

# The Charlotte Town Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MAY 16, 1900.

Vol. XXIX, No. 20

## How Does This Price Suit You For a Parlor Suite \$24.00

This is a solid Walnut Suite of 5 pieces, well upholstered in Cotton Tapestry, trimmed, with Velvet or Plush and with Spring Seats. The cash discount is 5 per cent., which makes the suite \$22.80 net. Just think, a real good Parlor Suite for \$22.80. We will be glad to show you this suite, whether you want to buy or not.

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## Seed Time SOON HERE.

Our 1900 Seed Catalogue now ready. Free to all who ask.

### OUR SPECIALTIES.

Choice Garden Vegetable, and best Flower Seeds,

45 varieties of Sweet Peas

## Haszard Moore.

Books, Seeds and Fancy Goods.

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

## Brahmin Tea!

Now that this delicious Tea has become widely known in nearly every home in Prince Edward Island, and is also a great favorite in many places in Canada and the United States, I have decided to sell it wholesale only.

The following Retail Grocers keep it:

J. D. McLEOD & CO., BEER & GOFF, JENKINS & SON, J. R. WARREN, R. J. WOOD, R. F. MADDIGAN & CO, R. H. MASON.

### HORACE HASZARD.

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### Our Watches FOR LADIES Are Gems of Beauty.

### SOME GENTS' WATCHES

Are beautifully engraved. Others plain, solid and substantial.

### WATCHES from \$6.00 to \$100

Specially recommended for time-keeping.

### FINE SHOW OF SILVERWARE,

suitable for presents.

Solid Silver Souvenir Spoons with scene stamped in bowl. "Stanley crossing through ice," or "Parliament Building," Charlottetown.

### E. W. Taylor,

Cameron Block, City.

## HOW IS THIS?

Ladies' Hockey Boots with straps, warm lined, worth \$2.35; now \$1.25; now is your chance to secure a bargain; cost us far more money; want to clear them out. Headquarters for Ladies' Gaiters. We have them as low as 20 cents a pair.

### A. E. McEACHEN,

THE SHOE MAN.

## 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, \$300,000,000.

Lowest Rates. Prompt Settlements

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### CAMERON BLOCK,

CHARLOTTETOWN.

Special attention given to Collections MONEY TO LOAN.

## We are Specialists In Our Line of Business.

We make a complete study of what men should wear, and how they should be dressed.

### Our Tailoring Department

Our made-to-order Suits, Overcoats, Trousers, and every article in the Clothing line are walking fashion plates for us.

### Gentlemen's Furnishings

IN SHIRTS—If you are looking for any color, shape, quality or price, size from 12 to 17½ inches, you will find them here.

LINEN COLLARS—In every known shape, size 12 to 18 inches.

OUR NECKWEAR—Patterns exclusively our own.

### GORDON & McLELLAN,

Men's Stylish Outfitters.

## A Large Assortment of Finished Monuments AND HEADSTONES

To be cleared out quick, AT GREATLY REDUCED PRICES.

Agents will tell you they can sell as cheap as you can buy from the manufacturer.

Buy from us direct, and we will convince you that this is sold to effect a sale and make something out of you.

We employ no agents, as we prefer to make all sales right in our shop, where customers can see what they are buying.

### Cairns & McFadyen.

June 8, 1898—y Kent Street, Charlottetown.

### Thos. Driscoll. F. J. Hornsby.

## Seeds of Quality.

In the Grocery business it has been our constant aim to give satisfaction, and we try to please.

NOW that we have to sell Seeds we pur pose to sell nothing but the best.

We have imported our own Seeds, and you can depend on getting them clean and fresh.

If you want the best Wheat (White Russian and Fife), Timothy, Clover, Peas, Vetches, etc., etc., buy from us. Don't take our word for it. Come in, compare, and see for yourself.

Our Island Timothy defies competition. Yours for Good Seeds.

### Driscoll & Hornsby

Queen Street.

## HATS & CAPS

### JUST OPENED.

### A LARGE LINE OF THE LATEST STYLES

In all the newest shapes of

### American Felt Hats.

Also a large line of CAPES in the newest design and make at the lowest prices.

### John MacLeod & Co.,

Tailors for Ladies and Gentlemen.

### "Wilful Waste Makes Woeful Want."

It is as wasteful not to secure what you need and might have as it is to squander what you already possess. Health is a priceless possession. You can secure it and keep it by taking Hood's Sarsaparilla which purifies the blood, cures disease, and invigorates the whole system.

