

The Charlotteville Herald.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JULY 17, 1895.

Vol. XXIV. No. 29

NEW SERIES.

Calendar for July, 1895.

MOON'S CHANGES.
Full Moon, 6th day, 7h. 16.3m. p. m.
Last Quarter, 14th day, 1h. 18.5m. p. m.
New Moon, 22nd day, 1h. 19.3m. a. m.
First Quarter, 28th day, 4h. 23.3m. p. m.

Day	Sun	Mon	Tue	Wed	Thu	Fri	Sat	Sun
1	Mon	2	Tue	3	Wed	4	Thu	5
6	Fri	7	Sat	8	Sun	9	Mon	10
11	Wed	12	Thu	13	Fri	14	Sat	15
16	Mon	17	Tue	18	Wed	19	Thu	20
21	Fri	22	Sat	23	Sun	24	Mon	25
26	Thu	27	Fri	28	Sat	29	Sun	30
31	Mon							

North British and Mercantile FIRE AND LIFE INSURANCE COMPANY

OF EDINBURGH AND LONDON.
ESTABLISHED 1866.

Total Assets, 1891, - \$60,032,727.

TRANSACTS every description of Fire and Life Insurance 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, 1893.-ly

Short & Penmanship

FOR A SHORT TIME ONLY the undersigned will give to those taking up his shorthand course by mail (costing only 88 in advance, including text book, etc.) a free course in Penmanship by mail, according to the "Manual Movement" system of which is rapid and beautiful handwriting can be acquired. Fee reduced to 3 months' time, if progress is not satisfactory.

W. H. CROSKILL, Stenographer, Charlottetown.
June 4th, 1894.-ly

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, are now prepared to issue orders for Round, Slack and Run of Mines, and will keep a stock of each kind of Coal on hand to supply customers at lowest prices.

PEAKE BROS. & CO., Selling Agent.
Ch'town, May 30.-ly

Boots & Shoes

REMEMBER THE OLD RELIABLE SHOE STORE

when you want a pair of Shoes. Our Prices are the lowest in town.

A. E. McEACHEN, THE SHOE MAN, Queen Street.

P. E. Island Railway.

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Trains are run by Eastern Standard time.

D. POTTINGER, Gen. Man. Can. Gov. Ry., Moncton, N. B.

A. McDONALD, Superintendent, Ch'town.

July 3rd, 1895.-ly

Dr. LOW'S WORM SYRUP

DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS. SWEET AND PLEASANT. CANNOT HARM THE MOST DELICATE CHILD.

Can't you find a truer friend World o'er, on land or sea, To whom our cares and troubles end, Than a fragrant cup of Tea.

This you can have by buying your Tea at the Old Tea Store.

We have a nice assortment of Wash-tubs, Wash-boards, Brooms, Brushes, etc., Selling at pretty close figures.

Also a superior line of Biscuits, Confectionery, and Temperate Drinks.

We are after that Maverick, the Frisky Dollar, and remember we'll sell you if we can.

JAS. KELLY & CO. QUEEN STREET.

N. B.—Highest price paid for Eggs.—J. K. & Co. Charlottetown, July 10, 1895.



Mr. J. Alcide Chausse, Montreal, P. Q.

A Marvelous Medicine

Whenever Given a Fair Trial Hood's Proves its Merit.

The following letter is from Mr. J. Alcide Chausse, architect and surveyor, No. 132 Shaw street, Montreal, Canada.

C. I. Hood & Co., Lowell, Mass.

"Gentlemen:—I have been taking Hood's Sarsaparilla for about six months and am glad to say that it has done me a great deal of good. Last May my weight was 152 pounds, but since then it is not founded in candor and honesty, but in a predetermined plan of malignant calumny, exemplified in the angry reception accorded to M. Brunetiere's exposure of the false claims made in the name of science. Not a Catholic himself, he has been honest enough to show that science has discredited itself far more than it has the Church, constantly making claims that it has had to abandon on the morrow, and thus leading to a condition of itself which he aptly describes as bankruptcy.

