

# The Charlotteville Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE GEORGE ISLAND, WEDNESDAY, JANUARY 22, 1896.

Vol. XXV. No. 4

Calendar for Jan., 1896.

MOON'S PHASES.  
Last Quarter, 7th day, 11h. 12m. a. m.  
New Moon, 14th day, 6h. 6m. p. m.  
First Quarter, 22nd day, 10h. 29m. p. m.  
Full Moon, 30th day, 4h. 42m. a. m.

Day	Sun	Tax	Moos	High	Water
W	Th	F	S	Ch	W
1 Wed	7	48	18	5	8
2 Thu	8	49	19	6	9
3 Fri	9	50	20	7	10
4 Sat	10	51	21	8	11
5 Sun	11	52	22	9	12
6 Mon	12	53	23	10	13
7 Tue	13	54	24	11	14
8 Wed	14	55	25	12	15
9 Thu	15	56	26	13	16
10 Fri	16	57	27	14	17
11 Sat	17	58	28	15	18
12 Sun	18	59	29	16	19
13 Mon	19	60	30	17	20
14 Tue	20	61	31	18	21
15 Wed	21	62	1	19	22
16 Thu	22	63	2	20	23
17 Fri	23	64	3	21	24
18 Sat	24	65	4	22	25
19 Sun	25	66	5	23	26
20 Mon	26	67	6	24	27
21 Tue	27	68	7	25	28
22 Wed	28	69	8	26	29
23 Thu	29	70	9	27	30
24 Fri	30	71	10	28	31
25 Sat	31	72	11	29	
26 Sun		73	12	30	
27 Mon		74	1	31	
28 Tue		75	2		
29 Wed		76	3		
30 Thu		77	4		
31 Fri		78	5		

North British and Mercantile  
**FIRE AND LIFE  
INSURANCE COMPANY**  
—OF—  
**EDINBURGH AND LONDON.**  
ESTABLISHED 1866.  
Total Assets, 1891, - \$50,023,737.

TRANSACTS 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,**  
Watson's Building, Queen Street, Charlottetown, P. E. I.  
Jan. 21, 1896.—ly

**JAMES H. REDDIN,**  
**BARRISTER-AT-LAW**  
**NOTARY PUBLIC, &c.**  
**CAMERON BLOCK,**  
CHARLOTTETOWN.  
Special attention given to Collectors  
**MONEY TO LOAN.**

**Hood's Cured**  
After  
**Others Failed**  
Sufferers to the Keck-Gunchee All Cures Now.



"C. I. Hood & Co., Lowell, Mass."  
"Gentlemen—I feel that I cannot say enough in favor of Hood's Sarsaparilla. For five years I have been troubled with scrofula in my neck and throat. Several kinds of medicines which I tried did me no good, and when I came to take Hood's Sarsaparilla there were large lumps on my neck so sore that I could not bear the slightest touch. When I had taken one bottle of this medicine, the sores had gone, and before I had finished the second the lumps had entirely disappeared." **BLANCHE ATWOOD,**  
Sanguerville, Maine.

**Hood's Sarsaparilla Cures**  
Scrofula, Eruptions, and all the diseases of the blood. It is the only medicine that cures the disease in its source, and restores the system to its normal condition. It is the only medicine that cures the disease in its source, and restores the system to its normal condition. It is the only medicine that cures the disease in its source, and restores the system to its normal condition.

**Epps's Cocoa**  
BREAKFAST—SUPPER.  
"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has prepared for our breakfast and supper a delicately flavored beverage which may save us many doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—**Dr. J. C. Williams,**  
Medicinal Preparation, Lowell, Mass.

