

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, OCTOBER 20, 1897.

Vol. XXVI No. 43

## Big Smash-up in Dry Goods.

## The Whole Stock of a Large Dry Goods House

IN NOVA SCOTIA

## Ordered for Immediate Sale

At less than Bankrupt Prices to close up a business. The Stock now on sale at

Morris' Block, Opposite Post Office, Charlottetown,

COMPRISING IN PART,

500 lbs. fine English made Peacock Brand Yarns, celebrated for durability and softness,

All Wool Dress Goods, 20c.  
All Wool Winter Cloakings less than half price,  
Ladies' Jackets from 50c up,  
Jersey Waists 50c.  
Gloves 10c, and Mitts, 5c per pair,  
200 yds. Keels, 25c per dozen,  
Table Linens, 17c per yard,  
Skirts, Hamburgs, 3c.  
Dress Silks, Satins, Velvets, Velveteens, Shawls, Hosiery,  
Ladies' Underclothing, Gossamers, Hair and Nail Brushes,

Flannellettes, Window Muslins, Knitting Cottons, Ostrich Plumes, Buttons, from 5c, Braces, Braids, Gimps, Towels,  
CARPETS, CARPETS, Remnants of Carpets, Carpet Squares, Oriental Bed and Table Covers, Ladies' and Misses Hats from 5c, Hearth Rugs, Lace, Ribbons, Men's Wool Underclothing, Black Crapes, Irish Linen Handkerchiefs in boxes, Black Lustreens, Embroidered Tea Gowns, English Wool Shirting Flannels, regular price 45c, 25c, All Wool Red Flannels, 15c, Boys Shirts.

The whole Stock must be sold without reserve. Country traders will find this a rare chance to get bargains.

STORE OPEN EVENINGS TILL 9 O'CLOCK.

MCLAUGHLIN BROS.

Calendar for Oct. 1897.

MOON'S ORBITS.  
First Quarter, 3rd day, 1h. 19m. a. m.  
Full Moon, 10th day, 0h. 29.4m. noon.  
Last Quarter, 18th day, 4h. 56.3m. p. m.  
New Moon, 25th, 7h. 15.5m. p. m.

Day of Week	Sun	Mon	Tue	Wed	Thur	Fri	Sat	High Water
1 Fri	5 35	0 42	5 20	2 21				
2 Sat	4 33	1 40	4 38	3 20				
3 Sun	3 31	2 38	3 36	4 20				
4 Mon	2 29	3 36	2 34	5 20				
5 Tues	1 27	4 34	1 32	6 20				
6 Wed	10 25	3 44	1 11	8 20				
7 Thurs	12 23	4 4	2 30	9 20				
8 Fri	13 21	4 23	3 40	9 39				
9 Sat	15 19	4 41	4 45	10 1				
10 Sun	16 18	5 1	5 53	10 15				
11 Mon	17 16	5 25	6 59	11 18				
12 Tues	18 14	5 52	8 4	11 52				
13 Wed	19 12	6 10	10 4	12 28				
14 Thurs	20 10	6 32	12 10	1 23				
15 Fri	21 8	7 55	1 12	1 4				
16 Sat	22 6	8 52	2 3	2 3				
17 Sun	23 4	9 54	3 39	3 29				
18 Mon	24 2	1 1	4 47	4 27				
19 Tues	25 0	1 11	5 56	5 22				
20 Wed	26 0	2 13	7 06	6 17				
21 Thurs	27 0	3 17	8 16	7 12				
22 Fri	28 0	4 22	9 26	8 7				
23 Sat	29 0	5 28	10 34	9 2				
24 Sun	30 0	6 34	11 40	10 16				
25 Mon	31 0	7 40	12 44	11 10				
26 Tues	32 0	8 46	1 46	12 4				
27 Wed	40 0	9 52	2 47	1 27				
28 Thurs	41 0	10 58	3 46	2 21				
29 Fri	42 0	12 4	4 43	3 15				
30 Sat	43 0	1 11	5 38	4 8				
31 Sun	44 0	2 17	6 32	5 1				

## FIRE INSURANCE, LIFE INSURANCE.

The Royal Insurance Co. of Liverpool,  
The Sun Fire office of London,  
The Phenix Insurance Co. of Brooklyn,  
The Mutual Life Insurance Co. of New York.

