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P. ISLAND RAILWAY

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ON AND AFTER WEDNESDAY, 18th August, instant, the Cape Traverse Train will run daily, Sundays excepted leaving Cape Traverse at 6.25 a m., and Emerald Junction at 5.15 p m.

J. UNSWORTH,
Superintendent.
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All kinds of Job work executed with neatness and despatch, at the Herald Office.

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THE undersigned offers for sale his Farm situated at Midgell about one mile from the head of St. Peter's Bay. It contains about 55 acres of land one half of which is cleared and the remainder covered with fencing and fine wood There are a house and barn and good well of water on the premises. The land is situated in a very convenient locality in one of the prettiest places on the Island.

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Call and Inspect and get Bargains at Auction Prices for Cash

THE CHEAPEST PLACE ON P. E. ISLAND.

DRAWING ROOM PARLOR SUITES, best value,
BEDROOM SUITES at low prices,
All kinds of UPHOLSTERED GOODS at Bargains,
PICTURE FRAMING, 125 varieties, very cheap and nobby
LOOKING GLASSES,
The latest in WINDOW BLINDS, and all kinds of WIN DOW FURNITURE and Fixings at cost.
No trouble to show goods. Can suit all tastes at NEW SON'S FURNITURE WAREROOMS, opposite the Post Office.

JOHN NEWSON

Charlottetown, Feb. 20, 1889.

IMPORTANT.

IN order to suit the dull times I am cutting down prices in all lines of goods now held in stock, and purpose in future to conduct my business on strictly cash principles and would here remind all persons whose accounts are overdue and unpaid that unless they are satisfactorily settled before the first day of July next they will be placed in court for collection, without further notice.

JAMES MORGAN,
Southport

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ABSOLUTELY PURE

Local and Special News.

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Hinard's Liniment, Lumberman's Friend.

You can never have a really good complexion until the impurity is cleansed from your blood. What you need is a thorough course of Ayer's Sarsaparilla, which is absolutely free from all harmful ingredients, and therefore, perfectly safe.

The longest animal known to exist at the present time is the rorqual, which averages 100 feet in length.

Don't buy a blood-purifier because it is "cheap." The best—the Superior Medicine—Ayer's Sarsaparilla, is, in the end, the cheapest blood-purifier in the market The ingredients of which it is composed are the most expensive and medicinally efficacious that can be obtained.

The Chinese, Japanese, Malays, Siamese, New Zealanders, and North American Indians are all beardless.

Buckingham's Dye for the Whiskers is a popular preparation in one bottle, and colors evenly a brown or black. Any person can easily apply it home.

K. D. C. cleanses the stomach and sweetens the breath. Try it! Try it!! Free sample, testimonials and guarantee sent to any address. K. D. C. Co, New Glasgow, N. S.

Are you troubled with head-ache, heartburn, acidity? Take K. D. C., the King of Dyspepsia Cures. It is guaranteed to cure you.

IT IS THE BEST.—Dear Sirs,—I have used your B. B. B. for the past five or six years and find it the best cure for sour stomach and biliousness. I have also used Burdock Pills and can recommend them highly.

Amanda Fortune,
Huntingdon, Que.

A cubic inch of gold is worth in round numbers $210; a cubic foot, $362,880, and a cubic yard, $7,797,702.

SUDDENLY PROSTRATED.—GENTLEMEN,—I was suddenly prostrated while at work by a severe attack of cholera morbus. We sent at once for a doctor, but he seemed unable to help. An evacuation about every forty minutes was fast wearing me out, when we sent for a bottle of Wild Strawberry, which saved my life.

Mrs. J. N. Van Natter,
Mount Brydges, Ont.

A sample package of the Wonder-working K. D. C., the King of Dyspepsia Cures, mailed to any address. K. D. C. Co., New Glasgow, N. S.