**Drugs & Medicines**  
—FROM—  
**HUGHES**  
THE PEOPLE'S DRUGGIST.  
He can select remedies for you in a great many cases. Hughes prepares his own.  
Remedies for Horses & Cattle.  
Advice free. It will pay you to deal with Hughes, at the  
**Apothecaries Hall,**  
Charlottetown, P. E. I.  
Sept 5—3m

**Dominion Coal Company, Ltd.**  
The undersigned having been appointed sole selling Agents in the Province of Prince Edward Island for the above Company's mines in Cape Breton, Nova Scotia, prepared by James Wilson for Request, Slack and Run of Mines, and will keep a stock of each kind of Coal on hand to supply customers at lowest prices.  
**FRANK BROS. & CO.,**  
Selling Agents.  
Charlottetown, May 20—4f

**John T. Mollish, 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.

**Imperial Life**  
**ASSURANCE COMPANY.**  
NOTICE IS HEREBY GIVEN that an application will be made to the Parliament of Canada at its next Session, for an Act to incorporate "The Imperial Life Assurance Company of Canada," for the purpose of doing a general Life Insurance Business.  
**F. H. CHRYSLER,**  
For Applicants.  
Ottawa, Dec. 17, 1895  
dec. 18, '95, 9f

**AREAS A. MACDONALD,**  
**BARRISTER AND ATTORNEY-AT-LAW,**  
Agent for Credit Foncier Franco-Canada, L'Assurance Fire Insurance Co., Great West Life Assurance Co.  
Office, Great George St.,  
Near Bank Nova Scotia, Charlottetown.  
Nov 4, 1895—4f

From the Mother Country.

ENGLAND.

The new issue of the "Catholic Directory" for 1896, published by Messrs. Burns and Oates, under the sanction of Cardinal Vaughan and his Suffragan Bishop, contains some interesting particulars as to the present condition of the Catholic Church at home and abroad. The number of Cardinals, when the Sacred College is complete, is 70, but at present there are six seats vacant. Among the list appear the following English-speaking Cardinals: Moran, Archbishop of Sydney; Vaughan, of Westminster; Logue, of Armagh, and Gibbons, of Baltimore. Seven of the Cardinals now living were created by Pope Pius IX., and 57 by Leo XIII., and no fewer than 106 members of the College had died since his accession. In England and Wales there are 17 Bishops, including the "Vicar Apostolic" of Wales, and in Scotland seven more; the total of priests in Great Britain is 5,014, and they serve, 1,789 churches, chapels and missions. Of these priests, 2,090 are of the secular and 524 of the regular clergy.

Besides the above, there are resident in England one Archbishop and two Bishops of titular sees (in partibus), who are not included in the above summary. The Catholic faith is professed by 41 Peers of England, Scotland and Ireland, by 53 Barons, by 15 Privy Counsellors, by 3 English and 67 Irish members of Parliament. The estimated Catholic population of the United Kingdom is nearly five millions and a half, namely, England and Wales, 1,500,000; Scotland, 365,000; Ireland (according to the census of 1891), 3,550,000. Inclusive of British North America, Australia, India, and our colonies and other possessions, the total Catholic population, of the British Empire is estimated at about ten millions and a quarter. Abbot Spion, O. S. B., concluded on a recent Saturday an interesting course of sermons in St. George's Cathedral, Southwark upon the Catholic Church and the Labor Question.

The right Rev. gentleman, who is a high authority on all matters affecting the relations between employer and workmen, had very large congregations throughout. Going back to the time of the early Christians he showed that it was owing to the influence of the Church that slavery was abolished in Europe, and that in all ages she and her ministers had been the friends and protectors of the weak. After referring to encyclical letters issued by his Holiness Leo XIII. in the cause of labor and the enormous influence for good exercised by the late Cardinal Manning, the preacher went on to refer to the splendid services performed by the clergy of Ireland for the poor and oppressed. The people of that country had met with starvation, trouble, and death, but in all their struggles they had ever with them the priests. Although the Church has ever sternly disapproved mixed marriages, still it exists to a considerable extent on the island of the Channel, and has just been made the subject of a notable deliverance by the Bishop of Salford. In a letter urging the claims of the Protection and Rescue Society his Lordship writes: "The funds of the society might be reduced, nay, the society itself might almost with safety be dissolved as unnecessary if mixed marriages amongst the poorer classes could be abolished. More than two-thirds—that is, more than 100 out of every 150 children admitted during the past year—were the children of mixed marriages. Frightful spiritual evils are daily resulting to society, to souls, and to the Church from these unions. They cost this diocese thousands of pounds every year. No sooner does a Catholic parent of a mixed marriage die than the Protestant either marries a Protestant, and the children, though baptised as Catholics and brought up in a Catholic school, are withdrawn from the Church and hopelessly lost, or he brings his children to the Bishop's House and threatens the society that unless we take them off his hands he will send them to a Protestant institution, which, because they are Catholics, will only be too glad to receive them."

