

# The Charlotte Town Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MARCH 13, 1901.

Vol. XXX, No. 11

## Calendar for March, 1901.

MOON'S PHASES.  
Full Moon, 5th, 4h. 4m. m.  
Last Quarter, 13th, 9h. 5m. m.  
New Moon, 20th, 5h. 53m. m.  
First Quarter, 28th, 12h. 38m. evg.

Day of Week	Sun	Moon	High Water
1 Friday	6 38	5 45	9 09 30 11
2 Saturday	36	47	9 58 21 12
3 Sunday	34	49	10 37 32 08
4 Monday	32	50	11 14 22 02
5 Tuesday	30	52	11 47 28 55
6 Wednesday	28	53	12 18 38 18
7 Thursday	26	54	0 33 12 47
8 Friday	24	56	1 08 13 14
9 Saturday	22	57	1 41 13 40
10 Sunday	20	58	2 14 14 05
11 Monday	18	6 0	2 58 14 29
12 Tuesday	16	6 1	3 31 15 00
13 Wednesday	14	6 2	4 04 15 43
14 Thursday	13	6 3	4 36 16 16
15 Friday	11	6 4	5 07 17 00
16 Saturday	9	6 5	5 38 17 32
17 Sunday	8	7 0	6 08 18 02
18 Monday	6	7 1	6 38 18 30
19 Tuesday	5	7 2	7 07 19 00
20 Wednesday	4	7 3	7 35 19 32
21 Thursday	3	7 4	8 03 20 00
22 Friday	2	7 5	8 30 20 30
23 Saturday	1	8 0	8 56 21 00
24 Sunday	1	8 1	9 21 21 30
25 Monday	1	8 2	9 45 22 00
26 Tuesday	1	8 3	10 08 22 30
27 Wednesday	1	8 4	10 30 23 00
28 Thursday	1	8 5	10 51 23 30
29 Friday	1	9 0	11 11 24 00
30 Saturday	1	9 1	11 30 24 30
31 Sunday	1	9 2	11 48 25 00

"Imitation is the Sincerest Form of Flattery."

The best proof that

## MINARD'S LINIMENT

has extraordinary merits, and is in good repute with the public, in that it is EXTENSIVELY Imitated. The imitations resemble the genuine article in appearance only. They lack the general excellence of the Genuine.

This notice is necessary, as injurious and dangerous imitations liable to produce chronic inflammation of the skin, are often substituted for MINARD'S LINIMENT by Dealers, because they pay a larger profit.

**They all Sell on the Merits and advertising of MINARD'S.**

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YARMOUTH, N. S.

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Your tailor should be a man upon whom you can place absolute reliance. His say should be a true guide for you. You don't need to be a judge of wool or any other material used in

## Men's Clothing

if you make us your tailors. We make only those representations that we are sure we can live up to.

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Our store is full of New Goods of the very latest style. Everything that is conducive to the making of a High-class Tailoring Establishment is here. Cloths from the looms of England, Scotland, Ireland, Germany and Canada. Come and see for yourselves and be convinced that we always mean what we say, and at the same time leave us your order and be well dressed.

## GORDON & McLELLAN,

Men's Outfitters.

"We treat you white, wherever you may hail from."

## Grocery Satisfaction

In this store means something more than simply LOW PRICES. It means strictly high-class goods—the guaranteed kinds. It means prompt attention, quick delivery. It stands for all you can possibly expect, from the best Grocery Store you ever heard of.

Everything guaranteed to be the best of its kind.

Our Tea pleases many. It will please you.

Driscoll & Hornsby,  
Queen Street.

WE ARE IN THE

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Underclothing

Hats, Caps, Gloves, Ties, etc.

## John McLeod & Co.

Oct. 24, 1890—1901

## PASTORAL LETTER

—ADDRESSED TO—

The Clergy and Laity of the Diocese of Halifax,

—BY—

THE MOST REV. CORNELIUS O'BRIEN, D. D.  
Archbishop of Halifax.

Cornelius, by the Grace of God and Favour of the Apostolic See, Archbishop of Halifax.

To the Clergy, Religious Orders, and Laity of the Diocese: Health and Benediction in the Lord.

DEARLY BELOVED—At the dawn of the Christian era wise men came from the East to Jerusalem, asking—

"Where is he who is born King of the Jews? For we have seen his star in the East, and we are come to adore him." (Matt. II, 2).