Boils—"I was greatly troubled with boils and had blood and was advised to try Hood's Sarsaparilla. I followed this advice and the benefit I received was so great that I took a second bottle and was cured." M. L. Pettit, Lyons, Ont.

### Hood's Sarsaparilla

Never Disappoints

The Leading Authority of the Church. (Providence Visitor.)

The Congregationalist in a recent issue cites Mivart's late defection as an example of the waning of Catholic Faith, and pretends to find in the Church's refusal to recognize in her subjects the right of private interpretation in doctrinal matters, an obstacle to the future conversion of non-Catholics and an occasion of future secession to many intelligent people at present within the fold.

The forecast of our contemporary, though solemn and significant, excites no anxiety in the Catholic breast. We notice it simply to call attention to the fact that what seems to our contemporary the great offence of the Church against the dignity of human reason, seems to us most reasonable, and to assure him that there is in the whole range of Catholic doctrine no dogma more agreeable to the sane Catholic mind than that which asserts the absolute incompatibility between Catholic Faith and the right of private interpretation in doctrinal matters.

An understanding of the attitude of the Church on this matter is impossible to those outside the fold, simply because they refuse to form a clear idea of the mission of the Church as instituted by Christ.

There are but two possible conceptions of a Church—either we must consider it as an aggregation of individuals each enjoying the right of expounding to himself the written word of God and so, absolutely independent of all others in all his belief, or we must view it as a living teaching organism, a body commissioned to represent God on earth and to teach men in His name.

No one who has read the New Testament can pretend to accept the former definition, as is evidenced by the fact that the "reformers" who promised the greatest liberty to human reason still demanded a certain agreement among their followers in what they were pleased to call "essentials." If this idea of the Church was held then, surely, any authority which would attempt to saddle its own doctrines on such self-sufficient judges of God's truth would thereby convict itself of the worst form of tyranny; but that no such idea of the Church prevails at present is simply proven by the various confessions to which non-Catholics are compelled to subscribe as an essential condition of Church membership.

There then remains but one reasonable conception of the mission of the Church, namely, that it is a Divinely commissioned teaching body endowed with the prerogative of teaching religious truth in the name and by the authority of God.

This definition of a church once admitted, not only does infallibility with its consequent exclusion of the right of private interpretation in doctrinal matters appear rational and agreeable, but so essential a characteristic of such church, that any religion not claiming such divine prerogative does, by its very absence of such claim, convict itself of its own folly. To pretend to teach truth in the name of God; to pretend to teach it in virtue of a Divine commission, and still to admit that in that teaching there is no guarantee against error, is surely as great a travesty against reason as the human mind can conceive of.

To assume that Eternal Truth in the enjoyment of omnipotence has taken no means to protect itself against error, is certainly an assumption that does small credit to Divinity. Then there must be some way which God has established to convey His truth to men; His whole truth and the truth undefined. The Gospel narrative can surely be relied on to indicate what that way is, and so let us glance back at it.

### Whoever reads the Gospel must admit that if there is anything in it that is beyond the possibility of doubt, it is that Christ constituted the Apostles a teaching body when he says: "Go therefore teach all nations; . . . teaching them to observe all things whatsoever I have commanded you." Their teaching was to include all truths taught by Him with never a distinction between the truths taught by Him and afterwards to be recorded by the inspired writers and those which would not thus be recorded. Now, truth is not of a nature to exclude development, and so the Master, who, in private word or veiled parable, sowed the seed of future belief, was as much the teacher of the teacher of this ulterior development of truth as is the sower of seed the sower of the fruit which is but the development of the seed once sown.

But the question may be asked, How does any proof of infallibility result from such Divine commission to teach, even admitting that the Apostles were thus warranted to develop any truth left by Christ in the germ state? What guarantee can we have that the Apostles might not, when no longer under the spell of the Master's presence, pervert the truths taught by Him? Let us remember that the very "raison d'être" of that apostolic commission was to supply the absence of Christ from earth until the end of time and we will at once understand that the commission was to endure as long as such substitution would be required. Now, if we consult St. Matthew (Chap. 28, v. 20) we find that not only was their commission to endure throughout all time but that, throughout all time, they were to enjoy the guarantee of perpetual union with Christ, the "Way, the Truth and the Life;" "I am with you all days, even to the consummation of the world." Now then, since the Catholic understands by infallibility nothing more or less than the perpetual union between the teacher and the eternal truth, a union which renders the teacher impossible to be deceived, can one see in this promise of Christ anything else except the guarantee of infallibility for His Church whenever she speaks in His name to those whom she has been commissioned to teach?