**IRELAND.**  
Dec. 20 was a joyous and eventful day in the usually quiet little town of Swinford, in East Mayo. It was known that his lordship, the Most Rev. Dr. Lyster, the Lord Bishop of Achonry, was to visit this part of his diocese after his recent return from Rome, and the people, one and all, looked forward to the occasion with the greatest possible interest. His lordship was met at the railway station by the respected parish priest, the Very Rev. Dean

Stanton and several of the parishioners. Addresses were presented, one by the children being in verse as follows:

My Lord, although our hearts are warm and true,  
How little can your Irish children do  
To show our constant gratitude, and prove  
The loyal trust, the confidence and love,  
Which gladly hail the morning that has come,  
Bidding us join in many a "Welcome Home!"

My Lord, we know the southern lands are fair,  
We know what glorious scenes can greet you there,  
We know the solemn charms of hallowed Rome;  
And yet we know your heart most clings to home.

Now as it is, your western home is dear,  
To you, whose hand through many a sorrow year  
Guided your flock so faithfully, my Lord,  
With earnest heart and wise and patient word.

May, years, uncounted watch you leading still  
Your children up the high and holy hill  
Of hope and love, and never falling prayer,  
'Till heaven shall richly crown your pastoral care.

And in the lands where partings never come  
Our Father's voice repeats our "Welcome Home!"

The Bishop of Elphin, Right Rev. Dr. Clancy, has written a letter on the Sligo street preaching disturbances in which he says: "It would be well to dissociate the Catholic people of Sligo from any participation in or sympathy with the one act of violence that has been committed possibly by some wanton boy. While doing so, and while making it perfectly clear that you condemn outrage of any kind equally with your Protestant fellow-townsmen, you ought, I believe, to state that you are prepared by every available means within the law to express your disapproval of the existing condition of things, and to seek the only remedy for it that can ever prove effective among the intelligent people of Sligo."

**SCOTLAND.**

The greatest interest was excited in Glasgow and the west of Scotland generally by the visit of his Eminence Cardinal Vaughan, Archbishop of Westminster, who, notwithstanding the urgent claims of the Christmas season in his own vast archdiocese, consented to be present and preach at the reopening of St. Francis' Church, Cumberland street, S. S., on completion of the new sanctuary and high and side altars and the renovation of the chancel and isles. The character of the work performed may be judged from the fact that it cost over 25,000, and that the high altar is regarded as a masterpiece. The whole undertaking results in placing St. Francis' in the proud position of being the finest Catholic Church in Scotland. The interior is quite of Cathedral order, thanks largely to the extraordinary artistic perspective in which the High Altar reposes, and the beautiful marble pulpit and elegant carved confessionals; aid in the fulfilment of the design intended. In future it may be said that no visitor to Glasgow will have done justice to the spirit of Catholicity existing there, more especially amongst the Irish population, without seeing St. Francis', and it is really magnificent evidence of the advance of the Church.

