

NEW SERIES. Calendar for October, 1894.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, OCTOBER 24 1894.

Vol. XXIII. No. 51

Calendar for October, 1894. First Quarter, 6th day, 2h 58m p.m. E.

Table with columns: Day of Week, Sun, Mon, Tues, Wed, Thurs, Fri, Sat, Sun, High Water, Low Water.

Short & Penmanship. FOR A SHORT TIME ONLY the undersigned will give to those taking up his shorthand course by mail (including up \$5 in advance, including text book, etc.)

ENEAS A. MACDONALD. BARRISTER AND ATTORNEY-AT-LAW. Agent for Credit Foncier Franco-Canadian.

SHORT and SWEET. CANNOT afford a large space. We sell at such small profits we can't squander money, space or money.

North British and Mercantile FIRE AND LIFE INSURANCE COMPANY. -OF- EDINBURGH AND LONDON. ESTABLISHED 1809.

THE OWEN. Contains full information, list of diseases out of which and applications, prices, avers testimonials and records of people who have been cured. Published in English, German, Swedish and Norwegian languages.

Bald-Headed Facts.

SOME people have the idea we have no Mill and cannot manufacture their wool. It might be interesting to them to say we are interested in 2 Mills and manufacture everything in Fancy Cloths, Blankets, Flannels, etc.

CHAS. J. PATTON & CO. Charlottetown, P. E. I., May 9th, 1894 - 3m

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Your patronage of the following great Fire Companies is respectfully solicited. The Royal Ins. Co. of Liverpool. The London & Lancashire Ins. Co. of Liverpool.

C. M. B. A. DIRECTORY. Branch 214, Alberton. Meets every 1st and 3rd, Thursday evening.

Branch 215, Summerside. Meets at Compton's Hall every Tuesday evening at 8 o'clock.

Branch 216, Charlottetown. Meets at the Lyceum every alternate Tuesday evening at 8 o'clock.

Interesting to the Public. It will interest the public to know that Matthew & McLean are now selling goods at lower prices than have ever been seen in Souris.

THE OWEN. Contains full information, list of diseases out of which and applications, prices, avers testimonials and records of people who have been cured.

DR. A. OWEN. The only reliable and practical Electric Belt for general use.

THE OWEN. Contains full information, list of diseases out of which and applications, prices, avers testimonials and records of people who have been cured.

Mothers suffering with weakness and emaciation. A little nourishment will do. SCOTT'S Emulsion. The Cream of Cod-liver Oil and hypophosphites.

J. J. BARRISTER SOLICITOR. NOTARY PUBLIC, & INSURANCE AGENT. Stamp, Block, Vi-tori Row.

TWENTY DOLLARS. have been paid to travelling peddlers for Watches now lying at our Store for repairs and not worth five, and never were.

Two or Three Dollars. added to the amount given for these brass timers, will secure a Solid Gold Watch guaranteed in every respect.

G. H. TAYLOR. North Side Queen Square. Oct 10 - 1894.

IF YOU FEEL TIRED, WEAK, NERVOUS, OR SUFFER FROM HEADACHE, LOSS OF APPETITE, GENERAL DEBILITY, NERVOUSNESS, PALPITATION, HYSTERIA, OR ANY NERVOUS DISORDER, TAKE HAWKER'S NERVE & STOMACH TONIC.

HAWKER MEDICINE CO., Ltd. ST. JOHN, N. B.

PATENTS. CAN I OBTAIN A PATENT? For a person who has had nearly fifty years' experience in the matter.

AYER'S SARSAPARILLA. The only Admitted at the WORLD'S FAIR CHICAGO 1893.

Why Was It? that Ayer's Sarsaparilla, out of the great number of similar preparations manufactured throughout the world, was the only medicine of the kind admitted at the World's Fair, Chicago?

BECAUSE. According to RULE 15 - "Articles that are in any way dangerous or offensive, also patent medicines, nostrums, and empirical preparations, whose ingredients are concealed, will not be admitted to the Exposition."

Ayer's The Sarsaparilla. Admitted for Exhibition AT THE WORLD'S FAIR.

Cardinal Vaughan On The Revival of Christianity. But on the other hand, there are many earnest and true souls who desire to be united to the Church by the observance of the precepts and the profession of faith.

An English Church Congress opened at Exeter a few days since. The Bishop of that see presided and urged upon the Anglican Church a catholicity of spirit towards other denominations.

