

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JUNE 8, 1898.

Vol. XXVII-No 24

## Calendar for June, 1898.

MOON'S CHANGES.  
Full Moon, 4d 9h 11m.  
Last Quarter, 11d 14m 4m.  
New Moon, 18d 11h 19m ev.  
First Quarter, 26d 11h 54m ev.

M	Day of Week	Sun	Sun	Mo
D	Week	rise	sets	sets
1	Wednesday	4:14:41	10:42	11:42
2	Thursday	4:15:42	10:42	11:42
3	Friday	4:16:43	10:42	11:42
4	Saturday	4:17:44	10:42	11:42
5	Sunday	4:18:45	10:42	11:42
6	Monday	4:19:46	10:42	11:42
7	Tuesday	4:20:47	10:42	11:42
8	Wednesday	4:21:48	10:42	11:42
9	Thursday	4:22:49	10:42	11:42
10	Friday	4:23:50	10:42	11:42
11	Saturday	4:24:51	10:42	11:42
12	Sunday	4:25:52	10:42	11:42
13	Monday	4:26:53	10:42	11:42
14	Tuesday	4:27:54	10:42	11:42
15	Wednesday	4:28:55	10:42	11:42
16	Thursday	4:29:56	10:42	11:42
17	Friday	4:30:57	10:42	11:42
18	Saturday	4:31:58	10:42	11:42
19	Sunday	4:32:59	10:42	11:42
20	Monday	4:33:59	10:42	11:42
21	Tuesday	4:34:59	10:42	11:42
22	Wednesday	4:35:59	10:42	11:42
23	Thursday	4:36:59	10:42	11:42
24	Friday	4:37:59	10:42	11:42
25	Saturday	4:38:59	10:42	11:42
26	Sunday	4:39:59	10:42	11:42
27	Monday	4:40:59	10:42	11:42
28	Tuesday	4:41:59	10:42	11:42
29	Wednesday	4:42:59	10:42	11:42
30	Thursday	4:43:59	10:42	11:42

## Watches!

Every One Timed Before Sold.

18 Size \$7.00 to \$95.00  
16 Size 8.50 to 50.00  
14 Size 2.50 to 35.00  
6 Size 5.50 to 50.00  
0 Size 4.00 to 50.00

Screw Bezel and Back, O. P.  
18 Size \$6.00 to \$40.00  
14 Size 8.60 to 14.00

To fill the demand for the better grade of timekeepers, we have made a special purchase of fine Watches, which we offer at lower prices than we have ever been able to sell at before.

They are regulated by the finest clock in the city, which itself is rated by actual observation with our transit instrument. By this plan we get the correct time to a second.

All Watches, except the cheapest, are fully guaranteed by us. If desired, your initials can be nicely engraved on case without extra charge.

**E. W. Taylor,**  
Cameron Block, Ch'town.

North British and Mercantile  
**FIRE AND LIFE  
INSURANCE COMPANY**

EDINBURGH AND LONDON.  
ESTABLISHED 1869.

Total Assets, 1891, - - \$90,082,727  
TRANSACTS every description of Fire and Life Insurance on the most favorable terms.

This Company has been well and favorably known for its prompt payment of losses in this Island during the past thirty years.

**FRED. W. HYNDMAN, Agent.**  
Watson's Building, Queen Street  
Charlottetown, P. E. I.  
Jan. 21, 1893.—1y

**JOHN T. MELLISH, M. A. LL. B.**  
Barrister & Attorney-at-Law,  
NOTARY PUBLIC, &c.  
CHARLOTTETOWN, P. E. ISLAND  
Office—London House Building.

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

## FOR THE Spring Trade

We have made great preparations. We are bound that our values in all our lines shall not be equalled on P. E. Island. We have the goods. We bought them right. We are going to sell them right.

**OUR LINES ARE**  
Ready-to-wear Clothing,  
Hats and Caps,  
Trunks and Valises.  
Dress Goods,  
Staple Dry Goods,  
Cloths, imported and home-made.