The exclusive right of the Catholic Church to the succession of the first apostolate is so clear that even those, to whom the name Catholic was once a term of execration, now pose as Catholics. And the exclusive claim of the Church to teach infallibly, instead of giving offence to intelligent Catholics, is, on the contrary, one of the strongest proofs of her Divine commission, giving to her children the assurance of the possession of the truth, as Protestants' inability to lay claim to it is a real proof of its inconclusiveness of its lacking Divine origin.

### The "Bookman" and St. George Mivart.

(S. Heart Review.)

We have read a great deal about St. George Mivart since the death of that scientist. The secular and Protestant press has teemed with article and comment on the dead man; and his attitude, just on the eve of his demise, towards the Church in whose teachings he had sought and found peace, years before, gave many a writer the opportunity to say things full of "all uncharitableness," not to say worse, about Catholicism. Amid this chorus of hostility and criticism there has been one strong voice in defence of truth. The Bookman, which can not be suspected of Catholic leanings, has the following in its May issue:

"A very different type of man from Archibald Forbes was Dr. St. George Mivart, whose death would probably have passed unnoticed by the majority of educated men had it not been for the interest lately excited in him by his controversial correspondence with Cardinal Vaughan. Dr. Mivart can hardly be rated as a really eminent man of science, for his modified evolutionary theories were acceptable neither to Darwinians nor to the opposing school; so that as an evolutionist he was neither fish flesh nor fowl. His letters, however, to Cardinal Vaughan drew forth an immense amount of discussion, more particularly in this country. To a theological interest to us, at least, was nil for Mivart's position was one that seems utterly untenable, in that he appeared to wish to remain within the Catholic Church while refusing to accept its discipline. He claimed, indeed, the privilege of a spoiled child, and we can not feel any sympathy with him whatsoever. He was perfectly free to have left the Church if he found its restrictions galling, and he was equally free to have remained in it and to have submitted his individual opinions to the ruling of those who

## ROYAL BAKING POWDER

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It is hardly necessary to say that the fundamental dogmas. But what he seemed to wish was to remain a Catholic and at the same time to promulgate views which were antagonistic to true Catholicism. Furthermore, when he found that this was impossible, instead of withdrawing from the Church in a quiet, self-respecting way, he felt bound to make an absurd fuss about the matter and to do a little public posing as a modern Galileo.

"What interests us in the correspondence with Cardinal Vaughan is the perfect way in which the letters of each of the two men reflect and reveal their personality. Those of the Cardinal are genial, urbane, and so full of personal kindness and consideration as to be among the most charming that we have ever read. On the other hand, Mivart's replies were bumptious, pragmatical and aggressive to the verge of actual discourtesy, and in this way they form an effective contrast and a foil to the Cardinal's replies. The whole correspondence is worthy to be preserved and read as illustrating the difference in tone and temper between a cultivated and polished gentleman and a pug-nacious pedant."

The Pittsburg Observer, noting our editorial of a recent issue wherein we spoke of the lack of young men in the ranks of the St. Vincent de Paul Society, says: "The Catholic young men in Pittsburg and Allegheny similarly do not belong to the society. Why? Because they don't know anything about it. Because nobody tries to interest them in it. Because some of the old men now in it don't like the enthusiasm and initiative of youth, and 'sit down' on the young men now in it who attempt to take part in its direction. Because, as a rule, its only present work is to dole out alms to the poor. If the society could be lifted out of the low rut into which it has fallen; if it could let the young men know that its primary object is the spiritual benefit of its own members, by offering them opportunities to practice works of mercy; if it could show by action that its scope embraces every good that laymen can do to their neighbor for God's sake; and if the elderly men, who now confine it to the relief of the poor, would, while continuing to devote themselves to that admirable charity, relinquish its management to those for whom it was designed by its founders, then chivalrous young men could easily be persuaded to join its ranks."

The Catholic Transcript truly says: "If the Church in the Philippines were in possession of such fabulous revenues as recorded by some of our contemporaries, one would fancy that Spain would be overrun with retired ecclesiastics rolling in wealth and living in Oriental magnificence. Search that country, and you will indeed find retired missionaries—those who have labored in the colonies and have succumbed to the unpropitious climate of those distant lands. After fifteen years of exposure under the Philippine sun, the missionaries are, one and all, incapacitated for further work and are recalled to Spain, where they drag out what remains to them of life in infirmaries established for their home. We have this on the authority of one who was in supreme charge of the strongest missionary order in the archipelago, and one who knew whereof he spoke, albeit he had not the advantage of spending half a week in Manila, like the Protestant Episcopal bishop of New York."