STICK TO THE RIGHT.—Right actions spring from principles. In cases of diarrhœa, dysentery, cramps, colic, summer complaint, cholera morbus, etc., the right remedy is Fowlers Extract of Wild Strawberry,—an unfailing cure—made on the principle that nature's remedies are best. Never travel without it.

Londoners write 57,511 letters a day, requiring thirty gallons of ink. Of this number over 50,000 are writtten in "the city."

LINES FROM LYONS.—Dear Sirs,—For several years my sister suffered from liver complaint. As doctors gave her no help we tried B. B. B, which cured her completely. I can recommend it to all.

Miss Maud Graham,
Lyons, Ont.

Hinard's Liniment for Rheumatism.

C. C. RICHARDS & Co.

Gentlemen,—For years I have been troubled with scrofulous sores upon my face. I have spent hundreds of dollars trying to effect a cure without any result. I am happy to say *one bottle* of MINARD'S LINIMENT entirely cured me and I can heartily recommend it to all as the best medicine in the world.

Ronald McInnes,
Bayfield, Ont.

Unless an Austrian gets the consent of his wife he cannot get a passport to journey beyond the frontier of his own country.

STRONGER EVERY DAY.—Gentlemen,—I have been ill for a long time with lame back and weak kidneys, and at times could not get up without help. I tried B. B. B. and with two bottles am almost well. I find my back is stronger every day. Yours truly.

Mrs. L. Thompson,
Oakville, Ont

England's new magazine rifle, tried against the Martine-Henri, has shown a superiority in target shooting of about 15 per cent.

A CLOSE CALL.—After suffering for three weeks from cholera infantum, so that I was not expected to live, and, at the time, would even have been glad had death called me, so great was my suffering, a friend recommended Dr. Fowler's Extract of Wild Strawberry, which acted like magic on my system. But for this medicine I would not be alive now.

John W. Bradshaw,
393 St. Paul st., Montreal, P. Q.

Hinard's Liniment is used by Physicians.

K. D. C. restores the stomach to a healthy

The Pallium.

ARCHBISHOP VAUGHAN INVESTED WITH IT—A LANDMARK IN THE HISTORY OF THE CHURCH IN ENGLAND.

The investiture of Archbishop Vaughan, who succeeded the late Cardinal Manning as Archbishop of Westminster, with the pallium in his own cathedral city is a remarkable event, and will be as a landmark in the history of the Church in England. The last occasion when a similar ceremony took place was on Labor day, 1556, when Cardinal Pole was invested with the pallium in Bow Church, Cheapside, London, when that Cardinal declared that its first meaning "is to acknowledge that the power of an Archbishop is held solely of Christ's Vicar, the Roman Pontiff."

The orgin of the pallium has been much disputed by scholars, but there is little doubt that it was at first indentical with the *lorus*, or scarf of office, worn by the Roman consuls as shown in the sculptures on the Arch of Constantine at Rome. It was worn originally something after the fashion in which a Highlander wears his plaid, one end hanging at the back and the other at the front on the left side. In the tenth century (says the London *Universe*) the pallium had assumed very much its present shape, which is that of a semicircular collar, ornamented with six crosses in purple wool, with lappets hanging down at the back, forming almost the shape of the letter Y.

St. Gregory the Great, when bestowing the pallium of Marinianus, Archbishop of Revenna, in the sixth century, reminded him that it ought only to be worn during Mass, and four times a year during the litanies.