The hope of a Redeemer, given by God to our first Parents immediately after their transgression and fall, from primal innocence and grace, lived in the traditions of their descendants, and gave colour to the Religious history of all early nations.

Thoughtful men realized that the conditions of life, such as actually existed, could not be the ones intended by a beneficent Creator.

They felt that human nature had been born to a nobler destiny socially than that of slavery to the passions, and intellectually, than that of perpetually crying in the darkness for light. They were sensible of the existence of a superior Power, and were convinced that only in a closer union with it lay their hope of betterment.

But this closer union could not be effected by any effort of man lifting himself up; they felt incapable of that: it must be brought about by God condescending to man.

Later on came the explicit promise of God to Abraham, Isaac and Jacob of a Deliverer, a Ruler, a King. Moses and the Prophets gave testimony to this promise—a testimony which was not confined to the Jewish people, but which became known to the nations around about. Referring to

Suetonius, a pagan author, writing in the first years of the second century, says:—"An old and unvarying belief was noised abroad through the whole East, that it was to come to pass at this time that persons sprung from Jewish stock should obtain supreme power." (Vespas. Cap. IV). Previously, Tacitus, in words which are almost identical bears witness to the prevalence of this belief, adding that it was contained in the "Sacred Books of the Priests," that is, in the Old Testament (Hist. V. Cap. XII). Plutarch, too, discussing the existence of good and evil in the world, refers to the general conviction of the coming of a Mediator who should restore order between God and the human race, and calls it—"a most ancient belief which has descended from theologians and legislators to the poets and philosophers, which does not take rise from any clearly defined author, but is, however, a firm and indelible conviction, propagated in many places not by treatises only, or traditions, but in sacred rites and sacrifices," (De Iside et Osiride).

The belief, then, in the coming of a Supernatural being, who should reconcile man to his Maker, restore order and harmony in human conduct, curb the lawless, uphold the weak, and renew the face of the earth, was old, unchanging and widespread. It was the one hope of humanity tossed about like a rudderless ship, or the seething sea of its own uncontrolled passions. The plaintive prayer of the Prophet, "Drop down dew, ye heavens from above, and let the clouds rain the just: let the earth be opened and bud forth a Saviour; and let justice spring up together." (Isaiah XLV, 8), was the burden of the cry sent up from weary hearts. He, and he only, could cure the ills of the nations. For thousands of years men had been at work. A literature which had never been surpassed existed both in Greece and Rome. Painting, Sculpture and Architecture, had reached a state of perfection unequalled to this day. All the

highest intellectual faculties had been developed to their culminating point. It is only the less noble ones we are developing today. Notwithstanding these achievements the moral and social condition of mankind was most lamentable; its degradation unspesakable. Apart from what may be gathered relative to this, from the writings of pagan poets and historians, we have the very vivid description given by St. Paul in the first chapter of his Epistle to the Romans, of the pagan world. The picture of shameful debasement is rather undrawn; the reality was too revolting to be set down by the Apostolic pen. And the evil was caused because men had "changed the truth of God into a lie," and because "they liked not to have God in their knowledge." If we be honest with ourselves, we shall confess that human nature, unaided by supernatural intervention is incapable of rising to the higher and more noble plane of life, for which it instinctively feels it was born. That intervention was promised, and as we have seen, men were expecting it in the days of Caesar Augustus.

The history of the human race is a great epic, and should be read in its entirety if we wish to grasp the meaning and connection of its various episodes. The story of England's Barons forcing King John to sign, at Runnymede, the Magna Charta, fascinating though it be, does not afford us any adequate idea of the vicissitudes of Parliamentary institutions. Much less will a study of some, even many, of the laws of the physical world, or the adaptation of natural forces to meet our conveniences, enable us to understand the story of mankind, and of the Christian Religion. Yet with no better mental equipment than that supplied by such studies, serious men,—and not seldom, untutored scientific eekers, also—will attempt to explain the story, in a tone more dogmatic than learned, more flippant than convincing. The coming of the wise men from the East to Jerusalem in search of the now born King, is quite credible and explicable