**The Radical Defect of Protestant Preaching.**  
(Second Heart Review.)  
Nothing more strikingly indicates the decadence of Protestantism than the sensational secular style of preaching which seems generally to prevail in its pulpits. It is very different from that which distinguished the great apostles to the Gentiles. He did not seek notoriety by catering to the popular taste. To the Corinthians he wrote: "My speech and my preaching were not in the persuasive words of human wisdom, but in showing of the spirit and power." The simple Gospel of the crucified was not popular then. "To the Jews," he says, "it was a stumbling-block, to the Gentiles foolishness." "For the word of the cross to them indeed that perish is foolishness, but to them that are saved, that is, to us, it is the power of God." Hence he says: "And I brethren, when I came to you, came not in loftiness of speech or of wisdom declaring unto you the testimony of Christ. But I judged myself, that is, I determined, not to know anything among you but Jesus Christ and him crucified." But why should the preaching of Christ and him crucified be unpopular with the modern Protestant preachers? Simply because a crucified Saviour declares the tremendous truth that we are sinners, and that sin is so dreadful an evil that it required the death of the Son of God to atone

for it. This was the burden of the apostles' preaching, "Jesus Christ came into the world to save sinners." "He came to call not the righteous, but sinners to repentance." He freely suffered and died on the cross to make atonement for sin. The Gospel of the Cross takes for granted the awful truth of an eternity of happiness or misery in the world to come and the infinite importance of so living in this world as to secure a happy destiny in that world to which we are all hastening. The Gospel of the Cross implies a denial, self-restraint, squaring our lives with the requirements of God's law, and making it the great business of life to live for eternity. This is repugnant to the natural man, absorbed with the business and pleasures of the world, and so the worldly preacher avoids the offensive topic. He amuses his hearers with the discussion of political and social topics, and questions of theoretical ethics, with the result that his sermons are, and must always be, as hanks and stones to eternal life. What such preaching lacks, of course, is the apostolic spirit—that spirit which determined St. Paul to know nothing but Jesus Christ and him crucified. But how can they have the apostolic spirit without the apostolic faith? This is the great need, a firm, living, undoubting, abiding faith in the great verities of the Gospel of Jesus Christ. Animated with this faith, the soul of the preacher will be fired with a holy enthusiasm and a burning desire for the salvation of the souls of his people. He need not be afraid that his people will not respond to his call. That is just what they want. They know that they need pardon and reconciliation with an offended God. They long to be roused—to be stimulated—to have their faith revived. And oh, how sweetly, how like heaven's own call sounds the precious invitation of the Gospel of the crucified Saviour to them! Jesus speaks to them from the cross as he spoke in tones of pity and forgiveness to the penitent thief. His gospel thrills their souls to their very depths when presented with apostolic zeal. It fills them with consolation and hope, and it will transform their lives and make them good citizens, good fathers and mothers, good brothers and sisters, good and charitable members of society. If properly followed up, this style of preaching would transform this wretched world, where there is so much suffering and misery, so much unkindness and cruelty, into a paradise. What a sad thought that souls thus hungering for the bread of life should be fed with the dry husks of sensational appeals, fanciful conceits and new views of religion, discarding all dogma while dogmatically insisting upon "bread" and "liberal" views which, however they may please the fancy and the intellect, fall like lead upon the heart. But where shall we find this apostolic faith which is to constitute the source and stimulus of the apostolic zeal and fervor? We answer unhesitatingly, it is to be found in its integrity and perfection only in the Catholic Church. We do not deny, now, that there are among so-called orthodox Protestants some preachers who seem to have a certain appreciation of the great fundamental truths of the Christian faith—the Incarnation, the divinity of Christ and his mediatorial death upon the cross for our redemption. But for the want of an authoritative tribunal to interpret the scriptures and to decide disputes about faith and morals, for clergy and people, even these preachers are very often wholly at sea, and the decided tendency is in the direction of broad and liberal views, free thought, skepticism and doubt. The "higher criticism" is destroying the very foundation of their faith.

Highest of all in Leaving Power.—Latest U. S. Gov't Report.