It is not, however, with this view of the question that we are now concerned, but with a desire to give our readers an idea of what the learned and eloquent rector of the Catholic Institute of Paris has to say about it. In the ablest recent essay on the subject that we have seen Mgr. D'Hulst refutes the old calumny of the "free" thinkers that a strict and faithful Catholic cannot be a scholar in the modern acceptance of the word, that unreserved faith in revealed doctrine and the authority of the Church precludes the loyal and solid practice of the truly scientific method. This view he shows to be a purely personal prejudice, proving his position by the testimony of both history and experience. Who, he asks, refuse to let us sit down to the banquet of thought? Only those who have in advance made up their minds to ignore us, whose only concern, as far as we are regarded, is to calumniate us, who, learned as they may be in every other respect, entertain concerning our beliefs ideas as remote from the truth as they are from common sense, merely for the purpose of hiding us up to contempt. But were they honest, all we should have to do in order to convince them of their error would be to draw up two lists, one of writers and the other of books on the various branches of science that Christian thought in all ages has justly claim as its own. These lists readily claim to any one acquainted with the literature of the subject. When, in the seventeenth century, the various sciences received the impulse that has carried them to so high an eminence, nearly all the active agents in that movement, and among these the most illustrious, I need not name, were Catholics. They were the men who, in the face of the opposition of the world, were the first to give to the world the idea of the scientific method. They were the men who, in the face of the opposition of the world, were the first to give to the world the idea of the scientific method. They were the men who, in the face of the opposition of the world, were the first to give to the world the idea of the scientific method.

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Catholics and the Natural Sciences.

The persistency of prejudice has no better illustration, says the Catholic Standard, than the constancy with which dabblers in science have accused the Church of ever opposing its progress. Through among the greatest of scientists have in all ages been found most faithful children of the Church; though sixty years have passed since Cardinal Wiseman stated for the English readers his view of the "Connection between Science and Revealed Religion;" though the Church herself defined in the Vatican Council that between the true religion and true science there can be no well-founded conflict, yet it is almost daily represented that she is the enemy of true progress in scientific research. Father Zahn in this country and Mgr. D'Hulst in France, not to speak of a multitude of other Catholic scholars, seem to protest in vain against such an assertion; but that it is not founded in candor and honesty, but in a predetermined plan of malignant calumny, exemplified in the angry reception accorded to M. Brunetiere's exposure of the false claims made in the name of science. Not a Catholic himself, he has been honest enough to show that science has discredited itself far more than it has the Church, constantly making claims that it has had to abandon on the morrow, and thus leading to a condition of itself which he aptly describes as bankruptcy.

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Interesting European Items.

(Paris and Rome Correspondence of the Philadelphia Catholic Times.)

The Holy Father has just now issued an Apostolic letter to the Copts. It opens by saying that when the Patriarchs of the East were assembled in council at the Vatican, deliberating upon the measures to be taken for Christian unity, the Catholic Coptic clergy sent letters full of devotion, which were shortly afterwards followed by similar letters from leading persons of that nation. Great was the joy which he felt at these evidences of their zeal for union. He had not neglected the petitions contained in those letters, but had deferred writing until the present time in order to be able, after deliberation, to use apostolic exhortation as well as to satisfy their requests. He then recalls the honored antiquity of their Christianity, citing the names of its founder, St. Mark, the evangelist; of Dionysius, of Peter the Martyr, of Athanasius and of Cyril—all of them valiant defenders of the doctrine first delivered to the saints. Allusion is also made to the scholarly character of their early Christianity, and to the work of St. Antony in the desert. The Coptic traditions of fidelity to the Roman faith had not failed to struggle against the errors of succeeding ages, and caused them to send a legation to the Council of Florence under Eugenius IV. Would that the reconciliation effected there had endured. Notwithstanding its subsequent incomplete success, the Coptic nation was regarded with particular affection by Pius IV., Gregory XIII., Innocent XI., Innocent XII., Benedict XIV. and Pius VII.