Our stock of Ready-to-Wear Clothing is the largest and best on the Island, and we are ready and willing to have you test the truth of our words when we say we give the best for the money.

We take Wool in exchange for any goods in the store, and always pay the very highest figure for it.  
Remember our values this spring are better than ever.

**W. D. McKAY,**  
Successor to McKay Woolen Co.

## OUR Success!

—IS DUE TO—  
**The Quality, Perfect Fit and Workmanship**

OF OUR CLOTHING.

They are as comfortable and as durable as modern skill and ingenuity can make them.

**We Show the Largest Range of Cloths in the City**

**IN ALL THE POPULAR SHADES.**

Price means nothing until you see the goods. Comparison always decides in our favor.  
**300 pairs of our make of Pants**  
Are now worn by the people of P. E. I., and you cannot see two patterns the same.

**Special Prices on Furnishings this week**

**GORDON & McLELLAN,**  
MEN'S STYLISH OUTFITTERS: UPPER QUEEN ST.

**T. A. McLean**  
Has great pleasure in informing the general public that he can furnish them all with

**Hay Presses, THRESHING MILLS,**

**PLOUGHS AND PLOUGH EXTRAS,**

With shares harder than ever before. And now as the hog boom has struck,

**Our Improved Hog Feed Boiler**  
Gives the greatest satisfaction wherever used at much lower prices than ever before. Give us a call for anything you want in Steel, Iron, Brass or Wood.

**Our Improved Steam Friction Hoist** is winning great favor with those who use them.  
**Dairy Machinery** always on hand and on order.

**T. A. McLEAN,**  
Successor to McKinnon & McLean.  
Oct. 6, 1897—1y

## Items of Interest to Catholic Readers in the Magazine.

Bibles and Indulgences.

(From the Sacred Heart Review.)

The average reader, when he comes across an article headed with such a title as "Municipal Art in the Netherlands," is not apt to expect that he will find therein any attacks upon the Catholic Church, its teachings or its practices. But there is a certain class of writers whose numbers are happily small, that appear incapable of writing upon any topic with which the Church can in any way, however remote, be connected, unless they exhibit, by attacking its creed or its clergy, their own malice or ignorance; and a writer on the above topic in the New England Magazine, Allen French, seems to be one of such individuals. "An educated people," says he in one of the digressive paragraphs of his article, "were not easily satisfied with the divine right of either sovereigns or clergy. For the people of the Netherlands were the earliest of any to know the Bible in their own language. We are told that before there was a Bible printed in English, the common people of the Netherlands had bought twenty-four editions of the New Testament and fifteen of both Testaments. What would be the effect on such a people of the sale of indulgences? Every town and village was placarded with the graded tariff of pardons for crimes committed, or about to be committed." It is hard at the present day to acquit of intentional malice a writer who makes assertions like the foregoing ones, and more difficult still is it to understand how a magazine pretending to any sense of fair dealing or to correct information permitted such calumnious assertions to appear in and disgrace its pages. Mr. French, as the context shows, is writing of the Reformation period; and he makes, more or less explicitly, three statements. He implies that the Catholic Church taught the doctrine of the divine right of kings and that Protestantism contradicted that teaching. He wants his readers to infer that prior to the Reformation there were few vernacular versions of the Bible printed, and that it was in countries where Protestantism flourished early that these few vernacular Bibles were to be found; and, finally, he openly declares that indulgences, not only for sins committed but for sins contemplated, were publicly sold by the Catholic Church.

