

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, NOVEMBER 23, 1898.

Vol. XXVII No. 48

Calendar for Nov., 1898.

Day of Week	Sun	Mon	Tue	Wed	Thu	Fri	Sat	Sun
1 Tuesday	6:30 a.m.							
2 Wednesday	6:30 a.m.							
3 Thursday	6:30 a.m.							
4 Friday	6:30 a.m.							
5 Saturday	6:30 a.m.							
6 Sunday	6:30 a.m.							
7 Monday	6:30 a.m.							
8 Tuesday	6:30 a.m.							
9 Wednesday	6:30 a.m.							
10 Thursday	6:30 a.m.							
11 Friday	6:30 a.m.							
12 Saturday	6:30 a.m.							
13 Sunday	6:30 a.m.							
14 Monday	6:30 a.m.							
15 Tuesday	6:30 a.m.							
16 Wednesday	6:30 a.m.							
17 Thursday	6:30 a.m.							
18 Friday	6:30 a.m.							
19 Saturday	6:30 a.m.							
20 Sunday	6:30 a.m.							
21 Monday	6:30 a.m.							
22 Tuesday	6:30 a.m.							
23 Wednesday	6:30 a.m.							
24 Thursday	6:30 a.m.							
25 Friday	6:30 a.m.							
26 Saturday	6:30 a.m.							
27 Sunday	6:30 a.m.							
28 Monday	6:30 a.m.							
29 Tuesday	6:30 a.m.							
30 Wednesday	6:30 a.m.							

Watches!

Our sales this year have been larger than last, although there has been more competition. A good many who have purchased trashy watches are waking up sorry, and the reaction will have the effect of creating a better demand for reliable goods. We have no fault to find with honest competition so long as right goods are sold but do think the sale of dishonest goods ought to be prohibited.

SEE OUR NEW WALTHAM WATCHES
Up to date in quality and at fair prices. Gold filled cases warranted from 15 to 25 years. Silver cases lower than ever.

IN REPAIRS

We believe in doing good work and charging reasonably, if any want a cheap job they must go elsewhere, the people know in all trades cut prices and good work do not always go together.

E. W. Taylor,
Victoria Jewelry Store.

CARD.

ANTOINETTE VINCENT, Architect and Sculptor, Dorchester Street, West, is prepared to execute orders for Monuments and Church-work in Altars, Statuary, Holy Water Fountains, &c. Work done promptly.
August 3, 1898-6m

North British and Mercantile FIRE AND LIFE INSURANCE COMPANY
OF EDINBURGH AND LONDON.
ESTABLISHED 1866.
Total Assets, 1891, - \$90,032,727.
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, 1892-1y

JOHN T. MELLISH, M. A. LL. B.,
Barrister & Attorney-at-Law,
NOTARY PUBLIC, etc.
CHARLOTTETOWN, P. E. ISLAND
Office - Courthouse Building.

Collecting, conveying, and all kinds of legal business promptly attended to. Investments made on best security. Money to loan.
The world has its heroes, whose praise it is constantly sounding, though not infrequently they are heroes in name only. It points to their success and deeds of renown and calls upon us to imitate their example, though the doing so, instead of drawing us nearer to God, would in many cases lead us to neglect the "one thing necessary," and prove a hindrance to the attainment of the end for which we were created. It strives to perpetuate their memory, unmindful of the warning of the psalmist that "the just man alone shall be in eternal remembrance."
And so too the Church has her roll of honor; and the names of those illustrious men who have been worthy far of being called heroes, and whose names the world delights to honor, men versed in the science of the saint, in the art of art, the art of leading souls to God, men wise in her councils and intrepid in the defence of her rights. She has her saintly religious, her zealous missionaries, her devoted secular clergy, her wise administrators, her learned and vigilant prelates, faithful sentinels on the watch-towers of Israel. It is of such men that the inspired writer says in the words of our text, "May their memory be blessed and may their name endure forever." Is it any wonder then, that the Church honors such men, that she proposes them to us as models and strives to make of their name something more than a mere lesson and vigilant prelate, faithful sentinels on the watch-towers of Israel. It is of such men that the inspired writer says in the words of our text, "May their memory be blessed and may their name endure forever." Is it any wonder then, that the Church honors such men, that she proposes them to us as models and strives to make of their name something more than a mere lesson and vigilant prelate, faithful sentinels on the watch-towers of Israel.

