

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MARCH 13, 1889.

VOL. XVIII. NO. 20

The Charlottetown Herald
—IS ISSUED—
EVERY WEDNESDAY
—BY—
The Herald Printing Company,
FROM THEIR OFFICE:
Queen Street, Charlottetown, P. E. I.
Subscription: One Year, in Advance, \$1.00
ADVERTISING AT MODERATE RATES.
Contracts made for Monthly, Quarterly, Half-yearly, or Yearly Advertisements, on application.
Remittances may be made by Draft, P. O. Order, or Registered Letter.
All Correspondence should be addressed to the HERALD Printing Company, or to
JAMES MELSAAC, Manager,
Charlottetown.

Calendar for March, 1889.

Day of Week	Sun	Mon	Tue	Wed	Thurs	Fri	Sat	High Water
1	1	2	3	4	5	6	7	10.00
2	8	9	10	11	12	13	14	9.50
3	15	16	17	18	19	20	21	9.40
4	22	23	24	25	26	27	28	9.30
5	29	30	31					9.20

North British and Mercantile
FIRE AND LIFE
INSURANCE COMPANY
—OF—
EDINBURGH AND LONDON.
ESTABLISHED 1800.
Total Assets, 1888, - \$20,571,980.79

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 twenty-two years.

FRED. W. HYNDMAN,
Agent,
Corner Queen and Water Streets,
Charlottetown, Jan. 19, 1888.

MAGAZINES.
Music and Periodicals
OF ALL KINDS,
BOUND IN THE BEST STYLE,
AT PRICES TO SUIT THE HARD TIMES.

Everybody is satisfied with the work done by
JAMES D. TAYLOR,
North side Queen Square, over R. K. Lott's Boot and Shoe Store.
March 21, 1888—17

SULLIVAN & McNEILL,
ATTORNEYS-AT-LAW,
Solicitors in Chancery.
NOTARIES PUBLIC, &c.
OFFICES—O'Halloran's Building
Great George Street, Charlottetown.
See Money to Loan.

JAMES H. REDDIN,
Barrister-at-Law,
SOLICITOR, NOTARY PUBLIC, &c.
OFFICE, CAMERON BLOCK
(Head of Stairway),
Charlottetown, P. E. Island

Collectors carefully attended to. Money to loan at lowest rate of interest.
Nov. 21, 1888—17

FRUIT & CONFECTIONERY
B. BALDWINSON has a full supply of the finest and best
CONFECTIONERY.
Manufactured on the premises every day. Customers can rely on the quality being fresh and pure.
We want every country dealer to call on us and see if he cannot save money by getting his Confectionery from us.
Choice Fruit in their Season.
Best GROCERIES at Low Prices.
Galt's Sausage & Perfumery.
B. BALDWINSON.
Charlottetown, July 17, 1887.

SWORTH,
Superintendent.
CHARLOTTETOWN
Laid is acknowledged
Best Paper published
in the world.

CASTORIA

for Infants and Children.

"Castoria is well adapted to children that it is so well adapted to any preparation known to man."
E. A. Adams, M.D.,
111 So. Oxford St., Brooklyn, N. Y.

Castoria cures Colds, Constipation, Sour Stomach, Diarrhoea, Excitability, Kill Worms, gives sleep, and promotes digestion. It is a safe and reliable medicine.

The CHARLTON COMPANY, 77 Murray Street, N. Y.

FUR GOODS.

Astrakan Jackets, FUR BOAS, MUFFS,

In Seal, Beaver, Nutria, Greenland Seal, Persian Lamb, Russian Lamb, Astrakan, etc. Fur Collars and Cuffs, Fur Gloves and Mitts, Men's and Ladies' Fur Caps in great variety.

SLEIGH ROBES,

In Black and Grey, Good and Cheap. If you want Fur Goods see our Stock and Prices.

STANLEY BROS.,

BROWN'S BLOCK.

NOTICE OF CO-PARTNERSHIP.

I WISH TO NOTIFY THE PUBLIC that I have this day admitted my Brother, BENJAMIN E. PROWSE, as Partner in the Business hitherto carried on by me, the Business to be continued under the name and style of

PROWSE BROS.

As candidates for your patronage, we invite an examination of our past business record for FAIR, SQUARE DEALING. We promise for the future the best in quality, the most in quantity, and the lowest prices to all customers without distinction of age or class, and behind our promise stands our splendid stock of MEN'S and BOYS' READY-MADE CLOTHING and DRY GOODS. We pledge ourselves against inflated values and oppressive high prices.