**Ignorance and Malice.**

Mr. French, in this last assertion, shows himself ignorant as well as malicious. He does not even know, apparently, what an indulgence is. He speaks of indulgences as "pardons for crimes," whereas every body of ordinary intelligence knows that indulgences in no sense constitute pardons for sins of any sort, past, present, or future, but are simply remissions, in part or whole, of the temporal punishment due to sins. When such an authority as Professor Fisher of Yale, who will not be accused of undue bias towards the Catholic Church, publicly asserts, as he did on a late occasion, that it is a monstrous calumny for anyone to charge the Catholic Church with ever having sold indulgences, that statement may be cited as sufficient contradiction of Mr. French's calumny, without adding the numerous other Protestant evidences that might readily be advanced of its falsity. Fisher may be quoted also in refutation of Mr. French's implication that the divine right of kings was a Catholic teaching. For in his "History of the Reformation," page 608 G, he declares that in opposition to Catholic teaching on this point "there appeared on the Protestant side a theory of the divine right of kings and the related doctrine of passive obedience." Maine, in his "Ancient Law," page 334, declares that "when the Reformation had discredited the authority of the Pope, the doctrine of the divine right of kings rose immediately into an importance which had never before attended it"; and it may be pointed out for Mr. French's consideration that the country today where this theory of the divine right of kings is most strongly upheld and advocated is Protestant Prussia; while, on the contrary, it is a well known fact that the Magna Charta, the main source of the opposite theory of popular rights, was wrested from an English sovereign by the efforts of Catholic prelates and Catholic barons.

**Early Vernacular Bibles.**

If Mr. French would examine the pages of history more closely than he appears to have done, he would discover that vernacular versions of the Bible were by no means confined, in the days of which he writes in this article of his, to the Netherlands and England, as he apparently wishes his readers to infer. Way, away back in his day, Basilius de Cesaris affirmed, in his "Oratio de Ludibus Constantini," chapter 17, that the New Testament had been translated into all the dialects of the barbarians. St. Jerome dwells upon the numerous translations made before his time as affording so many means of proving the integrity of the sacred text. France, Spain, Italy, Florence, Rome, Naples, and numerous other countries and cities had vernacular versions of Holy Writ, the Old and New Testaments included, long before the period of which Mr. French speaks. "In the eighth and ninth centuries," says Hallam in his "Middle Ages," chapter IX, "when the Vulgate had ceased to be generally intelligible, there is no reason to suspect any intention in the Church to deprive the laity of the Scriptures. Translations were freely made into the vernacular languages, and, perhaps, read in the churches." "Before Luther was born," writes Mailand, on page 506 of his "Dark Ages," "the Bible had been printed in Rome, and the printers had the assurance to memorialize his Holiness, praying that he would help them off with some copies. It had been printed, too, at Naples, Florence and Piacenza; and Venice alone had furnished eleven editions. No doubt we should be within the truth if we were to say that beside the multitude of manuscript copies, not yet fallen into disuse, the press had issued fifty different editions of the whole Latin Bible, to say nothing of Psalters, New Testaments and other parts." And the same writer also asserts that in the so-called Dark Ages the Scriptures were more accessible to the people and were more used by them than some modern writers—among whom Mr. Allen French must be classed—would have folks suppose.

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**Wending Their Way Back.**

Bishop Potter, the head of the Episcopal sect in New York, contributes to the current number of Munsey's Magazine an article which bears the misleading and arrogant title of "An American Cathedral"—as if we had no other cathedrals!—and in which he outlines the plans which his co-religionists entertain regarding the cathedral which they are erecting in Greater New York. In reading this paper the average reader will have little difficulty in seeing that Doctor Potter, although he makes no open admission of the fact, virtually wends his way back to the attitude of the whole Christian World, before the birth of Protestantism, occupied with regard to the character befitting the temples wherein God is worshipped. The Bishop acknowledges, tacitly at least, that Protestantism made a big mistake when it declared against beautiful churches and their proper adornment, though, out of a desire doubtless to be as easy as possible with his religious superiors, he pleads that it was because "they were weary and impatient of a conception of religion which made it to consist largely in costly and splendid ceremonial and in a pampered and indolent hierarchy"—a conception that had no existence outside of their own disordered and rebellious intellects—which made them build meeting-houses "plain to austerity, and bleak in their destitution of any structural enrichment." Our Protestant brethren of the present day, however, have in a large measure recovered from the folly of their forefathers in this matter. Bishop Potter, who may be said to speak for them, not only declares against the plain, unadorned and homely meeting-houses; he wants a cathedral which will compare with those splendid minsters which Catholic faith and generosity erected at Rome, at Salisbury and at Durham, not to mention a multitude of other places; and here is the very plain language he uses in speaking of American Protestants and their meeting-houses: "We Americans are said to be the most irreverent people in the world, and of the substantial truth of that declaration there can be no the smallest doubt. But did it ever occur to us to ask how it has all come about? It is time to stop talking of the influence of Puritan traditions to descendant who are so remote from those traditions as to be unable to distinguish between the austerity that hated ornamentation, and the debasement of the simplest elements of religious decorum. We have very little reverence because we have had a poor government in which to learn it. The vast majority of church buildings in America are utterly unsuggestive of the idea of worship. There is nothing in them to hush speech, to uncover the head, to bend