Cardinal Vaughan said: "One of the happiest signs of the times is the growing desire for the reunion of Christendom. This noble aspiration manifests itself outside the Church in societies at home and conferences abroad. It witnesses to a state of dissatisfaction with the religious divisions which divide England. I recognize, at least in some degree, the incalculable evils which spring from the sin of schism. The presence of grace and the Catholic instinct carry the minds of some still further. They ask themselves of what avail the exercise of many virtues by the soul that is an alien from unity and severed from the vine? They fear with good reason, that their prayers and good works will not avail to salvation unless they are quickened with the life of the true vine, unless they are living members of the Body of Christ, which is His Church. With this in the question of reunion is one of life or death."

There are some who in this movement are not led by proper motives and who seek union with other Christian Churches by a compromise of truth, by methods which are not based upon unity of dogm. This is the essential condition of true union, and all else must necessarily fail as being fictitious as a covering for error. Such would be the union suggested by an Anglican appeal couched in these words: "One effectual way of displaying the credentials of the Church of England to the world, and asserting the rights which those credentials bestowed upon her, is for the thousands of Anglican Catholics who visit countries owing allegiance to the Pope to go as members of the Catholic Church for Holy Communion to the churches of the land in which they are sojourning. Such an open and collective movement would do more for the Anglican communion abroad than building chapels has accomplished. Our duty is plain, the issues are with God."

Cardinal Vaughan characterized his method of procedure as a spiritual brigandage and wholesale sacrilege. To call themselves members of the Catholic Church and to enter into communion with this Church on a name which means for both two essentially distinct creeds is condemnable by all honest minds and can never lead to union. They are wolves in sheep's clothing who steal into the fold.

Rev Dr Briggs of Union Theological Seminary, New York, was the principal speaker at a meeting of the Connecticut Valley Congregational Club held in South Deerfield, Mass., last week. His subject was "Church Unity." Dr. Briggs, it will be remembered, was condemned some two years ago by the Presbyterian General Assembly on the charge of heresy, and suspended from the ministry. At the outset of his discourse he startled his hearers by declaring that Protestants had been more intolerant than Catholics. Nothing, he said, was nearer his heart than Christian Unity. The present Pope was earnestly looking forward to the time when Christian unity might come, and the utterances of Cardinals, Archbishops, and Bishops showed that the unity of Christendom was weighing on their hearts. "There is nothing in the New Testament," continued the speaker, "that prevents all of us from coming together. For some years I have agreed with the authorities of the Roman Catholic Church to a certain extent in the interpretation that they place upon the words, 'Thou art Peter, and upon this rock I will build my Church.' It is sincerely to be hoped that Dr. Briggs will come in time to see that the only possible basis of Christian unity he yearns for is this same Rock on which Christ has built His Church. - C. K.

Interesting New from the Old World. (Paris Correspondence of the Philadelphia Catholic Times, Oct. 2.)

I must revert to the book in my Zola's case. The question is to stick to the Zola's case. The novelist, unfortunately for him, is one of his many letters to the press, ran for a M. Henry L. Lasserre and has got a very bad beating for his pains. In the form of an "open letter" the pious historians of Our Lady of Lourdes fill several columns of the Paris Gaulois, in which he pitilessly puns M. Zola's case to the pillory. Altogether it is a splendid pronouncement of the faith, and Paris is to be congratulated on having newspapers so generous in furthering the principal aim of the party. The first portion of this reply is taken up with a demonstration of the absolute fallacy of Zola's statement that M. Lasserre wrote his history in defiance of all official and municipal documents.

So far from that being the case, M. Lasserre's book was principally based on such records, and for twenty-six years has been accepted by the world as the standard classical work on the subject. In other words, "Notre Dame de Lourdes," by M. Henry Lasserre, is the one authentic and complete narrative of Bernadette and the Lourdes vision of 1858.