The Pope then speaks of his own endeavors for their conversion and of the co-operation of the Society of Jesus, and of the African missionaries of Lyons. These endeavors have been successful, and there is great hope for the resurrection of their church. He has given them a bishop of their own nationality, a prelate who unites freshness of years with maturity of conduct, who is exemplary and unsparring in watchfulness and labor in their behalf. The Pope hopes to effect still more for their spiritual advantage. Meantime they must guard the deposit of faith, they must be watchful, they must increase their schools, they must be fruitful in good works and must grow in the knowledge of God. Stress is laid upon the need of priests and religious. Above all, the Catholic Copts must have the charity of Christ, so as to edify their schismatic fellow countrymen. The Pontiff next expresses his vehement desire that the Coptic vicinities should be united with him in the bowels of Jesus Christ (Phil. xiv., 2). "Allow us," he continues, "to call you by the sweet name of brothers and children; allow us to foster the hope which you have given us about your return. Your well-wishing in regard to us and our subjects is well evidenced, as also the pious disposition by which, regretting what your forefathers have done, you frequently evoke the memory of those times fruitful in holiness and glory." He then promises to further religious reconciliation in every possible way. "Our heart," he says, "is thus open to you, and as we are moved by no other cause than the charity of Christ Jesus calling you into His heredity, so we pray that you may be impelled to reply." This important letter is "given at Rome, at St.

Peter's, the 11th day of June, MDCCXCV., in the eighteenth year of our pontificate. Leo PP. XIII."

The agitation going on throughout France with a view to bringing about the restoration of religious processions through the streets is taking shape more and more every day. The brave stand made by the Catholics of Roubaix last Sunday has excited general attention. More than forty thousands of the inhabitants of that industrious city determined on a grand demonstration in honor of the Blessed Sacrament, and in spite of the opposition of the socialists, which showed itself in hisses, yells and free fights, the Catholics gained their point, as they always do when they set together and mean business. The *Figaro* praises them for their courage, which it calls "l'Americaine." The struggle is to be renewed next Sunday, the octave (in France) of Corpus Christi. With this difference, however, it is to be carried on all over the country. At Nancy great placards have been posted all over town calling upon all citizens to rise up in favor of religious processions. The concluding words are, "Vive la liberte." A better watchword Republican Catholics could not employ, for the suppression of these religious functions emanates from the tyranny of an atheistic clique of bureaucrats and is a direct attack on the rights and liberties of the people at large.

If the evidence published by the *Libre Parole*, the *University* and the *People's France* is to be believed, it appears that M. Felix Faure, President of the French Republic, is a Freemason. Seeing that the Catholic vote supported his candidature, the news was at first discredited by the Catholic organs. The *Univers*, in fact, gave the first rumors of it a point blank denial. But the *Libre Parole* returned to the subject and quoted the official report of the council meeting of the order last April 22, as published in the *Bulletin du Grand Orient de France*. Here "M. Faure" is spoken of in highest praise for his zeal and activity in the cause from 1883 to 1885 and since, the title of doyen des Macons actifs being given him. The *Univers* then consulted Monsieur de la Rive, who is considered a great authority on Freemasonry, with the result that that gentleman addressed a formal letter to Monsieur Eugene Veillot, the editor, confirming the statements of the *Libre Parole*, which he said were "incontestable." Monsieur de la Rive also stated that Fr. Bistat, President of the Council of the Order of the Grand Orient of France, joined the Catholic members of the National Convention at Versailles for their simplicity in falling into the trap set for them. "Nevertheless," adds the writer, "the *Satanic* sect had better perhaps not boast too much of their victory, the cause of which, now that they are known, will scarcely add to the prestige of Fr. Faure, and we trust will be appreciated by all men of sincerity and good faith." I have waited for some days to see if some sort of explanation should be forthcoming, but the *Elysee* is silent, and on the principle of "judgment by default," we may take it for granted that the Chief Magistrate of France belongs to a sect under the ban of the Church, the votes of whose members actually placed him in the exalted position he occupies!

Maynooth's Centenary.