and of the Bible account of man. They came seeking a "King." They found him in a lowly cot, wrapped in coarse swaddling clothes. No men-of-arms guarded the door; no liveried servants watched and waited on the infant; there were no marks or signs of regal dignity in the room. Only "Mary, His mother," (Matt. II, 11), was there. Yet, "falling down they adored Him, and opening their treasures, they offered Him gold, frankincense and myrrh." Were they fools, then, not "wise men," as the Gospel styles them? Had their judgment been guided by human standards, and not by some supernatural light, they should, indeed, be accounted unwise to adore that Babe as their Lord and Master. Read in the light of Bible history and of future events, their adoration is seen as another link in the chain of divine intervention which runs through the whole history of man: they adored, not because their senses bore testimony to the Lordly dignity of the Infant, but because of an infused light and knowledge, or divine Revelation. Time justified their act, proved their wisdom, and has made clear to men of good will that the Babe of Bethlehem was as truly God as He was really man.

The long-expected Redeemer and Mediator had come to break the bonds of sin, to conquer death, and to renew the face of the earth. The Creator had come down to His creature, to lift them up from the mire of iniquity, to dispel the darkness of error, and to offer a balm for every wound, a cure for every spiritual disease, and to subject all things to Himself. Yet He came in lowliness, in meekness, in poverty. His Virgin Mother was poor; His shepherds were the first to greet Him; His most intimate associates during life, His chosen disciples even, were unlettered fishermen; He was despised by the more learned classes, and finally died as a malefactor on a Cross. All the ordinary means of success were lacking in His case; and yet what conqueror ever gained such victories, or so firmly established his kingdom? What school of philosophy has ever disseminated its teachings as widely as our Lord has propagated His? Maxims and rules of conduct proposed by learned men have, indeed, exercised a certain influence over the minds of their pupils, but only within a restricted area, and for a short time. But the Gospel of Christ changed the habits of thought of mankind, opened up new fields of intellectual activity, shed light on many obscure subjects, and emancipated human reason from the slavery of error, by proclaiming the truth. And this no man has not been territory; it has dominated the intellect of all that have been best in the world for the past nineteen centuries, and shaped the course of human, social and political reform. Even those who today

reject, or rebel against that Gospel are influenced by it in a thousand ways. Their self-respect which leads them to avoid disgraceful actions, as well as the philanthropy of which they boast, are results, distorted, indeed,—yet the results of the impalpable action of the Gospel in the region of thought. To that same action are to be ascribed all the nobler and more humanizing sentiments, works and theories which distinguish them from the pagans of St. Paul's time. For conduct can never rise higher than its principle. If men are less gross, less cruel, less shameless than in pagan Greece, or Rome, it is because they are informed by a higher principle. Who taught that new and higher principle? Who but the Lord Jesus Christ; He who was "born King of the Jews,"—whose star the wise men had seen in the East, and whom they came to adore.

No serious student of history will gainsay this, so full and clear are the evidences of the renewing, and transforming action of the Gospel, on the wild tiger nature of the pagan nations that were gradually brought under its influence. In the remote confines of Caesarea Philippi, at the base of Mount Hermon, and near one of the sources of the Jordan, our Lord spoke solemn words which are a prophecy and a promise, a pledge of hope for mankind, and at the same time creative words, as potent as those spoken in the beginning, when God said—"Let there be light." After Peter had proclaimed that, "Thou art Christ, the son of the living God," our Lord said—"Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." (Matt. XVI, 17-19).

What of Christ's spiritual kingdom was created, its head on earth designated, its indefeasibility both foretold and guaranteed. Subsequently its scope and mission were more fully defined when our Lord addressing his Apostles, said—"All power is given to me in heaven and in earth. Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world." (Matt. XXVIII, 18-20). This teaching body, consisting of a few Galilean fishermen, thus chartered and commissioned, began its work. Judged by human standards, it must be pronounced totally inadequate to propagate and make popular doctrines opposed to the passions and prejudices of mankind. Yet, history tells how great and widespread and enduring its success has been. Every effect must have a cause proportionate to itself. If we deny a divine power to that teaching body, commonly called the Church, how shall we explain the incontrovertible fact of the humanizing, civilizing and christianizing of so many hundreds of millions through its ministry? How explain the triumphs of the ignominy of the Crucified over the pride of the Roman patrician,—of His code of purity over the degraded masses,—of His meekness over the fierce Goths, and Vandal, and Hun? Our intelligence, when brought face to face with the facts of history, must either stultify itself by admitting effects without a cause, or it must recognise a divine power in the Church, and, consequently, the divinity of its Founder.