"There is a widely prevalent idea in England that the anti-Semitism of some Catholics of France springs from religious intolerance," says the Monitor and New Era of London. "Those who know best always argued that it did not, that the Jew was disliked in France, not because of his religion, but for other and entirely political reasons. This view is borne out by the admission of Max Nordau, who will be gener-

ally accepted as an authoritative spokesman for the Jews of France: 'You are greatly mistaken if you think that the anti-Semites persecute us for religious reasons. If every Jew in the world could be baptized, their hatred would, nevertheless, pursue us as long as we are different from other Europeans.' Anti-Semites may number in their ranks many Catholics, but that is a mere question of coincidence. No anti-Semite is so because he is a Catholic."

The New York Sun of recent date had an article descriptive of a papal audience which, albeit it was tainted in spots with that flippancy which some writers mistake for graceful lightness, had some very good passages in it. The following is taken therefrom:

"And the Pope. Whether one was a Protestant or a Catholic, one could not help a thrill of emotion at the sight of him. His white figure stood out against the red chair, and his face was as clear out as a cameo, with the prominent nose and under-lip accentuating it powerfully. Bending to right and to left, he made the sign of the cross with the outstretched first and second fingers of the right hand, doing it slowly and gently, with a benevolent smile always on his lips. After the bearers had carried him a few yards, he put his hands on the arms of the chair and raised himself to a half-standing position, at which the cheers swelled of a sudden into another roar, which swept down the hall and fell and rose again as the Pope, still standing, with his left hand resting on the arm of his chair, blessed the people with his right hand."

"The hall is a long one, but the cheers did not cease for an instant during the progress of the pontiff. In front of the altar, the chair was set down and the Pope knelt on the steps, accompanied by the officiating priests. Twelve men in red livery had carried the chair, and ten of the noble guards, in dark uniforms and brass helmets, had walked beside it. These ten soldiers took their places on the altar steps, five on each side. At the bottom of the steps stood a dozen of the Swiss guards in full uniform. Other officials, in white ruffs, great silver chains and brilliant decorations, completed as strange a group as could be found anywhere nowadays at the foot of the altar. . . . A private audience would have its own advantages, especially for a Catholic. But Protestants should see the Pope when they can feel what he means to the hundreds of men and women beside them. Under those circumstances a glimpse of the Pope will be a revelation."

"We did not know," says the Catholic Union and Times, "that the notorious Margaret Shepherd had been in Buffalo last week, until we saw, in a marked copy of the National Obit-Fellow, a paper published in this city, a strong and manly protest from Dr. Wall against the renting of Oid-Fellow's Hall to such filthy purposes as this woman's 'lectures.' Dr. Wall is indignant at the disgrace brought upon the name of Oid-Fellow by prostituting their hall to this vile creature, who for mercenary purposes vomits forth 'a mass of filth unfit for decent ears to hear.' Again the Doctor protests against having the order's name 'associated with anything so low, mean and vulgar, and which is looked upon by the utmost contempt by every high-minded person, regardless of religious belief.' We rejoice to know that the decent press of Buffalo has refused this woman's advertisements, but the bigots tried to make up for this by circulating her nasty handbills. And they attack a certain class of women and men."

The Pittsburg Observer asks: "What becomes of the stranger-faced men who appear at church 'to make the mission' and are not seen again? They appear and then they disappear. They do not join the congregation. They do not rent a seat in a pew. They do not become a member of any Catholic society. They do not seek the acquaintance of the pastor. They do not keep on going to the sacraments every month. They 'make the mission' and then they vanish. What does become of them?"

A London preacher once said:—"When I look over my congregation of a Sunday morning, I ask myself where are the poor? But when I see the collection counted in the vestry I see, where are the rich?"

### ALWAYS KEEP ON HAND

## Pain-Killer

THERE IS NO KIND OF PAIN OR SORE, INTERNAL OR EXTERNAL, THAT PAIN-KILLER WILL NOT RELIEVE.

LOOK OUT FOR IMITATIONS AND SUBSTITUTES. THE GENUINE BOTTLE BEARS THE NAME, PERRY DAVIS & SON.