Combined Assets of above Companies, \$390,000,000.  
Lowest Rates, Prompt Settlements.

JOHN McEACHERN, Agent.

North British and Mercantile FIRE AND LIFE INSURANCE COMPANY

EDINBURGH AND LONDON. ESTABLISHED 1866.

Total Assets, 1891, \$90,032,727.  
TRANSACTIONS every description of Fire and Life Business 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, 1896.—17

## Warning!

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.

E. W. Taylor, CAMERON BLOCK, CITY. OPTICIAN.

ENEAS A. MACDONALD, BARRISTER AND ATTORNEY-AT-LAW,  
Agent for Credit Foncier Franco-Canadian, Lancashire Fire Insurance Co., Great West Life Assurance Co.

Office, Great George St. Near Bank Nova Scotia, Charlottetown Nov 28.—17

## THE PERFECT TEA MONSOON TEA

THE FIRST TEA IN THE WORLD IN ITS NATIVE PURITY.  
"Monsoon" Tea is packed under the supervision of the Tea growers, and is delivered 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., 1/2 lb., and 3/4 lb. and sold in three favorite at 50c, 75c, and 1.00.  
If your grocer does not keep it, tell him to write to STEEL, HAYTER & CO., 11 and 13 Front St. East, Toronto.

## Est' b. 1879 BRUCE'S Est' b. 1879 CHARLOTTETOWN Greatest Tailoring Store.

### Judges of Value

Pronounced on Fall and Winter Overcoatings, and Suitings to be of the highest order at the very lowest prices. Our ambition is ever to get materials that

### Cannot be Excelled

By any other house in the trade. Our Mr. J. J. Ross, who is known to the public as one of the best cutters on P. E. Island, is at the head of the cutting department. We have a nice line of

### Ready-made Clothing

And Gents Furnishings at lowest prices.  
**D. A. BRUCE,**  
High-Class Tailoring.

## 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.

## HIGH GRADE English Manures

Superphosphate, Nitrate of Soda, Muriate of Potash, Kainit, Bone and Meal, etc., etc.  
These we guarantee to be the BEST and MUCH THE CHEAPEST FERTILIZERS on the market, and challenge competitors to a test.  
Pamphlet, "Food for Plants," and "Principals of Profitable Farming" free on application.

APRIL 28, '97—2m  
**AULD BROS.**

### Dogmatic Literature.

Rev. William Barry, D. D., a Catholic scholar of international reputation writes as follows on "Dogma and Literature" in the Liverpool "Catholic Times": "Years ago Mr. Matthew Arnold published a book which made no little stir in its time, the title of which was "Literature and Dogma." But on reading it the world became aware that dogma was brought in merely to be annihilated; while "literature" would henceforth, if we give ear to Mr. Arnold, reign in its stead as a true, or at least a new religion, with which science had no quarrel, because to scientific precision it laid no claim. The contention was somewhat extravagant; nor had it any lasting success. A religion which is not founded on facts, and which never appeals to principles, what is it except a species of romance or mythology, a poem like Virgil's "Aeneid," or a play like those enacted upon the Athenian stage? Some were angry with Mr. Arnold, others amused, and more contemptuous. But I have chosen his title, though reversed, in order to sum up as shortly as possible, the drift and meaning of a paper which I was allowed to send to the congress of Fribourg, where I suggest that if dogma cannot be explained away into mythology, yet it can and ought to be expounded in literature. I think Mr. Arnold was feeling about dimly in the neighborhood of a most important, and indeed vital, principle which is now making itself visible to our Catholic teachers at home and abroad. What do I mean by talking of such a principle? I mean that there is an immense work of interpretation, translation, exposition, to be done upon our past which will speak to the world at large, before we can get them so much as to understand what the things are which we commend to their acceptance. And I mean, furthermore, that we shall not arrive at a common ground of argument, or have any purchase on the minds of cultivated men and women outside, unless we make ourselves acquainted with their manner of thinking, their first principles, their peculiarities and individual prejudices, their unconscious philosophy and their habitual language. All this belongs, we may say, to literature, and implies the faculty and the use of criticism. But whereas Mr. Arnold would have destroyed dogma by means of literature, I, by the same means, would make it intelligible and persuasive. Let us see why this should be attempted, and whether it can be done.