L. E. PROWSE,
B. E. PROWSE.
Charlottetown, January 29, 1889. feb. 6

IMPORTANT CLUB OFFER OUR READERS

DOMINION ILLUSTRATED

The only high class Illustrated Canadian Weekly, gives its readers the best of literature, accompanied by engravings of the highest order. The Press throughout the Dominion has declared it to be worthy of Canada and deserving universal support; but its best recommendation lies in its steadily INCREASING CIRCULATION.

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REMEMBER THAT
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HAS taken the lead, and is the best preparation ever offered to the people of Canada for the Relief and Cure of

RHEUMATISM, SCIATICA, NEURALGIA, CATARRH, CUTS, BRUISES, SWELLINGS, SCALD HEADS, COLIC, DYSPEPSIA, CONTRACTION OF THE MUSCLES, LAME BACK, DYPHTHERIA, SORE THROAT, TENDER FEET, CORNS, STIFF JOINTS, &c., &c.

For Distemper in Horses, Enlarged Joints and other diseases incidental to these useful animals, it is unrivaled. Certificates are constantly being received telling of the good work performed by SIMSON'S LINIMENT, manufactured by

BROWN BROS. & CO.,
Dec. 10, 1888. Druggists, Halifax, N. S.

THE EARLY ENGLISH CHURCH.

"The Church of England is not the representative of the early English Church; nor the rightful heir to her goods."

Some years ago it was fashionable in England to misquote, misrepresent and otherwise falsify history in order to prove that the English Church as today established by the Act of Parliament was a continuation of the old British and Saxon Church of Catholic times. Such an imposture was speedily exploded. We observe, however, that similar tactics are resorted to among ourselves, and a rubbish of the same fallacious propounded by lectures in order to waver the unwary and gain credit to their church for antiquity of origin. The Catholic Bishop of Nottingham, England, in 1885, issued a pastoral which treated the historical question with wonderful clearness and brevity. We recommend it to those of our readers who may desire information on this important point. It is as follows:—

It appears to us that it will be useful if we depart somewhat from the ordinary course of our pastoral letters, in order to treat of a subject which has lately come prominently before the public mind, viz., the claim which the Church of England now so persistently puts forward to be the true representative of the Catholic Church in England before the Reformation, and the rightful heir to her property. You, dear children in Christ, who are members of the household of the faith, need not to be shown the falsehood and absurdity of this claim; but we do not doubt to you only, but to all those also, who, though outside the fold of Christ, are nevertheless part of the flock entrusted to our pastoral care by the "Visor of God upon earth," it is our duty to propose to-day to give a short historical sketch of the Church in England in Catholic times, and to show in one principal point how violently it contrasts with the present "Church of England by law established."

We shall speak first of the two churches as governed by, and profess to derive spiritual jurisdiction from, two entirely different supreme authorities, and are therefore two churches entirely distinct from one another. The historical sketch will unfortunately leave us but little space to develop this argument, or to bring forward the considerable arguments proving the same conclusion. We may perhaps return to them on another occasion. We shall speak first of the British Church, then of the Church in England in Anglo-Saxon times, then of the same Church under the Norman kings and their successors, and lastly we shall speak of the Church as established under Elizabeth. The church in England during the three first periods was a church governed by the supreme authority of the Roman See, the Church Establishment now is governed by and entirely submits to, the spiritual supremacy of the kings and queens of England. Now since Jesus Christ has sent his apostles to preach the Gospel to all nations, both to the Pope and to the English kings, the followers and supporters of the rival claimants of that supremacy cannot possibly be the same church, or profess the same faith on the subject of the Catholic Church.

We have taken our statements from three very valuable works, viz., Flanagan's 'History of the Church in England' (Dolman, 1877), England and Rome, by Rev. W. Waterworth, S. J. (Burns, 1854), and Mr. Allie's 'See of St. Peter' (Burns, 1866). In these works every historical statement is supported by a copy of the earlier ones, we shall not copy them here.

To begin, then, with the British church. Although there are traditions in England, which were handed down to the British Christians in the earliest times, and that St. Joseph of Arimathea dwelt at Glastonbury, there is no record or tradition whatever that St. Paul preached the faith in Britain, or that any Christian church was founded there before the year 178. St. Eleutherius then became pope, and Venerable Bede tells us that he was the first to preach the faith in Britain, and that he was sent to this Pope a letter, requesting that, by his command, he might be made a Christian, and soon obtained his request. The 'Book of Llandaf' further tells us that Lucius sent to this Pope a letter, requesting that, by his command, he might be made a Christian, and soon obtained his request. The 'Book of Llandaf' further tells us that Lucius sent to this Pope a letter, requesting that, by his command, he might be made a Christian, and soon obtained his request.

We come now to the period of the Anglo-Saxon Church: it cannot be denied that the same was founded in Rome, and by Roman Catholic Bishops. In 596 Pope St. Gregory sent to England St. Augustine, the prior of his own Abbey of Rome, with other monks. They brought with them Frankish interpreters. They met Ethelbert, King of Kent, in the Isle of Thanet, and coming in procession with their crosses and banners of St. Peter, they preached to the King and his attendants the word of life; and thenceforward, as St. Bede tells us, they met and sang, and prayed, and said Mass, and preached, and baptized in the old British Church of St. Martin, Canterbury.

A year afterwards, when their labors had wrought thousands of conversions, St. Augustine went to Arles, and was consecrated Archbishop by the Bishop of Arles, by the order of Pope St. Gregory. We are told by Venerable Bede, and St. Gregory's own letters declare. Then the Pope sent to St. Augustine more missionaries, with vestments and relics, books and sacred vessels, and other requisites for worship. Also, St. Bede tells us, he sent him the sacred pallium, which was a woolen vestment taken from the

tombs of the Apostles, and a symbol of Apostolic authority, and at the same time a letter, by which he granted him, I. The right to wear the pallium, but during the solemn celebration of Mass only; 2. power to ordain twelve suffragan Bishops; 3. power to ordain Bishops for York and London, who should themselves also be metropolitans, and receive the pallium from Rome; 4. power to have as bishops subjects to him "not only those bishops you shall ordain, but also those who are ordained by the Bishop of York, but also all the priests in Britain." Therefore in the words of St. Bede: "We may be allowed to ascribe to St. Gregory the character of an Apostle, because wherever he went the Pontifical power over all the world, and was placed over the churches already reduced to the faith of Christ, he made our nation, and those that shall be, the Church of Christ." St. Gregory afterwards desired St. Augustine to dedicate the Pagan temples to the worship of God by destroying their idols, sprinkling them with holy water, and erecting altars, placing sacred relics in them. St. Augustine's mission was supported by many miracles wrought by him, which are recorded by St. Gregory in his letters to the Bishop of Rome, and by St. Bede, who says they were recorded on his tomb.

Thus St. Augustine's jurisdiction as Archbishop, and Primate of England, was clearly derived from the Pope. St. Gregory thus writes to him: "Let your fraternity have all the Bishops of Britain subject to you by authority of our Lord God." We give you no authority over the Bishops of Gaul; but we commit to your fraternity the care of all British Bishops." This Metropolitan authority was intended by St. Gregory to have been continued in the Bishop of London, after St. Augustine's death, but when St. Mellitus had been compelled to flee from London, Pope Boniface V. sent the pallium to St. Justus of Canterbury, and the Metropolitan authority was continued to that See, instead of London.

Again in the year 626, Pope Honorius wrote to Honorius, Archbishop of Canterbury, as follows: "You ask that the authority of your See should be confirmed by the privilege of our authority. Therefore, according to the old custom which your church has kept from the time of St. Augustine, your predecessor of holy memory, by the authority of blessed Peter, prince of the apostles, we grant to you, Honorius, and to your successors for ever, the primacy of the See of Canterbury, as follows: 'You ask that the authority of your See should be confirmed by the privilege of our authority. Therefore, according to the old custom which your church has kept from the time of St. Augustine, your predecessor of holy memory, by the authority of blessed Peter, prince of the apostles, we grant to you, Honorius, and to your successors for ever, the primacy of the See of Canterbury, as follows: 'You ask that the authority of your See should be confirmed by the privilege of our authority. 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SO HEAR AND YET SO FAR

BY EMERSON G. DONNELLY.

A scolding strain of ancient harmony My footstep stepped upon an unknown street; Methought I caught melodies Latin words And chanting of young voices fresh and sweet; Within, close at hand, thro' studded doors I saw a golden crown on a high-gabled crest; To pass the threshold was to see the feet Of blessed water in the outer hall— And, prayerful stations gleaming thro' a mist Of incense, by the fading sunlight lit.

PATRICIA: A STORY OF A WOMAN'S ONSTANCY.

ALICE MCKEON.

CHAPTER XXII.—[CONTINUED.]

The doctor looked grave, considered for a moment, then turning sharply upon her asked: "Miss Ford, you must tell me why you wish this."

CHAPTER XXIII.

"You see, Dick, how wise it was not to tell May about her father," said Mrs. Gardiner to her brother, as they walked slowly up and down the garden paths one evening.

"I can not help it, Doctor. I will not do this. Come, my dear; tell me the story of Patricia and myself!"

"I do not know what an infectious disease it was," responded the medical man. "Patricia did not remember it."

CHAPTER XXIV.

"I do not know what an infectious disease it was," responded the medical man. "Patricia did not remember it."

knowing him instantly, cried: "You scoundrel!" and struck out at him. Robert Goodwin, to avoid the blow, stepped into the road, running in amongst the vehicles.

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CHAPTER XXV.

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