The respect in which the pallium has always been held in every age by every Christian nation as a symbol of submission to the Pope, and an acknowledgement that the authority of every Bishop is derived from him, is in itself a strong argument against the stupid Anglican argument theory of "continuity." This is evident from the very words of the formula in which application is made for the pallium according to ecclesiastical law—which is the same now as in former ages. The following oath taken by an Archbishop of Canterbury before the great apostasy shows that in England, as throughout Christendom, the same faith prevailed:

I, Robert, Archbishop of Canterbury, from this hour forward, will be faithful and obedient to St. Peter, to the Holy Apostolic Roman Church, to my Lord Pope Celestine and his successors canonically entering. I will not join in any counsel or agreement or deed to deprive them of life or limb, or to bring them into captivity. I will disclose to no one any counsel which may be entrusted to me, whether by themselves or their nuncios, or by letters, in any way which to my knowledge will cause harm. I will give aid, saving my order (i. e., so far as the canons, which forbid bloodshed to an ecclesiastic, permit), to defend and to maintain against every man the Papacy of the Roman Church and the royalty of St. Peter; when called to a synod I will come unless hindered by a canonical impediment. I will treat with honor the Legate of the Apostolic See in his coming and returning, and I will help him in his needs. I will visit the thresholds of the Apostles every three years, either in person or by deputy, unless I am absolved by Apostolic dispensation. The possessions which appertain to my board I will not sell or give away, or pledge, or enfeoff afresh, or alienate in any way without having first consulted the Roman Pontiff. So may God help me and these holy Gospels.

The following particulars, given by a writer in the July number of the Month, showing the special solemnities attaching to the preparation of the pallium, will be read with interest:

Every year on the Feast of St. Agnes, while the choir are singing the antiphon, *Stans a dextris ejus agnus niva-candidior*, in her church in the Via Nomentana outside Rome, two white lambs are offered at the sanctuary rails by the community of Lateran Canons Regular. The lambs are placed upon the altar, blessed and presented to two canons of St. John Lateran, who take them afterwards in a carriage to the Pope to receive his blessing. They are then given into the care of some religious until the proper time comes for shearing them, when their wool is taken, mixed with other lambswool, and woven into pallia, by the nuns of the Convent of Torre de' Specchi. Early on the vigil of SS. Peter and Paul the new pallia are laid upon the altar in the Confession of St. Peter's, the crypt in which repose the body of the Apostle. By a constitution of Benedict XIV, issued in 1748, they are to be blessed, if possible, by the Pope himself after the Vespers sung on the vigil. When the consecration is completed these are not now, as formerly, taken to the sacristy until wanted, but they are are left in a silver gilt coffer in the closest proximity to the Apostles, that the words in the form for conferring the pallium may be verified as literally as possible, *Confirmus tibi pallium de corpore beati* [illegible] *sumptum*—"We confer upon thee the pallium taken from the body of blessed Peter."

Many curious regulations regarding the pallium are to be met with in liturgical writers and in the great canonists.

When the Archbishop's envoy (*mandaterius*) makes application for the pallium, he is to promise to convey it to its destined recipient with the greatest dispatch. He engages not to rest for more than one night upon the journey, unless necessity compels him, and he is to take care that in that case the pallium shall be kept in a church—if possible, in a cathedral.

With regard to the use of this vestment, the rule which St. Gregory seems to have had so strongly at heart is now established throughout the Western Church.

The archbishop can never wear his pallium except during Solemn High Mass within his own diocese or province, and that only on certain greater festivals (*festa palii*), which, in so far as they are determined by the common law of the Church, are named in the *Pontificale*. The only case in which the pallium can be worn outside the sacred building is when a crowd of worshippers is so great as to necessitate Mass being sung in the open air. The pallium is buried with its possessor after his death.

Object of the Church's Music.

COMBINATION OF DEVOTION WITH SONG.

That vocal music was employed in the divine service of the Church in the days of the Apostles is evident from the words of St. Paul to the Ephesians: "Speaking to yourselves in psalms and spiritual canticles singing and making melody in your hearts to the Lord." (v. 19)

For the cultivation and preservation of church music we are first of all indebted to St. Ambrose, Archbishop of Milan, who flourished in the fourth century, and later on to Pope, St. Gregory. Calvin and many of the so called reformers abolished all church music, both vocal and instrumental. But as the soul of Protestantism, like that of Saul, was cold and melancholy they soon found it necessary to introduce it again into their conventicles to give life and feeling to their devotions.

