeling, cramps, numbness, etc. They cured me and relieved all my pains and aches."

Minard's Liniment Cures La Grippe.

PLEASANT, SURE AND QUICK.
GENTLEMEN—I am pleased to recommend your Liver-Liver Pills for constipation, dyspepsia, and sick headache. I have used them for those troubles, and find them a pleasant, sure and quick cure, free from the annoying griping of other pills I have heretofore used.

(Sgd) H. JAMES, St. Nicholas Hotel, Hamilton, Ont.

Minard's Liniment the best Hair Restorer.

Items of Interest to Catholic Readers.

(Sacred Heart Review.)

THE WARFARE OF SCIENCE WITH THEOLOGY.

In the North American Review for July, the Rev. Walter Battershall, D. D., contributes an article reviewing at some length the recently published "History of the Warfare of Science with Theology," by Dr. White, former president of Cornell University, now United States ambassador to Germany. Dr. Battershall is the rector of St. Peter's Protestant Episcopal church in Albany, N. Y. Between true science and Catholic theology there has never been, nor can there ever be, a disagreement of any kind, much less a warfare. There is a warfare between alleged science and false theology, but between the certified results of science and true theology—the science of God—there is no disagreement. The purpose of Dr. White's work, and what he means by the warfare between science and theology, may be partially gathered from a reading of the preface to his two volumes. He says, "My conviction is that science, though it has evidently conquered dogmatic theology based on Biblical texts and ancient modes of thought, will go hand in hand with religion, and that, although theological control will continue to diminish, religion, as seen in the recognition of a Power in the universe not ourselves, which makes for righteousness, and is the love of God and of our neighbor, will steadily grow stronger and stronger, not only in the American institutions of learning, but in the world at large."

When Darwin gave to the world his "Descent of Man" and the "Origin of Species" a profound sensation was made in the scientific world. An outcry was made that the theories of Darwin were at variance with the teachings of theology. Evolution does not mean that man has been developed, soul and body, out of the lower animals. While the theory of evolution has had and has to-day many enthusiastic exponents, it is by no means endorsed by all natural scientists. In the annals of science there are three notable names on record as being opposed to the theory of evolution—Cuvier and Linnaeus in the eighteenth century, and Agassiz in the present century. Evolution, on the other hand, was at least hinted at conservatively by three great theologians of the fourth century—St. Gregory of Nyssa, St. Basil the Great, and St. Augustine. In the latter's treatise on the book of Genesis we find these words: "To suppose that God formed man from the dust with bodily hands is very childish. God neither formed man with bodily hands, nor did he breathe upon him with throat and lips." Peter Lombard, St. Thomas Aquinas and St. Isidore of Seville suggested the theory of development in their writings, as did also Augustinus Esquibius, who said:

"The Creator of the universe called forth land and water, light was made by the Almighty the instrument of all future creation, and that the light called everything into existence." In our own day an eminent Catholic scientist, Mr. St. George Mivart, has made a valuable contribution to science in a work entitled "The Genesis of Species." It is a defense of evolution, and of its publication the author says: "My 'Genesis of Species' was published in 1870, and therein I did not hesitate to promulgate the idea that Adam's body might have arisen from a non-human animal, the rational soul being subsequently infused. Great was the outcry against such a view, but I forwarded my little book to the Supreme Pontiff, and thereupon Pius IX. benignantly granted me a doctor's hat, which the late cardinal-archbishop of Westminster bestowed on me as a public function."

In all ages of the Church, those who have been foremost in scientific research have for the most part been men who were firm believers in the doctrines of Christianity. A geographical picture of the world, published in the fifteenth century, was the work of a cardinal of the Catholic Church, and Columbus used it as his text-book. It was acknowledged by no less an authority than Humboldt to be the best work of that period. We have the authority of Gibbon, the historian, for saying that one Benedictine monastery had published more scientific works than all the educational establishments of post-Reformation days.

We know that the condemnation of Galileo was not an "extra cathedra" definition of the mind of the Church in the matter of Galileo's opinions and teachings concerning the motion of the earth. The hypothesis of Galileo was condemned. Even after the condemnation Catholics were not thereby obliged to hold the geocentric theory as an article of divine faith. It can very readily be understood how the Congregation of the Index in the time of Galileo might have believed that if every-one could freely teach at universities or by printed books that the earth revolved round the sun, a great weakening of religious faith would ensue, owing to the apparent inconsistency of such teaching with a number of well-known passages in the Bible. They might remember that Giordano Bruno, an ardent Copernican, had also taught pantheism with equal ardor. The standing danger on the side of Protestantism was, they might think, sufficiently formidable without the addition to it—while it could still be staved off—of a danger on the side of physical science. So far as was then known the appearance of nature might be equally well explained on either theory or projected theory in scientific

research in order to gain for himself the title of theologian. No wonder he has been able to discover such a warfare between science and theology. Having set up an image of his own making and labelled it "theology" he knocks it down at will. The popular definition of the term, science, has, as well as that of theology, been subjected to a variety of contortions. Science, strictly speaking, is synonymous with knowledge. But many people seem to imagine that the numerous hypotheses and theories, well enough in their way, but open to revision, are to be classed under the specific term, "science." The every-day conception of science would seem to include both proven facts and unproven theories.

THE THEORY OF EVOLUTION.

Few writers are so proficient in as many branches of their craft as the late Mrs. O. Liphant, who recently died in the midst of the jubilee festivities. According to the Liverpool Catholic Times, as novelist, biographer, historian, she has been equally successful and popular, but it is, we venture to think, by her history, rather than by her fiction, that she will live longest in memory. She was a woman of broad culture, of deep religious feeling, and of untiring industry. Of every subject she dealt with, however far outside her usual range of thought, it might seem to be, she gained a thorough grasp, and she possessed a special capacity for explaining very difficult points and complicated situations with a convincing lucidity. This talent was never more apparent than in her "Life of Montalembert"—one of the most delightful of her biographical enterprises—in which her accurate appreciation of all the shades of religious feeling in France of the Restoration was little short of amazing, when it was remembered that the authoress was by birth a Scotch Protestant. She possessed, however, a wide and sympathetic intimacy with many phases of Catholic life, as her various volumes on Italian subjects testify, and although her well known "Life of St. Francis" can not be regarded as absolutely satisfactory from a Catholic standpoint, it must certainly have accomplished much good work in a Catholic direction by familiarizing with the pathetic class of religious who would never have turned for information to strictly Catholic sources.

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The Sin of Idleness.

There seems to be a tendency nowadays to forget that idleness is one of the seven deadly sins. Young men grow up in a selfish, indolent way, and young women are often allowed to pursue a similar course. They have little that is useful to occupy their minds or their hands. They have no taste for good reading, and the books or papers that they do read are of a trashy, sensational kind well calculated to destroy what little shreds of character that remain in lives without aims or objects. Idleness leads to vice. It can always be avoided, and even if work does not prove remunerative, it is better to be employed than to leave one's self open to temptations through a mind that is unoccupied by the performance of either mental or physical labor. Of course there must be periods of rest after toil, but what we object to is long continued and unprofitable periods of idleness. The man or woman who is lazy from choice will usually drink to excess, and the practice we know leads to the commission of countless other crimes, including the blackest in the calendar. Many a person who might have been an ornament to society has taken the first step in vice through being indolent. The young people who pass nearly all their waking hours upon the street, through a dread of shaking off the inertia which they have allowed to become a habit, cannot fail to fall into temptations to which they will readily yield. They thus bring disgrace upon themselves and upon those who have, perhaps, worked hard to bring them up respectfully, if they have failed to give them the religious training they needed to prevent them from falling into the sins born and matured in laziness. At least three young men who have been accused of terrible crimes within a few months owe their downfall to the indolent habits they had acquired. They were too much averse to labor to earn an honest living, and the money they needed to administer to their vices they

gained by placing the brand of Cain upon their brows. It was not surprising. The youth who loaf around the corners indulging in vile conversation, and longing to make beasts of themselves, cannot hope to escape the snares of the devil. He is never ill, though they may be. He is always watchful to obtain souls, and he is never able to protect his followers from the legal penalty of the acts committed at his instigation. They, poor wretches, learn too late that the habitually idle man can not be honest, pure or temperate, or have any great regard for the sanctity for the regard of human life. The idler has no real happiness, even when he is indulging in his pet vices in a comparatively mild way. The monotony of his existence makes him long to lose himself in a beauty state of insensibility in which he will not be fully conscious of his acts. The law will take no note of his partial unconsciousness of crime, and he will suffer the punishment he deserves for his guilty actions. The sin of sloth is to be avoided at all times and in all seasons. If you have no work to do, follow the advice of the poet and teach the orphan boy to read or the orphan girl to sew. Do anything virtuous rather than be continuously idle.

MRS. OLIPHANT.

Several writers are so proficient in as many branches of their craft as the late Mrs. O. Liphant, who recently died in the midst of the jubilee festivities. According to the Liverpool Catholic Times, as novelist, biographer, historian, she has been equally successful and popular, but it is, we venture to think, by her history, rather than by her fiction, that she will live longest in memory. She was a woman of broad culture, of deep religious feeling, and of untiring industry. Of every subject she dealt with, however far outside her usual range of thought, it might seem to be, she gained a thorough grasp, and she possessed a special capacity for explaining very difficult points and complicated situations with a convincing lucidity. This talent was never more apparent than in her "Life of Montalembert"—one of the most delightful of her biographical enterprises—in which her accurate appreciation of all the shades of religious feeling in France of the Restoration was little short of amazing, when it was remembered that the authoress was by birth a Scotch Protestant. She possessed, however, a wide and sympathetic intimacy with many phases of Catholic life, as her various volumes on Italian subjects testify, and although her well known "Life of St. Francis" can not be regarded as absolutely satisfactory from a Catholic standpoint, it must certainly have accomplished much good work in a Catholic direction by familiarizing with the pathetic class of religious who would never have turned for information to strictly Catholic sources.

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