And this Divine Founder, who in the beginning was with God, and was himself God, through no compulsion, but moved by infinite love for us, condescended to our weakness, so that we should be made partakers of His strength, uniting to himself a human body and soul through which he might bear our sins, and teach us by word and example.

What does He ask in return for all the benefits conferred upon us in the social, intellectual and spiritual orders? Only our love, our adoration, our service. He is our Brother who has laboured and suffered much

for us; therefore we should cherish Him an intense personal love. He is our God, and as such merits our adoration. He is our King—our King by right of creation and by the right of purchase through the shedding of His blood for us, hence our best service is His due. When He reigns in the heart and the conscience of man, fear and reverence find no place. In families and communities where His laws are observed peace and happiness abound. If we obey Him, we shall find that rest of soul after which we all sigh, even in the midst of thoughtless gaiety, for so He has promised: "Come to me, all you that labour and are heavy laden, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek, and humble of heart; and you shall find rest to your souls." (Matt. XI, 28, 29).

But the victories of the Gospel were not won without many struggles. The evil ones who seduced our first parents, and who for several thousand years had held sway over the hearts and intellects of so many, fought to maintain His mastery. All through the centuries we see the opposing forces at work; side by side we see their effects in all the relations of life. In the same kingdom, often in the same community, and sometimes in the same family, we find examples of the loftiest virtue, as well as of the lowest vice. The Gospel message calls man to follow virtue; it does not drive him; the grace of God entreats to good; it does not force. The awful responsibility of freedom of will is ours; good and evil are before us, constituting the touchstone by which souls are proved. If the senses exert an influence to drag us down to material things, the words of Christ—"What shall it profit a man if he gain the whole world and lose his own soul?" (Matt. VIII, 36) tend to lift us up to the spiritual; if temptations are strong to lure us to sinful pleasures, the grace of God is no less potent to strengthen us to seek the unending joys promised to the pure of heart. The devil, who is no sign of the impious

noble spirit, but having fallen through pride, is ever seeking to draw others down, makes use of men individually and collectively, to thwart, or mar the designs of God through a misuse of their free will. Let no one wonder at this. Does not one man frequently control and shape the actions of a nation? He does not, and cannot force their will; nevertheless, by cajolery, or astuteness, or imperious determination, he bends it to his own purpose. The men may be merely dupes without personal malice, yet they become the effective tools of the one master mind. In this way the devil stirred up persecutions against the Church; he played on national feelings to create divisions; he led the unwary into profane mental speculations, and eventually into intellectual pride and heresy; he engendered a love of wealth and honours at another period; then he appealed to the lower passions so as to strike at the root of the christian home through the effective instrument of divorce. Finally, in our day, he is renewing the tactics which served his purpose so well during the period of decadence of all the dead kingdoms of the past. Then, as now, pride of heart and luxury of life had turned the thoughts of men from God. The religious sense had been blinded by self-indulgence, and the spiritual instinct deadened by an eager pursuit after the material. Gods they indeed had, but gods who neither cared for, nor took any interest in the affairs of the world. It was not, difficult for the wily foe to persuade such men that, after all, self was the only god, they should adore. It flattered their pride, it drove out fear, it reduced morality to a mere sanitary law. Every thoughtful person can see with what startling similarity the conditions of decadence are being verified in our day. The fight for possession of the sources of wealth is fierce and unrelenting. Justice, charity, honour, are all trampled upon in the mad pursuit after money. The sense of common honesty has become so dull that the successful thief, who has stolen and defrauded under cover of statutes passed by his gold from corrupt legislators, is frowned upon by society, and held up in the press as an example to our school children. The multiplication of the conveniences and luxuries of life has begotten a silly pride in the material progress of our time which would be laughable to the reflecting mind, were not its consequences so regrettable. Men thus affected may yet speak of God, but it is no longer the just and loving Father adored by their sires. The dry rot of unbelief, bred out of intellectual advancement, but of material decay, is sapping the foundations of the christian religion.

(Continued on second page)

## Magazines

—FOR—

## March

Ladies Home Journal

Strand

P. E. Island Magazine

Frank Leslie's

Puritan

Argosy

Nickle

Metropolitan

And other leading magazines.

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Aug. 20, 1890—7

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Nov 302-17

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Oct. 24, 1890—1901

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