That music, both vocal and instrumental, should be employed in the service of God, is both natural and reasonable, since man is composed of a body and soul. It is true that solid devotion has its home first in the heart: "The Kingdom of God," says Christ, "is within you." Yet, nevertheless, as man is entirely created for God, it is only just that he should praise Him with his lips as well as with his heart. Hence the prophet says: "My heart and my flesh have exulted in the Lord."

When the church introduced sacred song and music into her services, she well knew their helps to devotion and piety. The first duty of every Christian to God is prayer. The sacred chants of the Church help to make it more efficacious and open a way for God to the soul. After grace nothing more forcibly moves the powers and affections of the soul than music. Nothing more clearly interprets its sorrows and joys.

"Music oh! how faint, how weak,
Language fades before thy spell,
Why should feeling ever speak,
When thou canst breathe her soul so well!"

So it is with sacred music. It expands the soul, gives it a holy enthusiasm which renders its prayer, like the soul of the "cheerful giver," more acceptable to God. Was it not at the sound of the minstrel's harp that the hand of the Lord came upon the prophet Eliseus to prophesy those things that were true? (4 Kings, 3) As the songs of his native land cheer the exile and make him think of home and friends, so do the songs and psalmody of God's Church inspire the Christian with the thoughts of heaven, his true home and country. "How I wept," says St. Augustine in his confessions, when speaking of the sacred chants of the Church, "when I heard Thy hymns and canticles, being greatly moved at the delightful harmony of Thy Church."

The Church on earth should imitate the Church triumphant in heaven. What is the occupation of the blessed in heaven—is it not to sing forever the praises of God? "And they cried out to one another and said: Holy, holy, holy, the Lord God of Hosts, all the earth is full of His glory" (Is., c. 6). And again St. John the Evangelist tells us he saw the saints, when there was opened to him the vision of heaven, having golden harps and singing a new canticle. "Thou art worthy, O Lord, to take the book and to open the seals thereof; because Thou wast slain and hast redeemed us to God, in Thy blood, out of every tribe and tongue and people and nation." (Apoc. v.) Why should not we, then, who are the fellow-servants of the saints, sing on earth the praises of God, since we are destined to sing them forever in the kingdom of heaven? Does not the harp, though played by the waters of Babylon, recall the joys of Sion, though the minstrel be in a strange land?

It has been customary at all times for the children of God to return Him thanks by song and psalmody for all particular favors conferred upon them. When the Lord overthrew the hosts of Pharaoh in the waters of the Red Sea, Moses and the children of Israel sang this canticle: "Let us sing to the Lord, for He is gloriously magnified, the horse and the rider He has threwn into the sea." (Ex. xvii.) When Judith slew Holofernes she called upon her people in a canticle to give glory to God, "because he is good, because His mercy endureth forever." In the New Testament we have the most magnificent of all the Scriptural canticles called the "Magnificat," or canticle of the Blessed Virgin Mary, in praise to God for the mighty things done for her. Thus she sang inspired by the Holy Ghost: "My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. Because he that is Almighty hath done great things for me, and holy is His name," etc. (Luke 1.)

If the Jew then who lived under the law of Moses praised Jehovah by song and psalmody for the many favors conferred upon him and his fathers, why not the Christians living under the law of Christ do as much? Nay, do more, for no work, no favor done in behalf of sinful man can ever equal the Incarnation of Jesus Christ, by which grace and salvation were brought to mankind. The justification and sanctification of one soul by the grace of Jesus Christ, acquired by His blood, is a greater work than the creation of ten thousand worlds.

Why, then, should not music and song be employed in the divine service of God, extol His praises and sing His mercies forever? If David played and sang before the Ark, why should not the Christian chant his song of praise before Jesus Christ who continually offers Himself upon our altars as a victim of propitiation for our sins?