**Royal Baking Powder**  
ABSOLUTELY PURE

The Church and the Bible.  
(New York Freeman's Journal.)  
A correspondent sends us the following clipping from a lecture published in the Cleveland Catholic Universe, and asks if the statements contained in it are "true Catholic doctrines":

"Christianity rests on the New Testament; the New upon the Old. With the Bible Christianity stands or falls; consequently the Scriptures have always been the chief object of attack by the enemies of revelation."

1. It is not true that Christianity rests on the New Testament, and therefore the assertion that it does is not a Catholic doctrine. The very contrary is true; the New Testament rests for its validity, authority, and inspiration on Christianity. It is a historical fact that Christianity, or the Christian Church, was founded—built on a rock—by our Divine Lord and existed in complete working order about three generations before the New Testament was completed, and some years before any part of it was written. Now, as the Church of Christ existed, teaching and administering means of grace and salvation long before the New Testament came into existence, it follows that it must have rested on something else than that book. That foundation on which it rested before the New Testament existed is the same that it has rested on ever since, and will continue to rest on until the angel of eternity calls the merrill roll of time. The New Testament is a product of Christianity; it was written by ministers of the Christian Church, with whose names we are all familiar. But as a mere uninspired record of events and the opinions of its writers it is not a sufficient basis of faith in revealed truth. Its inspiration must be affirmed and attested by a competent authority before it can be made a basis of divine faith or the ground of reasonable belief. The only competent authority to affirm the inspiration of the New Testament is that divine corporation or church which Christ established to teach and direct us, which He commanded to teach us, and which He commanded us to hear. He said: "On this Rock I will build My Church; and again: "He that will not hear the Church let him be to thee as a heathen and a publican." This Church that Christ built and vested with authority and power to teach is the only judge or court to determine what books are inspired of God and what are not. Hence, until this court affirmed its inspiration, the new testament was not the New Testament. Thus the Bible rests on the Church or concrete Christianity, not Christianity on the Bible. Men come to a knowledge of the Bible as such through the teaching of the Church, and they come into possession of the New Testament through the labors of her ministers—some of whom wrote it, others of whom preserved it through the destructive vicissitudes of ages. But some one will ask, "How can the historical origin of Christianity be established without the New Testament?" By "New Testament" we mean an inspired book. That is what gives it its weight and authority. Uninspired, it is nothing more than a collection of histories and essays, like those of Josephus, Livy, Tacitus and Lucian. In this capacity it is not "New Testament," and has no more authority than the works of the authors just named. It is "New Testament" only when its inspiration is ascertained, and that can be ascertained from the Church of Christ. But, through the histories of Matthew, Mark, Luke and John, whose inspiration is assumed not-to be yet known, are so better historical authorities than Livy, Tacitus, or Josephus, they are so good. Taking them, then, as uninspired history—in which capacity they are not New Testament—we read in them of the birth, lineage, life, labors, teachings and fragrant death of Jesus, a descendant from the royal house of David; we read that He worked miracles, and proved His divinity by rising from the dead; that He established a teaching corporation that was to last till the end of the world, and that it should teach with His authority, power and security from error. We look about us and find that corporation still existing. Having found it by means of certain histories, we accept it, how to its authority, and profess a readiness to hear and obey. The corporation then directs our attention to the histories we have been

reading and tells us that they are more than histories, that their letters were directed and professed from error by Almighty God, that He is their real author. Then, and only then, do we have the "New Testament." There is no vicious circle here. And thus it is that the New Testament, as the Word of God, rests on the authority of the Church; and thus it is that Protestants get their Bible from the Church.