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.

ENEAS A. MACDONALD,
BARRISTER AND ATTORNEY-AT-LAW,
Agent for Credit Foncier Franco-Canadian, Lancashire Fire Insurance Co., Great West Life Assurance Co.
Office, Great George St. Near Bank Nova Scotia, Charlottetown Nov 892-1y

ALL KINDS OF
JOB WORK
Performed at short notice at The Herald Office.

McKAY'S Tremendous Slaughter Sale

Of our own make of Tweeds We are overstocked and not wishing to close down our Mill, have decided to clear out all surplus stock in order to make room for our new Spring Patterns. Nothing but our own make of goods included in this sale. The Cloths are heavy, strong and durable, just the goods for this season of the year. Farmers and working men should avail themselves of this opportunity of buying honest all-wool goods at prices never before sold at. Heavy all-wool Tweed (double and twist) worth \$1.00 per yard, now 65c.
Heavy all-wool Tweed, fancy patterns, worth 75c. per yard, now 55c.
Heavy all-wool Tweed, plain, grey and black, worth 75c. per yard, now 50c.
Heavy all-wool Tweed, fancy pattern, worth 50 to 65c. per yard, now 40c.
Heavy all-wool Flannel, white and grey, worth 40c. per yard, now 32c.
Heavy Union Twill Flannel, white and grey, worth 35c. per yard, now 27c.
Heavy Union Plain Flannel, white and grey, worth 30c. per yard, now 25c.
Ladies' all-wool Dress Goods, worth 45c. per yard, now 32c.
Heavy all-wool Blanketing, white, 2 yards wide, worth 80c. per yard, now 70c.
Heavy Union Blanketing, white, 2 yards wide, worth 75c. per yard, now 60c.
Heavy all-wool Blanketing, grey, 2 yards wide, worth 80c. per yard, now 65c.
Heavy all-wool Blanketing, checked, 2 yards wide, worth \$1.00 per yard, now 75c.
This is one chance in a lifetime to get good goods at less than they cost to manufacture. Our loss is your gain. Don't delay if you want any. They cannot last long at these prices. On application samples will be sent and freight prepaid on parcels from \$3.00 up to any station on P. E. I. Railway.

W. D. MACKAY,
Bargain Corner.

DIRECT

From London.

New Cloth FOR FALL AND WINTER.

We have opened a fine line of Nobby Cloths in
Suitings, Overcoatings And Trousering.

Call now and get first choice. A full line of Gents' Furnishings always on hand.

John MacLeod & Co.,
SARTORIAL ARTISTS.

T. A. McLean

Has great pleasure in informing the general public that he can furnish them all with
Hay Presses, THRESHING MILLS,
PLUGS AND PLOUGH EXTRAS,

With shares harder than ever before. And now as the hog boom has struck,
Our Improved Hog Feed Boiler

Gives the greatest satisfaction wherever used at much lower prices than ever before. Give us a call for anything you want in Steel, Iron, Brass or Wood.
Our Improved Steam Friction Hoist is winning great favor with those who use them.
Dairy Machinery always on hand and to order.
T. A. McLEAN,
Oct. 6, 1897-ly Successor to McKinnon & McLean.

Solemn Memorial Services.