the knee. And, as a matter of fact, they were designed for nothing of kind. They are expedients devised for a certain use, and that use is one which, under any honest construction of it, involves an utter fragmentary conception of the Christian religion."

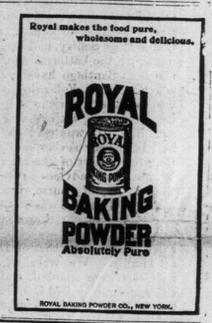
It is plain to be seen that Doctor Potter, in this upbraiding but nevertheless merited criticism of the average Protestant church, disents very strongly from that Protestantism which inspired the epistolary, in the days of the Reformation, of the splendid temples which Catholic faith and piety had erected and dedicated to the worship of God. Plain, too, it is to be seen that he advocates a return on the part of his co-religionists to the attitude towards religion which all Christendom then held, when it considered nothing too rich or too costly for the temples of God. Doctor Potter is evidently wholly unacquainted with our Catholic cathedrals and churches; or he leaves them out of consideration altogether, for he asserts "that there are not five church edifices in the United States which for dignity, monumental grandeur and nobility of conception or proportion are worthy of being mentioned." That statement may or may not hold good of Protestant churches, but it certainly does not apply to our Catholic ones; and with all the wealth at their command, it is very much to be doubted if the New York Episcopalians, when they have erected their cathedral in that city—for which, if we are not mistaken, Catholic artists have supplied the designs—will possess a church that can compare with the stately and beautiful St. Patrick's Cathedral on Fifth Avenue. It certainly will not be "an American cathedral," as Bishop Potter calls it, for it will necessarily be an Episcopal place of worship, and the Episcopalians in New York by no means constitute the whole American people. A cathedral, furthermore, supposes a bishop in valid orders; and outside of his own sect it will be difficult to find anybody who believes in the validity of the episcopal orders of the prelate who will officiate in this Protestant cathedral. And built it as beautiful, as costly and as gorgeous as they may; adorn it inside and out as they will with the aid of their wealth, and surround it with everything calculated to enhance its appearance, this Episcopalian church will still represent "an utterly fragmentary conception of the Christian religion," and lack one thing without which there will be nothing in it; to quote Doctor Potter's words again, "to hush speech, to uncover the head, to bend the knee." Perhaps, though, in after years, when this cathedral rears its stately form in upper New York, our Episcopal brethren who are building it after the manner and in imitation of that Catholic faith which erected the great minsters that this structure copies more or less closely, will retrace their steps still further backward, nor pause until they return again into the fold of that Church which Christ commissioned to continue his work, and in which alone He abides in the Sacrament of the altar.