On Wednesday and Thursday, June 26th and 27th, the centenary anniversary of Maynooth College, Ireland, was celebrated with solemn pomp at that institution. As we feel sure our readers will be interested in some account of this famous college, we take these extracts from an article contributed to the *American Catholic Quarterly Review*, in January last, by a member of its faculty, Rev. John F. Hogan: A bill was introduced in the Irish Parliament on the 24th of April, 1795, for the purpose of making provision "for the better education for persons professing the Popish or Roman Catholic religion." The bill was presented by Mr. Secretary Orde and seconded by Henry Grattan. It passed both houses without any difficulty, and on the 5th of June received the royal assent. On the 28th of July the trustees provided for in the bill met in the chambers of the Lord Chancellor in the old Parliament house in College Green and discussed the question of the site of the new college. Several proposals were submitted, but it was finally decided to accept the offer of the Duke of Lancaster, who was anxious that the college should be established on his own estate, and who was prepared to grant 54 acres of land at a reasonable fee and an

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

Royal Baking Powder

ABSOLUTELY PURE

annual rent of seventy-four pounds. Twenty additional acres immediately contiguous were subsequently obtained and added to the grounds.

The first President of the new institution was the Rev. Thomas Hussey, a native of Waterford and in every respect one of the most distinguished ecclesiastics of his time. Dr. Hussey was educated at the University of Salamanca, and at the end of his course entered the Abbey of La Trappe, with the intention of consecrating himself entirely to the religious life. Pressure was brought to bear upon him, however, both by the authorities in Rome, to leave the cloister and follow a mode of life more suited to his talents and in which he could render signal service to the Church. Dr. Hussey obeyed, and at an early age was appointed chaplain to the Spanish embassy in London. Here he became a great preacher and a prominent figure in learned societies and in all associations for the promotion of Catholic interests. (1) He was the bosom friend of old Dr. Samuel Johnson, in connection with whom Boswell speaks of him as "a man eminent not only for his various abilities and acquisitions." (2) In the year 1792 he was admitted as a "Fellow of the Royal Society of London." A short time before he had been requested to go on a mission to the Holy See by the Committee of English Catholics, of which Lords Stourton and Peter Wilke, Mr. Throckmorton and Sir H. Englefield were the most prominent members. He enjoyed the closest friendship and confidence of two successive Spanish ambassadors, Prince Masziano and the Marquis del Campo. While enjoying their hospitality he frequently met Lord Chatham, the Duke of Portland, Mr. Pitt and Mr. Fox. But he was particularly indebted to his position were for his first acquaintance with the illustrious Edmund Burke, who became, from thenceforward, his closest friend and most powerful ally in his efforts for the relief of his fellow Catholics. King George III. used also to appear at the embassy from time to time, and on one such occasion he had a long conversation with Dr. Hussey, who made on him so favorable an impression that he afterwards employed him on important business of State in several messages to the Spanish Government in conjunction with a certain Mr. Cumberland. This gentleman became quite jealous of the attentions that were paid in Madrid to his distinguished companion, and described him in his memoirs, as a man who had led a life of earthly passion behind him in the cloister, but, nevertheless, "a man of talent, nerve, ambition, intrepidity—fitted for the bold enterprise." Charles Butler in his "Memoirs of the English Catholics," (3) tells us that on another occasion Dr. Hussey accompanied Sir John Webb on a visit to Vienna.

Notwithstanding his worldly associations Dr. Hussey was ever a profoundly religious man—the same in fact, who wished in his early years to be buried forever in the Monastery of La Trappe. His zeal in the Catholic cause knew no limits and his zeal was surpassed only by his success and the wonderful charm of his personal influence over the statesmen and people of the world with whom he was brought into contact. He was accordingly designated, by the nature of things, as the fittest man to carry out the new project of the government at the head of the infant establishment when he was promoted to the bishopric of Waterford. His reign in the episcopal ranks was of very short duration, but was signalized by his presence at the conferences held in Paris for the drawing up of the concordat between the First Napoleon and Pope Pius VII., at which he acted in conjunction with Cardinal Consalvi and the Archbishop of Corinth, receiving for his diplomatic delicacy and tact the thanks of the Pope. His health was shattered by the annoyance he got on account of his first pastoral letter which was an splendid, manly exposition of Catholic doctrine rights and duties, and a bold denunciation of the oppression to which the Catholic soldiery in his diocese were subjected.