"REACH FOR ONE'S OWN, TO EVERY CREATURE."  
It is certain that we are entrusted with a mission to our own age. Equally certain is it that the age no longer listens to the Church. It has not attended to the Catholic view of things for a hundred years and more. The philosophers, from Kant to Schopenhauer, to Spencer, to Lotze, to the late French and German disciples of Condillac, have been of every color except the Aristotelian and Thomistic. The men of letters who are most celebrated in poetry and romance, in fiction or in criticism, or in historical works of a large and lofty aim, cannot be found amongst us, or the proportion of them that we have contributed, is much less than our numbers would warrant. In science, pure and applied, we may reckon that we have done well, as the catalogue of our illustrious savants would abundantly prove. But it is not science, as such and directly, that tells on the multitude. Literature tells on them immediately; and, in the long run, amazing as it sounds, the most abstract systems of thoughts will likewise tell on them, being conveyed to the average mind by the same channels. Moreover, general reading has now taken, or usurped, the place of the pulpit; and we have to contend with an authority which, though not professing to be infallible, speaks and acts as if it were so, in newspapers, lectures, and conferences, at every visit of the congress and in all parts of the social system. There is doubtless, great and widespread confusion of thought; and yet all these scattered elements teigning on both sides of the Rhine, and curiously enough, unaware of the many and strong affinities which connect his views with those of Cardinal Newman in the "Grammar of Assent." He desires to establish a rational system wherein all the riches of the present age may find a home. And his Oratorian ally speaks boldly, but yet according to received Catholic principles, of "the soul of truth" which is latent even in modern philosophy. Natural and supernatural are not opposed, but diverse; and they were never to be separated from one another. Why then, should we begin with a fixed determination to see nothing that is good in the great social, literary, artistic and economical movements of the day, and not rather

### NOT ALGEBRA, BUT LIFE.

This thought has kept some of us intent upon it during past years; and now, when we look across the channel, a significant change appears to be at hand, heralded, as was inevitable, by much eager talk, some vehement discussion, and the emergence of a two severe, algebraic and abstract setting forth of the Catholic creed, especially when addressed to unbelievers. It is not a question of watering down the truth, or turning away from St. Thomas and the schools, or of throwing our semiprecious into the waken sea of a literature which would oblige them to death; but it is a question of beginning our conversation at the right end, and of putting it clearly before us that when we set about persuading anyone we must know whom we have to persuade. Now, the innovators in neither mediaeval, nor Lutheran, nor Calvinist; that it is not even of the last century but has a way of rearing the universe unknown to Voltaire and Descartes; that, starting from the scepticism of Kant, it has arrived in the presence of a doctrine much more akin to mysticism than was hitherto supposed; and that we ought to take these things into our calculations and direct our proceeding accordingly. The faith is unchangeable, of course; but the act of faith is a free, deliberate, individual act; it is mine and not yours; and I come to elicit that act in my own way, even while submitting to the dogmas of the Church on her authority. The school system is excellent and unimpeachable; but it is science, not life; how shall we give it the living touch, and the promise, spark and kindle, or help to kindle, the light within? The answer is, by an infusion of the personal elements that systems can neither give nor contain. Life is action; we must speak to the real man who is in front of us if we would win his heart and so lead him on to assent. But the real, the individual, when language attempts to deal with him, in the very form of pressure, not of advice, but of the manner of depicting and handling the world which we call literature. Yes; and now comes the serious consideration that we have, to a lamentable extent, lost our hold upon literature. We triumph in the schools of theology; but it is behind closed doors. We cannot there come within range of the men and women whom it would reward us most of all to enlighten, to attract, to make, if not disciples, yet admirers of Catholicism. Hence we are sold, and not by enemies, but by independent critics like M. Haysman that we live in a cloister; that our religion despises talent; that it has an immeasurable contempt; that it hates and fears men of genius; that it can speak only with the frozen tones of a superannated rhetoric; that it has no means of grappling with the realities of life and can neither see nor describe things as they are. I think it well we should bear this language, it comes from a man who is no fool, who has seen both sides, and who knows what is the impression made upon his contemporaries when they chance to open a volume of Catholic origin, such as in Franco circles are by tens of thousands. It does not in the least signify whether M. Haysman, is right or wrong in his judgment; if he is right, so much the more have we to amend; and, if he is wrong, at once we are confronted with the problem: How shall we set him right?