On Wednesday afternoon last, the mortal remains of the late Bishop McDonald and the late Fathers McDonnell, Dabernell and Brodrick, were borne from the cemetery, on St. Peter's Road, where they had been temporarily interred, to St. Dunstan's Cathedral. The funeral procession was very large. The League of the Cross Band headed the procession. The band was followed by the professors and students of St. Dunstan's College, to the number of about one hundred. Carriages containing the bishops and clergy came next. These were followed by carriages conveying the officiating, and then followed a large concourse of people on foot and in carriages. Arriving at the Cathedral, the mortal remains of the deceased clergyman were received at the entrance with appropriate ceremonies, then the caskets were borne to the Sanctuary, where they lay till Thursday morning. The Cathedral was most appropriately draped for the solemn ceremonies. Streamers of black depended from the ceiling of the Sanctuary, forming a complete canopy. The high altar was beautifully draped in black, and immediately over the altar to the rear a great white cross stood out against the black background. The pulpit, side altars and the gallery fronts were all in black. At half-past seven o'clock on Wednesday evening, the bishops and clergy assembled in the Sanctuary, and in the presence of a large congregation chanted the solemn office for the dead. At ten o'clock on Thursday the Cathedral was again crowded, on the occasion of the solemn Pontifical Requiem Mass for the repose of the souls of the deceased. His Lordship Bishop McDonald was celebrant of the Mass, assisted by Very Rev. James McDonald, V. G., an arch-priest; Rev. R. B. McDonald and Peter Curran, my dear brethren, has been especially favored in this respect for its chief pastors—including the respected prelate, who to day presides over the clergy of Charlottetown, Rev. Ignatius McDonald was master of ceremonies, and Rev. Alex. McAulay, assistant master of ceremony; Rev. B. B. Reid and Rev. J. J. McDonald were golytes; Rev. A. J. McIntyre was thrifer. The offices of mitre bearer, candle bearer, book bearer, etc., were discharged by Rev. D. McMonaghan, Fathers Campbell, McGuigan and McLean. On the Epistle side of the Sanctuary, opposite the Bishop's throne, his Lordship Bishop Cameron, of Antigonish, occupied a seat, assisted by Rev. Father Quinn, of Sydney. The other clergymen from neighboring dioceses were Very Rev. Dr. Quinn, of Antigonish, V. G. of the diocese of Antigonish, and Rev. Father Roy, Rector of St. Joseph's College, Memramcook, N. B. In addition to those already named, nearly all the diocesan clergy were in attendance. At the conclusion of Mass Very Rev. Dr. Quinn ascended the pulpit and preached a most eloquent and appropriate sermon. After the sermon the *Liberia* was sung by the choir, and the absolution was given by his Lordship Bishop Cameron. The bodies were then solemnly borne to the base ment of the Church and placed in the vaults beneath the Sanctuary, the final ceremonies being performed by Bishop Cameron.

Following is a full report of the sermon delivered by Very Rev. Dr. Quinn:
"May their memory be blessed and may their name endure forever." Psalm XLVII, 14.
MY LORDS, MY DEAR BRETHREN,—
The Right Rev. Bishop McDonald was born at St. Andrews, P. E. Island on the 26th of December, 1827, and he was the second bearing the name of Bernard, that having been also the name of Bishop McEachern, whose memory was still held in grateful remembrance amongst our Catholics in Cape Breton, when I first went on the mission there some thirty years ago, as he was in the habit of crossing the Strait from time to time, for the purpose of administering to the residents of the Gulf shore the consolations of religion.
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considering well what the end of their lives has been, imitate their faith." And in Eccli. we read: "Let us praise men of renown and our fathers in their generation, such as have borne rule in the dominions, men of great power and ended with wisdom, instructing the people in most holy words, men rich in virtue. All these have gained glory in their generation and were praised in their days." Eccli. xxiv. Now the Church does all this, but she does not rest there. Not content with preserving the memory of those who have spent themselves in her service, within affection true and maternal she shows her respect for their mortal remains. She watches with jealous care over that body, and discharging the duty of becoming incommunicable, she is again up with tender solicitude, those ashes to which, one day the soul shall be again united. Now, it is in the fulfilment of this duty and in conformity with the tradition and practice of the universal Church, that the Church of Charlottetown has called together her faithful to lay in the vaults of this edifice which seems built so as to diffuse the ravages of time, the venerated remains of one of her revered prelates and of several other apostolic men, to whose disinterested labors and indefatigable activity we owe the prosperity of this, in so large a measure due, to no greater power of God's mercy to a nation or people can be given, than the raising up, in their midst of a zealous priesthood. Your diocese, my dear brethren, has been especially favored in this respect for its chief pastors—including the respected prelate, who to day presides over the clergy of Charlottetown, Rev. Ignatius McDonald was master of ceremonies, and Rev. Alex. McAulay, assistant master of ceremony; Rev. B. B. Reid and Rev. J. J. McDonald were golytes; Rev. A. J. McIntyre was thrifer. The offices of mitre bearer, candle bearer, book bearer, etc., were discharged by Rev. D. McMonaghan, Fathers Campbell, McGuigan and McLean. On the Epistle side of the Sanctuary, opposite the Bishop's throne, his Lordship Bishop Cameron, of Antigonish, occupied a seat, assisted by Rev. Father Quinn, of Sydney. The other clergymen from neighboring dioceses were Very Rev. Dr. Quinn, of Antigonish, V. G. of the diocese of Antigonish, and Rev. Father Roy, Rector of St. Joseph's College, Memramcook, N. B. In addition to those already named, nearly all the diocesan clergy were in attendance. At the conclusion of Mass Very Rev. Dr. Quinn ascended the pulpit and preached a most eloquent and appropriate sermon. After the sermon the *Liberia* was sung by the choir, and the absolution was given by his Lordship Bishop Cameron. The bodies were then solemnly borne to the base ment of the Church and placed in the vaults beneath the Sanctuary, the final ceremonies being performed by Bishop Cameron.

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Quebec by Mr. S. R. ...
M. T. ...
Bishop McDonald founded and built St. Dunstan's College, which was opened in 1855, and which has since rendered and bids fair to render for generations to come, important services to the cause of religion and education in the diocese. He also it was who, with the assistance of a handsome donation from a generous layman built a convent in Charlottetown, which he placed under the direction of the S. O. M. Notre Dame, four of whom arrived in 1858, and laid the foundation of what is now one of the most successful and flourishing institutions in the Maritime Provinces. From the year 1839, until 1859, Bishop McDonald resided chiefly in Bastion of which parish he fulfilled the duties of pastor, until within two months of his death when he moved to Charlottetown and took up his residence in St. Dunstan's College where he died, universally regretted, on December 30th, 1897.

Of Fathers Charles McDonnell and Dabernell the information that we have is very meagre. The former is supposed to have been born at Quebec of Irish parents, but was partly educated at St. Andrew's college. For some time after his ordination he was employed there. His next field of labor was Charlottetown, where he succeeded Father Morris, but where he lived only a short time, as he died about the year 1834. Father Dabernell came to P. E. I. from St. Pierre and was for a time assistant to the Rev. Thomas Phelan. He lived only some 3 or 4 years, dying about the year 1854.

Of Father Brodyrick's career we have fortunately some details. He was the son of Thomas Brodyrick and Eleanor Ryan and was born at Charlottetown in July, 1844. After passing some time at the Catholic school in Charlottetown he entered St. Dunstan's College where he remained for eight years, five years as student and three as professor. In Sept. 1867, he entered the Grand Seminary of Montreal and on the eve of Trinity 1870 was ordained priest by Mgr. Bourget, bishop of Montreal. Returning to Charlottetown he became assistant priest at St. Dunstan's Cathedral where he remained until failing health compelled him to seek southern clime. He died in Maryland on April 10th, 1872. His remains were brought to Charlottetown and laid to rest in the cemetery adjoining St. Dunstan's Cathedral.

Having given you thus a few details, as it was fitting that I should, concerning the personal history and missionary career of those whose mortal remains have to-day been transferred with becoming ceremony to this cathedral, let us now dwell, for a few moments, upon the significance of this celebration.
Besides being an act of filial piety, the ceremony of to-day is a public manifestation of your faith in two of the most consoling dogmas of our holy religion; the one regarding the soul, the other regarding the body and both leading by an inevitable consequence to the certainty of the existence of a future state and of the eternal duration of the soul and the Resurrection of the Body at the last day.
The dogma of the immortality of the soul lies at the very foundation of revealed religion. It is the pivot upon which turn the whole theory of man's existence and the entire system of the divine economy. Without it we have no key to the many problems which confront us concerning the ultimate destiny of man. Deprive humanity of a belief in the fundamental truth and the moral law of all ages and all nations, and there is no more man. The rejection of a belief in the immortality of the soul carries with it a denial of the existence of a future state, for if the soul be immortal then shall the flesh not rise again out of corruption and therefore with man, all ends with the grave. Nay St. Paul tells us, I Cor. xv. 13. "If there be no resurrection of the dead, then Christ is not risen again, and if Christ be not risen again, then is our preaching vain and your faith is also vain."
Even the Pagan themselves by the light of reason alone came to a belief in the immortality of the soul and the non omnia mori, "I shall not all die" of the pagan poet is but the cry of humanity in which has ever been deeply implanted the conviction that death is not the end of all. Take away from man a belief in the immortality of the soul, shut out from him all hope of an eternal reward for the observance of the Creator's law and relieve him of all fear of eternal punishment for its transgression, which such a belief necessarily implies and what a dreary world would this become and might we not in all reason, not ourselves if life would then be really worth living. The earth would be turned into a pandemonium. Might then be the only recognized law. Then again how hard to toil and suffer and bear patiently the ill of life with nothing to console and sustain us in the midst of trials that very often cause the stoutest heart to grow faint.
Oh! are there not moments in life sad enough, are there not crosses hard enough to bear, without depriving us of that belief which is the Christian's hope, and which is alone capable of assuaging the most poignant grief and healing wounds that would otherwise be ever in the soul.
Whence the evils that afflict humanity? Whence the sorrows that afflict the social upheavals which are a standing menace to the stability of thrones and governments? Whence those breaches of public trust? Whence the prevalence of the divorce courts? Whence