Parliament made the grant of £8,000 an annual concession. The sum was increased by the united British Parliament in 1808 £9,500. A legacy of £500 a year was obtained in 1803 from Lord Dunboyne, who had been Bishop of Cork, and who had apostatized and got married, but repented on his deathbed and devised all his property to the new institution. A lawsuit ensued in which Lord Dunboyne's relations pleaded undue influence and claimed that the will was null and void on account of the property laws against Catholics. John Philpot Curran acted as the advocate of the Bishop, with the result that a compromise was arrived at and the suit compounded. More ample and just provision was made for the material wants of the college in the year 1845 by the government of Sir Robert Peel. The yearly endowment was raised from \$9,500 to £26,000, and an additional £30,000 was granted to provide buildings suited to the high purpose for which the college was instituted. When the Prime Minister submitted his bill to Parliament a fierce storm of bigotry was raised all over the kingdom. It shrieked itself hoarse, but had practically no other effect. Once ministers had made up their minds they could not be shaken and they were liberally and loyally supported. The debates on the several readings of this bill are amongst the most remarkable in the history of the British Parliament. (1) The measure was fiercely contested. Representatives of the old school of oratory and of the new took part. Notwithstanding the opposition from within and from without, the bill passed the House of Commons by over a hundred of a majority. Its fate in the House of Lords was equally successful. Championed by the most respected and popular of the members of the aristocracy, it received serious opposition only from the Bishops of the Established Church and a small knot of high and dry Tories and bigots. Its triumph secured for Maynooth the most prosperous spell of its existence, between 1845 and 1869. In the latter year the Protestant Church was disestablished in Ireland by the Government of Mr. Gladstone, and notwithstanding the ridiculous inequality and want of parallel between the two cases, the annual grant was also withdrawn from Maynooth College. (2) A capitalized sum, amounting to fourteen years' purchase, was, however, handed over to the trustees. It amounted to £364,000, and this sum carefully invested and guarded by the bishops, has been the material mainstay of the college ever since. Though very inadequate to supply the wants of the College it has been supplemented from time to time by charitable members of the clergy and laity, who naturally felt that their money could be applied to no more noble and far-reaching purpose than the education of a priest.

(1) See Hansard's Parliamentary Debates, May 1845 and July, 1845, passim.

(2) Hansard's "Parliamentary Debates," May and June 1869, passim.

In the coming month of September the enemies of Christ in Rome will celebrate the twenty-fifth anniversary of the seizure of the Papal States by the dynasty of Savoy. As counter demonstrations the Catholics of the Eternal City will take part in the dedication of the Church of St. Joachim and in the festivities that are being prepared for the occasion of the silver jubilee of the proclamation of Saint Joseph as Patron of the Universal Church. This anniversary in honor of the foster father of Jesus ought to be honored the wide world over.

SHE HAS BACKACHE
Feels sore aches with muscular pains, and has just put on that Banisher of Backaches, THE 222 MENTHOL PLASTER

J. McLaughlin, Point St. Charles, writes: "Nothing better for Lame Back and Lumbago than the Dr. E. K. Mearns' Plaster." The Dr. E. K. Mearns' Plaster is curing sore backs and Rheumatism at a great rate in this vicinity. See each in our light box.

(1) Life of Johnson, 8vo, III., p. 537.

(2) "Life of the Rev. Arthur O'Leary," by Rev. Thomas R. England, P. 23, London, 1832.

(3) "Memoirs of the English Catholics," by Charles Butler, Esq., of Lincoln's Inn, Vol. IV., pp. 32, 44.

D'FOWLER'S EXT OF WILD STRAWBERRY CURES COLIC CHOLERA MORBUS DIARRHOEA DYSENTERY

AND ALL SUMMER COMPLAINTS OF CHILDREN & ADULTS
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Barrister & Attorney-at-Law,
NOTARY PUBLIC, &c.
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Collecting, Conveyancing, and all kinds of Legal Business promptly attended to. Investments made on best security. Money to loan. mar1-26.

Grateful—Comforting.
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 provided for our breakfast and supper a delicious and healthy beverage which saves us many doctor's 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."—Civil Service Gazette.

Made simply with boiling water or milk. Sold only in packets by Grocers, labelled thus: