

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JULY 5, 1899.

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TEA PARTY

Cardigan Bridge
IN AID OF ALL SAINTS CHURCH.
TUESDAY, JULY 11, 1899.

You may talk about Excelsior and Century Teas, but they are not in it with ours. They will just serve as a gentle preparation to lead you up to "THE TEA" of the season to be held at Cardigan Bridge on July 11, 1899.

The Tea already held in this locality have made for themselves a reputation, which will be more than sustained this year.

As usual all appropriate arrangements will be furnished. A splendid dinner table laden with the choicest viands will be provided, to which all lovers of the "art episcopium" are cordially invited.

At 8 p. m. a concert will be given in the Village Hall. Local and foreign talent will then unite to render a magnificent programme. This is a society not to be missed as it will be a fitting closing for a happy and pleasant day. Should weather prove unfavorable, Tea will be held on first floor day.

By Order of Committee,
JAS. E. MACDONALD, Secy.
June 28-29

Croquet SETS!

50 FIFTY SETS
Just Received.

4 Balls, 6 Balls, 8 Balls.

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Croquet Set
FOR ONLY 90 CENTS.

Geo. Carter & Co.
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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.

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August 3, 1898-6m



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Are Gems of Beauty.

SOME GENTS' WATCHES

Are beautifully engraved, others plain, solid and substantial.

Watches from \$6.00 to \$100
Specially 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.

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CHARLOTTETOWN, P. E. ISLAND.
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Worsted Trousings, Tweed Trousing.

Everybody should see these SNAPS.

\$4 TROUSERS.

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do	do do 100 s
"VICTORIA"	do do 65 s
"LITTLE COMET"	do do

The finest in the world. No Brimstone.
The E. B. EDDY CO., Limited, Hull, P. Q.

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Reasonable Prices!

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GORDON & McLELLAN, MEN'S STYLISH OUTFITTERS.

Cremation a Pagan Custom.

(Montreal True Witness.)

It is true that the question of cremation has never created very much interest in this country, but it has of late years become a matter of considerable discussion throughout Great Britain and the United States. In the former country the prejudice against it has been very marked, and as a consequence it has obtained but little recognition. In a recent number of the Ottawa "Free Press" appeared an editorial on this subject from which we take the following paragraphs: "Various arguments have been advanced against cremation. It is not an unreasonably contended by some, that the place of nature is that a slow combustion in the embrace of our common mother, the earth, for the purpose of restoring to it the elements contained in the dead body and that an interference with its natural course would, if generally followed, have an injurious effect and impair the productivity of the soil. To this it is replied that as cemeteries are local, the conclusion cannot be sound. But the greatest objection and the one which has carried most weight, is that the destruction of a body by fire creates the danger of destroying the evidences of crime. The British Cremation Society has recently met this objection by taking upon itself the responsibility of making an investigation into the conditions of death in all cases in which application is made for incineration, and in order to do this it has engaged the services of an eminent toxicologist and pathologist, in order that all danger of proof of crime being concealed by cremation may be removed. There can be no doubt that cremation would in many cases be of public benefit. It is known that burial does not destroy the germs of disease. The opening, not long since, of certain pits near London, in which were bodies of those who died in the great plague, in the course of some railway construction, caused an outbreak of disease. The New York Medical Record, in a current article deals with the subject of cremation as of importance to the public health in cases of those dying from pestilential diseases, and reasonably asks whether cremation, while remaining optional in cases of death from ordinary causes, should not sooner or later become obligatory when death is due to such transmissible diseases as smallpox, scarlet fever, diphtheria, cholera, typhoid fever, tuberculosis, etc., at all events in the chief centres of population. And the most reasonable answer seems to be of an affirmative kind."

We might remark that this country was twice swept by cholera and twice by a deadly type of fever; in Quebec and Montreal were special cemeteries known as the cholera burying ground; and yet we have never learned that any noticeable danger arose from the localities. In fact the cholera was stamped out just as effectively as if cremation had been practised. So much for the general reasons for and against cremation, all of which are based on sanitary, or other secular considerations. The sanitary question may be summarily disposed of by an appeal to the experience of several thousand years. Millions beyond count of the human family have passed away and their mortal remains have been deposited in the earth—in vast catacombs of the dead, in extensive cemeteries where innumerable thousands have been interred—yet no record, no statistical statement, no experience has ever shown that plague disease, or any similar evils have been the result of such a method of depositing the perishable portion of all these human beings. Were it otherwise, long centuries since would the Catholic Church have intervened and, even from a temporal standpoint, her solicitude for the welfare of men, would have suggested and dictated some other method of placing the mortal remains of her children at rest. Any other arguments in favor of cremation are absolutely unavailing.

We may state plainly that not only is the Church opposed to cremation, but she absolutely forbids it. The sage reasons for this attitude of the Catholic Church are many and important. Without entering into all the points which she holds against this desecration of the body that temple of the spirit, that shrine of the Holy Ghost—we might mention that cremation is both a barbaric and a pagan custom. In all pagan lands this method of disposing of the dead obtained. The barbaric pagan scattered the ashes to the wind; the more cultured pagan preserved these in urns and set up these urns amongst their "Lares et Penates," the household gods—for the veneration and often the worship of their children. As suicide

was elevated to the rank of a virtue even amongst the ancient Romans, so cremation was raised to the degree of a religious rite; both being essentially pagan and equally degraded to humanity. Glancing over the page of ancient profane history, and looking into the sacred scriptures, we find that invariably the nations that practised cremation were infidel, as much pagan as those that practised cannibalism. The Hebrews—the chosen people of God, the people to whom the Almighty gave the decalogue, the people selected to keep the sacred deposit of eternal truth throughout the long ages of humanity's probation—always buried their dead. Numberless times did God, in those days, when He directly spoke to man, and held communion with His people through the medium of angelic messengers, designate the places to be used as burial grounds, or point out the spot in which certain individuals were to be interred. There was no cremation practised then, by the real believers and worshippers of the true God; it was from the tomb that Lazarus was summoned; the son of the widow was being carried out for burial when Christ gave him back his life; Joseph of Arimathea owned the sepulchre in which the body of Our Lord was placed; the resurrection was from the grave, not from an urn.

And since the dawn of Christianity down through the long ages of the new dispensation, the Church of Christ has taught the same practice in regard to the dead; for Christ came not to destroy the law, but to fulfil it. Amongst the acts of Christian mercy which the Church has prescribed from the very beginning, is that of "burying the dead." Moreover, we of the Ancient Faith believe in the Communion of Saints, we put into practice that pious suggestion of the Bible contained in the assurance that it is a holy and wholesome thought to pray for the dead; our dear departed ones are not entirely separated from us; we live in spirit with them, we preserve them in our memories, and we assist them in our devotion. Therefore, we love to go to their silent homes in "God's Acre," and there dedicate their quiet abodes and pray for their precious souls. Consequently the mere idea of cremation is both antagonistic to our religious lessons and to our individual sentiments. We can have no sympathy with anything that tends to an introduction of this pagan custom, nor would the Church ever recognize a system of treatment for the dead that is out of harmony with the law of God, with the practices of the centuries, and with the very instinct of civilization.

In Far Cathay.

In view of the recent edict in favor of the Chinese by the Chinese government, the following information regarding the success of Catholic missionaries in Cathay is interesting, all the more so because it comes from non-Catholic sources. "From Peking to St. Petersburg," the author, Mr. Arnot Reid, who is not a Catholic, bears witness to the greater success of the Catholic missionaries arising from the celibate life of the latter and their consequent frugal mode of living. "The Roman Catholic missionaries," he says, "are, I think, more successful, or, at all events, they are less ungrateful than are the Protestant missions. The Roman Catholic priest lives among and for the people, eats the same food and suffers the same hardships. The Protestant missionary lives an alien life, outside the spirit of the Chinese heart and feeling. Apart from the distribution of praise or blame, there remains the fact that the methods of the two churches are entirely different. The reason, of course, is the different circumstances of a celibate and non-celibate clergy. The married Protestant missionary, with his wife and children, requires a cottage and a pony carriage, or its equivalent. For the Chinaman, the coolie, whose earnings are not more than a shilling a week, the difference in the attitude of the two churches is great. I do not see how the Protestant system can be changed, but I do see that if China is ever to be Christianized, it is more likely to be Christianized by the Roman Catholic than by the Protestant method." The Rev. Doctor Williams, a veteran Scotch missionary dealing with Protestant attempts to convert the Chinese, recently remarked: "In our present divided state we shall never Christianize China. Never! Mr. Sir, author of 'China and the Chinese' writes: 'When in China we are aggrieved to our heart's core to see the servants of the Romish (sic) Church indefatigably and zealously working, making converts of the Chinese, regarding neither difficulties nor discouragements; whilst too many Protestant missionaries occupy their time in secular pursuits, trading and

trafficking, etc.'" To this may be added a statement made by the Geographical Society of Lyons by a distinguished Chinese visitor, who said: "There were many popular prejudices and superstitions to be overcome. I look to Catholicism, which is penetrating more and more extensively into China, to ultimately destroy these prejudices," adding: "It is the only means. I have the most profound conviction that it is only Catholicism that will regenerate my country." This Chinaman estimated the Catholics in China as 1,095,000, and the Protestants as only 33,000—S. H. Review.

An Augustinian's Able Address.

Rev. James T. O'Reilly, O. S. A., the zealous pastor of St. Mary's Church, Lawrence, Mass., was requested by Mayor Eaton of that city to close the exercises of the laying of the corner-stone of the new high school, on Banker Hill day, with an address and prayer. Father O'Reilly's remarks are well worth reproducing; he said:—"My presence as a Catholic priest, at the laying of the corner-stone of a public building, to be devoted to a system of education without religion, calls for a word of explanation. I am here in response to the courteous invitation of our well-meaning executive, who, no doubt, intended by his invitation to demonstrate that our public schools belong, by right, to no one class or sect, but to all citizens alike. In this we agree with him, but I realize the apparent inconsistency of religious exercises over the foundation of a building within whose walls religion shall not be allowed to enter. Here the intellect alone shall be trained, the field of knowledge shall be limited to the cold sciences of material things. Within these walls it shall not be lawful for the Christian teacher to proclaim that Christ is God; nor for the unbeliever to assert that Christ is not God. Here during all the important years of the formation of the character of our future men and women, there can be no fixed and reliable standard of morality. The better part of their nature must suffer. The love that God implanted in the heart of man, to assist him to reach out and possess eternal happiness, shall have no sustaining influence, no inspiration such as religion alone can offer. Our public schools are the outgrowth of a thirst for knowledge, but they fail to supply the wholesome, life-giving draught. There is here, then, room for prayer; a prayer in which all may join in the fulness of their hearts. Our present system of public education, largely in the experimental state, seeks to shut out from our youth a knowledge of God; but God, who is knowledge itself, shall make the light to shine in darkness and out of the foolishness of man's pride shall demonstrate His own infinite wisdom. "He is looking down on us with eyes of love. Let us turn to Him in all humility and ask that He shall bless this work of our hands; that in this building, dedicated to the cause of education, may at least, be created a thirst for real knowledge; that prejudice and bigotry may never find therein a resting-place; that those who shall have the care of our children's instruction in our public institutions may be guided by divine wisdom, and that all teachers and pupils, may daily spend themselves in searching for the only real beauty that can ennoble the soul—everlasting truth. To this end, then, I salute Thee, my Creator. Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen." S. H. Review.

The Philippines Tangle.

Cesar's message to the Senate, if exactly reversed, would fairly describe the military position for us in the Philippines. There is glumness in Washington, for failure is the burden of every succeeding message from Manila. It is not necessary to look for it between the lines; it stares the reader full in the face. The rainy season has set in, and all hope of being able to continue the campaign despite of it has been surrendered. The effort to do so cost a fearful loss of life among our men. About forty per cent. of a force that went out to fight at the end of last week fell out of the ranks, braved down by the tropical heat, fatigue and hunger. In its physical suffering this horrible Philippine campaign transcends all others, save perhaps the awful Retreat from Moscow. Political considerations, we are frankly given to know, operate to prevent an early termination of this miserable war. It is believed that a fresh call for victims for the

service would damage the chances of a fresh nomination for the President. Is this high patriotism, or is it placing personal and party interests above those of the country? Humanity and consistency demand that this war, for which there is no national mandate, but which, for all that, must be honorably terminated somehow, should be brought to an end in the speediest way possible, whether it affects Mr. McKinley's chances of re-election or no. The Peace Conference is sitting at the Hague while the war still nominally proceeds. Is it not possible to have the question of the Philippine settlement somehow raised there, so that we may be saved from ourselves and the Philippines from destruction? Surely no more practical evidence of sincerity could be given than a proposition to have that understanding between the Filipinos and ourselves, for which we profess our anxiety, brought about by external friendly interposition. It is idle to talk of our "amateur" proffering aid to treat with armed rebels. The Filipinos are no more rebels in relation to us, than the Soudanese or Boers. General Otis, it is gratifying to say, has been moved to alter his illogical attitude in regard to the Spanish prisoners held by the Filipinos, since the arrival of the new Spanish Ambassador at Washington. He had been stubbornly refusing, while unable to effect the liberation of these captives by means of a vigorous campaign, to allow the Spanish Government to do so by way of ransom, though it was contrary to the letter and spirit of the treaty of peace. His ground for this obstinacy was the plausible one that the money sent for the purpose would enable the Filipinos to buy arms and so prolong the war. We learn now from Washington that Secretary Hay has forwarded instructions to the general to yield to this and facilitate the liberation of the prisoners. These captives number about four thousand, and among them are many members of the priesthood. It is scarcely to be hoped that they may be speedily set at liberty; for then we shall have some reliable information at last on the treatment of their prisoners by the insurgents, and be able to determine once for all the truth or falsity of the horrible stories of tortures and hardship laid to the door of the natives in this memorable uprising. These and many other points, about which there is at present the most bewilderingly conflicting statements, are waiting for elucidation, and it is highly necessary that the truth should be forthcoming, because in its absence we are unable to decide properly one of the most difficult problems that a self-governing people were ever called upon to solve. (Standard Times.)

The number of Englishmen opposed to the idea of an Anglo-American alliance may not be anywhere near as large as that of the Americans who antagonize that proposed absurdity and monstrosity. There are, however, some Britons who are decidedly averse to it, and one such is the editor of Reynolds's Newspaper, who taking into consideration certain deeds recently done in the name of the two countries, exclaims: "An Anglo-American alliance? Heaven forbid! It would be an alliance of murder and robbery."

General Otis now declares that thirty thousand soldiers will be amply sufficient to put an end to the hostilities in the Philippines. More credence would be given to his declaration if people did not remember that two or three months ago General Otis assured us that Aguinaldo's insurrection would be suppressed within three weeks.

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