### A Common Experience.

Secs I.—Mr. Johnson is obliged to give up work, remain in the house and take care of himself on account of a dreadful sore on one of his limbs.  
Secs II.—Mr. Johnson reads a testimonial which tells of a sore troubled by Hood's Sarsaparilla. He resolves to try it, sends for a bottle and begins taking it.  
Secs III.—Mr. Johnson has taken six bottles of Hood's Sarsaparilla. His sore is cured. He is feeling stronger, has a good appetite and is able to attend to his work. He writes a testimonial telling of his experience with Hood's Sarsaparilla and recommends it to others.

### SETTING OF MODERN THOUGHT.

There is but one way conceivable. We must acquire what an admirable priest of the French Oratory, M. Labertonniere, calls "the concrete living knowledge of our own generation. Such is, likewise, the upshot of M. Blondet's profound philosophical writings, which have none of the activity the squadrons of the old guard, but if one may express an opinion, have not only sustained the charge without loss, but have driven back and scattered his assailants. M. Blondet is a young French layman, well skilled in the philosophy now reigning on both sides of the Rhine, and curiously enough, unaware of the many and strong affinities which connect his views with those of Cardinal Newman in the "Grammar of Assent." He desires to establish a rational system wherein all the riches of the present age may find a home. And his Oratorian ally speaks boldly, but yet according to received Catholic principles, of "the soul of truth" which is latent even in modern philosophy. Natural and supernatural are not opposed, but diverse; and they were never to be separated from one another. Why then, should we begin with a fixed determination to see nothing that is good in the great social, literary, artistic and economical movements of the day, and not rather

### The question is often asked,

"The question is often asked," says a sectarian contemporary, "upon which side are the majority of scientists ranged in the controversy between faith and belief?" This question reveals the narrowness of view which makes the average American consider "the world" synonymous with "the English speaking peoples." To begin with, the proportion of "unbelievers" among American and English scientists is extremely small; among scientists of other nationalities it is much smaller. The late congress of Catholic scientists at Fribourg was a sufficient answer to our contemporary's question. It was a noble proof of the harmony that exists between true religion and true science, this gathering of hundreds of savants, differing, perhaps, on certain points of science, but all marching with steady and unswerving



ROYAL BAKING POWDER Absolutely Pure.

Co. created for its great leavening strength and healthfulness. Assures the food against all and all forms of adulteration common to the cheap brands. ROYAL BAKING POWDER CO., NEW YORK.

Two things, then, are held to be now most desirable—a critical knowledge of what this present age has written and is writing, and the union of such well-trained Catholic men of letters into an international society, whose task it should be to watch over the movement of literature as a whole. That there never was a time when the judgments of such a tribunal were more necessary will not be denied; for this is the age of free thought and unlicensed, but too often licentious, printing. On the other hand, it is an enterprise of wide, so minute and so perplexed, to control this everlastingly new stream of publications with a view to passing sentences upon them, that nothing less than the voluntary aid of a great number will bring the material into court; while without previous training, no jury can be empanelled. Individuals here and there have hitherto, fitfully and on occasion, or amid no slight discouragements, undertaken some part of the business. Yet as a province, of our duties or our hopes, it has surely not been recognized. But is there not, it may be said, the index of forbidden books? I was thinking of another index, less formal, but in the present condition of Europe and America, perhaps destined to be effective, as no simple denunciation of a book or an author can be—an index that should graduate the productions of literature according to their merit on Catholic principles; that should praise as well as condemn, and say why it did so; an index at once critical and dogmatic, firm, not all at once, but as time went on by the combined and enlightened essays of our most accurate, accomplished and sympathetic scholars. For all who will believe that among the splendid or touching achievements in literature which have filled the last 130 years none exist deserving of recognition by Catholics, though Catholics did not always produce them? So great a waste of human energy and God-given talent is incredible, whether we look to the lessons of history to consider how Providence has winnowed, yet spared, the classic writings of Greeks and Romans. What was done in the past may be hoped for the future. And we ought not to be astonished, if, out of the chaos of thought spreading its waters far and wide, the divine wisdom should, by a slow but sure process of selection, build up a new universe for the Christian faith to dwell in: If that happy consummation ever does come to pass, one of those creative days, I venture to anticipate, will be a day of united effort on our side to understand the language of all who differ from us, and to show them in our religion the truths which they already hold purified from error and in harmony with truths still more attractive, the axis stone of which they did not suspect.

### HEALTHY STOMACH.

Happy Man!—Nothing Experimental About Using the Great South American Nerve—What it had done for Thousands it can do for you.

Here are Strong Words from a Reliable Business Man—Read Them.  
I have been a great sufferer from indigestion and dyspepsia. I tried many remedies, but obtained very little relief. I saw South American Nerve advertised, and concluded to give it a trial, and I must say I consider it the very best medicine I have ever used. I obtained great relief from the first few doses. I have only used two bottles, and am happy to say it has made a new man of me. I strongly recommend it to fellow-sufferers. C. Forest, Dry Goods Merchant, Forest, Oak.—Sold by Geo. E. Hughes.

The Congregation of the Holy Office, having examined the documents forwarded by the Bishop of Bayeux regarding the visions which were reported to have taken place at Tilly-sur-Seulles, has published the following decree: The Bishop must endeavor to avoid all that may seem a direct or even indirect approval of the visions, of the pilgrimages, etc. He must further inform the faithful, through some Catholic newspaper, that it is for the ecclesiastical authority alone to give judgement in this matter, and that there is a rigorous obligation of conforming to that judgement when it is pronounced. Meanwhile he is to prohibit clerics from entering into any investigation in the matter. With regard to the withdrawal of the statue, he must decide in his prudence if that step is opportune, and at what moment it may be suitable to take it.  
(Signed) L. M. CARD, PAROCHIAL.

A Chicago paper states that twenty-seven ministers of a leading denomination in that city and its suburbs received less than \$400 a piece for their salaries last year. If we are to judge from some of their "sermons" printed in the Monday papers, these Chicago clergymen were well paid for their services.—Ave Maria.

## More

Medicinal value in a bottle of Hood's Sarsaparilla than in any other preparation. More skill is required, more care taken, more expense incurred in its manufacture. It costs the proprietor and the dealer but it costs the consumer less, as he gets more doses for his money. More curative power is secured by its peculiar combination, proportion and process, which make it peculiar to itself. More people are employed and more space occupied in the Laboratory than by any other. More wonderful cures effected and more testimonials received than by any other. More sales and more increase year by year are reported by druggists. More people are taking Hood's Sarsaparilla today than any other, and more are taking it today than ever before. More and still more reasons might be given why "Ave Maria" should take

## Hood's Sarsaparilla

The One True Blood Purifier. 50¢ per bottle. Hood's Pills Stop Headache. Success.

MARK WRIGHT & CO.—COFFINS, CASKETS, AND ALL FUNERAL GOODS