**Left Prostrate.**

If the unspeakable Spaniards had treated the insurgents in Cuba and the Manillas as we treated the Indians, they wouldn't have been any cause for war; and may it be said furthermore that if American carpet baggers are to be let loose in the Spanish colonies as soon as they come under the dominion of the United States, the natives will probably regret that they hadn't preferred the frying-pan to the fire. When the Protestant Bishop Whipple, of Minnesota, complained to Secretary Stanton of the cruel injustice to which the Indians were subjected, that worthy on him about with the remark: "If your object is to show that the Indian system is a sink of iniquity, I have only to say that we all know it." In the official report of the commission appointed by President Grant in 1869 to examine "all matters appertaining to Indian affairs," the history of the government concessions with the Indians is characterized as "a shameful record of broken treaties and unfulfilled promises." The ruins of the Spanish mission establishments in California afford proof positive that Spain's treatment of the Indians when they were with her was just and humane. That cruelty and oppression were unknown is the general verdict of historians. Let us continue to use our big guns on the Spaniards if we must. We are not exactly in a position to throw stones at them.—Ave Maria.

**Weak and Run Down, With Heart and Kidneys in Bad Condition—Restored by Hood's Sarsaparilla.**

"I was very much run down, having been sick for several months. I had been trying different remedies which did me no good. I would have sworn spells of coughing that would have me prostrate. I was told that my lungs were affected, and my heart and kidneys were in a bad condition. In fact, it seemed as though every organ was out of order. I felt that something must be done and, my brother advised me to try Hood's Sarsaparilla. I procured a bottle and began taking it. Before it was half gone I felt that it was helping me. I continued its use and it has made me a new woman. I cannot praise it too highly." MRS. SUMMERVILLE, 217 Ossington Avenue, Toronto, Ontario.  
Get only Hood's, because Hood's Sarsaparilla is the best—no other One True Blood Purifier. Sold by all druggists. \$1, six for \$5. Hood's Pills have beneficial effects.



Royal makes the food pure, wholesome and delicious.

Some of these pious men seem to be as savage as they are ignorant and bigoted. They will be ashamed of themselves later on, when the truth comes to be known on some subjects; and possibly they may have cause before the war is ended to regret their present belligerent attitude. It is altogether within the bounds of probability that a greater number of those who are so eager to spill Spanish blood may be afforded the opportunity before it is all gone. These lightning preachers should not be lost sight of. One of them complains that "the great trouble with war is that the right people don't get killed." Perhaps it is because more of the right people do not enlist. Personally, we should have no objection to Protestant clergymen going to war in a body, were it not for the sane, sincere, gentle-minded, enlightened men among them, men like the Rev. Dr. Parker, of Hartford, who in a public address used these words: "Would to God that the leaders of the churches other than the Roman Church had spoken and acted as the Pope did!" In case a regiment of ministers is recruited, we here and now offer our services as chaplain, on condition that the commander be a West Pointer with an ambition to earn promotion by hard service.—Ave Maria.

**The Rev. Mr. Ferguson, an Anglican clergyman, formerly attached to the Protestant Episcopal Cathedral, Edinburgh, has just been received into the Church by Father White, S. J. Mr. Ferguson has also followed her husband in the momentous step he has taken.**

**The chaplain of one of the Spanish warships at Manila was killed by a shot, and it is also reported that a similar fate befell one of the nuns engaged in hospital work in the town.**

**The Rev. Abbe Lenoir, of the Montreal Sulpicians, celebrated last week the fiftieth anniversary of his ordination to the priesthood. He was the recipient of the congratulations of the faithful. Archbishop Brocheux was in attendance at the religious service at Notre Dame.**

**At Bristol, England, the other day, the Rev. Dr. Saunders died very suddenly under distressing circumstances. After singing at a concert in aid of the Irish famine fund he complained of feeling unwell and retired to the Jesuit Presbytery. While at supper he was seized with heart disease, and succumbed. He was a member of the Benedictine community at Great Malvern.**

**In the temporary church of the Redeemptorist Fathers, Belfast, Father McNamara, C. S. S. E., preached the other day in Irish. This is the first occasion during the present century that an Irish sermon was heard in Belfast.**

**Rev. Victor Lejocki, assistant pastor of Stevens Point, Mich., was killed last week at Fancher. He and a brother priest were about to drive out of the yard when the wheels ran against the gate post. Both were thrown out. Father Lejocki, who was 70 years of age and feeble, received a broken neck, dying immediately.**

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