The church makes no compromise with error. She cannot accept a reunion on the basis of a common formula of belief while each one is allowed to interpret that formula as he pleases. There must be unity in the interpretation as well as in the outward expressions. Moreover, the Church cannot accept reunion on the basis of simply believing in Christ; it must be based upon a Christ as a living teacher and embrace everything which He has taught. All truths explicitly proclaimed or implicitly contained in Christ's teaching must constitute by necessity the material object of faith. If these conditions are not verified, if this basis is not accepted, then there can be no union, nor can the Church accept reunion if she be obliged to change in the slightest degree her constitution. This is divine, fixed by her founder and incapable of being modified or changed by man. These are truths immutable. But when there is simple discipline in question, when it is merely a matter of legislation, the Church or a greater god may admit changes and modifications. Here we will use the Cardinal's own words: "The inextinguishable rock is Christ, the visible rock Peter, conjoined in one solidity with Christ. These are truths which are immutable and no man can change them. But the Church is free for the sake of some greater good to admit changes and modifications in her discipline and in legislation which concerns times and circumstances. She has power over her own commandments and over questions of discipline, such as clerical celibacy, communion under both kinds, over her liturgy and the language in which the liturgy is celebrated. Nor would she hesitate again to make concessions as she did in times past, for the sake of some greater good, which she should be supposed in value adhesion to the points of discipline to be relaxed. Let so much as flows upon the general principle of concession or compromise."

In the matter of compromise there can be none if it affects the truths of faith or the divine constitution of the Church. The Church, however, (and the Cardinal speaks for England) will show herself condescending in things which she can change for the benefit of the Anglican clergy, by yielding the considerations to be in the spiritual benefit of their souls, and consequently for a greater good. Philadelphia Catholic Times.

As I said some time ago, D. Plunkett's little fat is far more injurious to the Anglican communion than the Catholic Church. Vigorous protests have already issued from Earl Nelson, speaking in the name of the English Church Union, as well as from many distinguished high-church clergymen. The regular daily press of London speaks of Lord Plunkett's "high-handed action" while the church papers speak of the affair as "impairing the unity of the Anglican Church." By defying the Lambeth Conference of 1888 His grace has rendered it possible that many American, South American, South African and Scotch bishops will refuse to attend the Synod of 1897 - the year chosen for the next meeting by the Archbishop of Canterbury - unless some expiation of the offence acceptable to their dignity be made in the meanwhile. But perhaps the headstrong Protestant Bishops of Ireland will prefer to absent themselves from the conference, so as to demonstrate their independence of the See of Canterbury. This, as governing a disestablished Church, they are perfectly entitled to do. Altogether it is a pretty quarrel as it stands. The chief objection of English churchmen to the new Spanish sect is that it can have no canonical position in Spain. Properly speaking, if it claimed to be in communion with the Anglican Church it was already under the jurisdiction of the Bishop of Gibraltar, who acts as suffragan of the Bishop of London. But apparently that prelate has long since washed his hands of the Spanish Reformers.

THE QUACKRIES OF HERESY. I cannot learn whether the new bishop has any clergy. It would seem not; but Cabrera will no doubt quickly supply the defect by "laying hands" on some of his followers. At the consecration 120 worshippers are said to have received communion, and altogether the scene was very imposing - according to the official version. For my part I am impressed with Protestant "converts," whether Spanish, Italian or Portuguese. I know how they are made, and that in the end the poor ignorant creatures revert to the religion of their birth. The many attempts made by Protestant propagandists on the part

of London are of whatever value success was attained to a total distribution of blankets, clothing, food and money. When these material tid-bits cease the work of conversion ceases to exist. The methods adopted in London are exactly those adopted everywhere by proselytizers who are first.

SPANISH INDIGNATION. From what has been said above, it must not be assumed that the Spanish bishops intend to let the matter pass without action on their part. Already Cardinal Monseñor Archbishop of Toledo and Primate of Spain, has published a pastoral letter protesting against the consecration of Cabrera and of a Protestant church in the city of Madrid. His Eminence declares that Article X of the Constitution has been violated and that the new episcopal consecration is an aggression on the rights of the Spanish episcopate and clergy, and may lead to religious conflicts and disorders. The Archbishop's example will be followed by the other Spanish bishops, and the subject will be warmly discussed in both houses of Parliament. It will also be raised at the congress to be held this month at Tarragona, at which the Primate Nuncio, nearly all the Spanish prelates and over five hundred notable laymen will be present. Should diplomatic action follow, Lord Plunkett will scarcely meet with much sympathy from the British Ambassador. It is known that Queen Victoria is no admirer of his Grace of Dublin. Considerable astonishment was expressed in Paris at the fact that Mr. M. J. J. gave no wedding present to Lady Victoria Blacklock, her godmother, on her recent marriage to the Archbishop's son. Such an omission on the part of the Queen would have been a deliberate insult to the Marquis of Dufferin, the brides father, if the real cause was not known to all the world.

Highest of all in Leavening Power. - Latest U. S. Gov't Report. Royal Baking Powder. ABSOLUTELY PURE.

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