An Ideal City.  
This is the title which Rev. (Bishop) L. Taunton bestows upon the historic town of Brugge, in Belgium, a highly interesting paper on which place he contributes to the January number of the Messenger of the Sacred Heart. Father Taunton tells us that, although Brugge may have lost some of the commercial prosperity and importance that once were hers, her people have retained that lively faith and ardent devotion which have ever been characteristic of them. He describes for us the cathedral of St. Sauveur, which, he says, is most interesting when regarded as a parochial church, and where every day there are Masses every half hour from 5.30 till the chapter Mass at 9, with requiem or anniversary ones often celebrated at later hours. What is better still, these Masses are well attended, for "no good Bugeois," says Father Taunton, "will think of beginning the day without assisting at the Holy Sacrifice; and there are but few who do not return in the evening to get the last blessing of the Father of the family." Then we have descriptions of the devotion shown by all classes when the Victim is borne publicly to some dying person, of the way wherein weddings are celebrated and public processions held, especially the one of Corpus Christi, which is really a state affair, the authorities, civil and military, joining with the ecclesiastical dignitaries to add to its pomp and splendor; and every parish in the city and the various guilds being represented therein by images of particular saints, banners and other emblems, making the display "a beautiful pageant of color, all most artistically arranged and dressed."—Sacred Heart Review.

Doctor Joseph Hubert Reinkens, one of the leaders of the "Old Catholic" sect in Germany, died at Bonn on January 4. While a priest and professor at Nuremberg, he refused to accept the decrees of the Vatican Council, and was excommunicated in 1872. He joined in the "Old Catholic" movement, and was elected Bishop by an assembly of seventy-seven persons, more than two-thirds of whom were laymen. He was bitter against the dogma of Papal infallibility and published many articles against it. But he lived to see the "Old Catholic" heresy peter out and the doctrine that he had repudiated accepted by the Universal Church.—Catholic Review.

Rarely do we hear of the conversion of a Jew. Yet some of the children of Israel do receive the light and the grace to accept Jesus of Nazareth as the Messiah of the race. Lately Elias Lohrke was received into the Church in Ireland by the Reverend Father Bagley, C. P., at Mount Argon, Harold's Cross, and Miss Elanthe Elkin, of Boston, has become a Catholic and a Sister of the order of the Good Shepherd. May the Lord grant them to persevere to the end.—Eunhang.

**ARE YOU ALIVE?**  
Are you up to the Times?  
THEN LEARN SHORTHAND.

By **W. H. CROSSKILL,** Mail.  
Poor Handwriting Improved by a Rapid and Easy Method.

Send a stamp for circular, specimens, and full particulars.  
**W. H. CROSSKILL,**  
Stenographer, Charlottetown.

**High Art Tailoring.**  
No Fairy Tales about our Bargains.

Our Tailoring Department is keeping pace with the progressive dresser. Only such work as Artists, Cutters and Tailors can produce is offered here, and we claim that the Garments we make to order cannot be equalled in this country.

Special bargains in UNDERWEAR. Suits from 40 cents up.  
SOX.—50 dozen pairs from 10 cents up.

Our NECKWEAR is just immense. The largest stock in the city.  
Bargains in Ready-made Ulsters and Pants.

**John MacLeod & Co.,**  
MERCHANT TAILORS.

**A GENUINE BID**  
For Farmers Cash Trade.

Good tools save labor. For the month of December we will make SPECIAL LOW PRICES on all Farmers Tools, including DISTON'S great American and plain tooth CROSS SAWS, all makes of Axes, Shovels, Forks, and all lines of our immense stock of HARDWARE.

**CARRIAGE GOODS.**—Received to day a car load of Wood Stock, which will be included in the above attraction.  
**STOVES.**—Our complete stock of Jewel Cook Stoves and Heaters will supply the best kind of comfort in nearly 400 homes on P. E. Island this winter. From a point of economy you cannot afford to do without a Jewel.

Reduced prices on this line will also be included in the above bid. Come to or write at once to  
**R. S. NORTON & CO.**  
City Hardware Store, Charlottetown.

Break Up a Cold in Time  
with  
**PIVY-PECTORAL**  
The Quick Cure for COUGHS,  
COLIC, BRONCHITIS, WHOOPING  
COUGH, SORE THROAT, &c.

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