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the laxity of public and private morals, with the sickening details of which the press of our own as well as of other countries is daily teeming? It is because the teachings of revealed truth concerning the supernatural and of man have become so dimmed and obscured through the gross materialism of the age fostered as it is by the education imparted in schools, whence religion has been banished, as to be no longer of any practical value in shaping the lives of men towards the attainment of that end.
The suicide, the anarchist, the plotters against social order, think you, would a sense of their wrongs and the oppression and ill-treatment they have to endure—whether real or imaginary—so embitter their lives as to incite them to the commission of crimes at which society stands aghast; had they been taught to fear the judgments of God and to hope for a life after death, would compensate them a hundred fold for the ills of this?
On the other hand, persuade man that he was created only for this life, that there is no existence for him beyond it, and that he shall not be held to account for the use he makes of it, and to what arguings can you have recourse to induce him to curb his unruly appetites and stem the fierce torrent of his passions. It were idle to attempt it. He was created for happiness. That he knows, he feels it. He tends towards happiness by a very instinct of his being. There is a void in his heart which he must try to least, to fill. He cannot stifle that craving for happiness which has been implanted in him by God himself. So having nothing to hope for beyond the grave he plunges madly into the vortex of pleasure and passion and crime, seeking to satisfy his thirst with muddy waters and his hunger with the fumes of wine, fondly hoping to find therein that happiness for which by a necessity of his nature he cannot help yearning. Futile attempt! Vain delusion! He is only making his immortal soul whose aspirations no created thing can meet. No earthly happiness can satisfy the cravings of his nature.

The words of St. Aug. who spoke as one who knew what he speaks, "Thou hast created us for thyself, O God, and our heart will never rest until it finds repose in Thee," give forcible expression to this truth, and voice the cry of the immortal soul. That great saint, a model of all true penitents, deplored the bitterness of his soul the years that he had spent in a futile search for happiness here below when he cried, "Too late have I known thee, O ancient truth! Too late have I loved thee, O ancient beauty!" No surer means exists of weaning men's hearts from the things of earth than the reminding them, in season and out of season, of the immortality of their soul and of the existence of a future state of rewards and punishments which is its corollary. This doctrine underlies all moral teaching, and is the principle of all supernatural life, for without it, as I have already had occasion to remark, the moral law remains without any efficacious sanction.

2. From the dogma of the Immortality of the soul, the transition is easy to the cognate doctrine of the Resurrection of the body, and it is our belief in both these dogmas that explains and has originated the solemn function that is being performed here to-day. A sentiment of mere natural affection may, it is true, and does prompt people to cherish the memory of their departed friends and to show respect to their mortal remains; but however praiseworthy such testimonies of affection may be, religion alone can invest them with a sacred character and set upon them the stamp of the supernatural. We then venerate the mortal remains of the departed because that is being performed here to-day. A sentiment of mere natural affection may, it is true, and does prompt people to cherish the memory of their departed friends and to show respect to their mortal remains; but however praiseworthy such testimonies of affection may be, religion alone can invest them with a sacred character and set upon them the stamp of the supernatural. We then venerate the mortal remains of the departed because that is being performed here to-day.

Perfectly Cured
Weak and Low Spirited - Nervous Prostration - Appetite Poor and Could Not Rest.
"I take great pleasure in recommending Hood's Sarsaparilla to others. It has been the means of restoring my wife to good health. She was a weak, nervous, and suffering from an attack of nervous prostration. She suffered with headaches and her nerves were under severe strain. She would only do a little work without resting. Her appetite was poor, and being so weak she could not get the proper rest at night. She decided to try Hood's Sarsaparilla, as we had heard it highly praised, and I am glad to state that Hood's Sarsaparilla has perfectly cured all her ailments." G. B. BENTLEY, 251, West, Hamilton, Ontario.
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