In the Temple of Solomon, where there was nothing sacred except the Ark, there were singers and musicians to praise the Lord, why should not those also be found in the Christian Church where resides the Man-God Jesus Christ? Let us chant His praises with reverence and love, for His mercies endureth forever "to those who fear Him."

Whilst we chant the praise of the Lord below, our lives should ever be in harmony with these pious feelings and sentiments which they are calculated to inspire. Little will it avail us to sing the praises of our God if our lives are in contradiction to His teachings. The prophet foretells the evil fate of all those who do so. "The harp and the lyre and the timbrel and the pipe and the wine are in your feasts; and the work of the Lord you regard not. Therefore hath hell enlarged her soul and opened her mouth without any bounds, and their strong ones and their high and glorious ones shall go down to it." (Is. v.)—*Morning Star.*

A HARD EXPERIENCE.

ST. JOHN, August 18.—Schooner Gladys, Capt. Edgett, arrived last night from New York, coal and iron laden. She brought two fishermen who were rescued on Sunday twenty miles off Mount Desert. Both are young and able-looking men. When seen by a Globe reporter they said their names were Charles Carr, of Portsmouth, and John W. Proctor, of Port Hawkesbury, Cape Breton. They belonged to the Gloucester fishing schooner Brigansa, Capt. Fryers, which sailed from Gloucester on the 4th on a fishing cruise. The schooner proceeded east and took in bait and then went to the fishing grounds on the Georges. Last Friday morning at 6.30 o'clock Carr and Proctor left the schooner to overhaul their trawls. About 8.30 o'clock, while hauling in the trawls on the windward side of the dory, the trawls parted at the rollers.

THE SUDDENNESS OF THE BREAK,

aided by a heavy roll which occurred at the time, caused the dory to upset. Both men were thrown out with considerable force, Carr going clean under the dory. Fortunately both were good swimmers, and as soon as possible they grabbed the dory. They got on one side and thus turned the boat over. They then swam to the stern and pushed the boat through the water. This caused a good deal of water to run out, and after about eight hours they managed to get enough water out of the dory so as to enable them to board her. The men were forced to take off their boots while in the water to enable them to swim. The dory was bailed out with a southwester. There was a pair of oars lashed in the boat, and this of course

GAVE THE MEN COURAGE.

Towards evening the fog lifted, and the men could just observe the vessel, but there was no chance of getting to her. Soon she was out of sight, so the men rigged up the oars as jury masts, and laced a couple of oil jackets together as a sail, and headed the boat before the wind. They ran all Friday night, Saturday and Saturday night, but nothing could be seen. At times when it calmed down they would take to the oars. Their dory filled a couple of times. Saturday and Saturday night the men passed through a fearful experience. There was a continual downpour of rain. Sunday morning the Gladys was sighted, and about noon she was boarded. The men were forty-eight hours without food or water, and when they reached the Gladys they were all but exhausted. The men suffered also from want of sleep. Although one would keep watch while the other tried to sleep, yet the strain was so great that they were unable to take any rest.

Four sisters of charity in Detroit, wishing to test the acquirements by the standard set for the teachers of the public schools in that city, appeared the other day before the county board of school examiners to undergo the regular written examination required for the first and second grade certificates. They seem to have found the questions and problems quite easy, for they got through before the one hundred odd young men and women who stood the examination at the same time, and their percentage is said to be likely to be high. They know whether or not the test to which the teachers in Catholic schools are put is more or less severe than the ordeal to which public school teachers are subjected. It is most probable that they don't fear the comparison.

Bishop Hennessy has informed a correspondent of his that "the Catholic Church does not allow its members to join the 'Knights of Pythias' or any other secret society." And Bishop Cosgrove says that "according to decree 247 of the Third Plenary Council of Baltimore that society is to be numbered under the forbidden societies, and consequently no Catholic can join or belong to it." Archbishop Janssens' article in the June number of that most useful periodical, the American Ecclesiastical Review, gives the reason why the Knights of Pythias are included among the societies that are under the Church's ban.